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REVIEW SECTION.

I.—SYMPOSIUM ON THE PULPIT: "IS THE PULPIT DECLINING IN POWER? IF SO, WHAT IS THE REMEDY?"

NO. III.

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THIS is not a question of mere theoretical interest or speculative curiosity; it is of profound significance in its practical bearings. It may involve a challenge of Christianity's one distinctive method of conquest. It certainly lifts an interrogation point right in front of the Church's chief agency for securing the coming of the Kingdom of God.

The question not only concerns the pulpit, but the pulpit at the point of its excellent glory. Were it a question of decline in learning or oratory or fervor or tact, it would not be of such wide and vital moment. But we are asked to consider whether the pulpit is declining in *power*. And power is the one attribute crowning all a minister's accomplishments. Power the pulpit must have, or be put aside as something neither the Church nor the world has any use for.

Let us define our terms; for in discussion like this we want exact limitations. We need to know just where we are placing our feet.

By "the pulpit" we are to understand the stated and orderly ministry of the Word. Not a John-the-Baptist prelude, nor a spasmodic burst of evangelism; but the established preaching of the gospel in the presence of organized congregations.

"Power" may be defined capability of producing an effect; intelligent power, the ability to produce a designed effect. As "the pulpit" is conspicuously designed for "salvation," in the broad, deep sense of that word—*i. e.*, for reaching and rescuing men, and building them up in Christ Jesus—the power of the pulpit is its ability to produce this single and supreme effect. Its power in any other direction is subordinate, and chiefly, if not wholly, determined by its weight of spiritual transformation. The pulpit is educational and reform-

atory, beyond a doubt. It is a social and civilizing force, contributive to the world's betterment in morals. But it gets its grand leverage for this social and moral uplifting from man's need as a sinner and its power as a salvation. And it is weakened even as an agency of education and reform, just as it fails to go to the roots of human society with its divine doctrine and life. Let its efficacy be made unmistakable there, and society throughout all its ramifications—socially, civilly, politically, educationally—will feel the outpush and the uplift.

Hence the political power of the pulpit need not enter into this discussion; nor the educational power; nor yet the literary; and certainly not the sacerdotal. When the pulpit's sacerdotal power was almost supreme, its might of spiritual transformation, by which "living epistles" are made, was at its lowest; whereas the world can furnish no such signal illustration of the potent voice of the pulpit in politics as that given during our Civil War—the potency being due to the very freedom of the American pulpit from priestly assumption and State alliance, and to its fidelity to the great commission unto the fulfillment of which it was ordained.

To this vital point, therefore, our question presses us: Is the pulpit declining in its power of commanding men's consciences, of holding them in a decent and reverent regard for God's Word, and of bringing them into harmony with the divine order and the power that "makes for righteousness?"

Those who hold that this decline of pulpit power has actually taken place, point to *certain conditions of society* as furnishing, in part at least, its cause and explanation. Some refer to the wider diffusion of knowledge in our time, the greatly quickened mental activity, and the far larger number of educated and trained minds, as the conditions making it impossible for the pulpit to hold its old place of influence. Others point to the rival agency of the press thundering the truth by metallic type, and multiplying the proclamation by the countless leaves of literature, as having lessened the power of the pulpit. Others, still, insist that the spirit of the times, as manifested in the prevalent form of unbelief, is at once both proof and cause of a waning pulpit power.

But it can easily be shown that the pulpit, relatively to the pew, has fully kept its place in the march of educational progress and scholarly culture. Undoubtedly the pulpit has quite wholly ceased to be that "Sir Oracle" on almost all matters, in which light it was sometimes viewed a century ago in exceptional and isolated localities. But just as undoubtedly the pulpit has kept pace with the world in improved educational processes, enlarged intellectual equipment, and riper and wider scholarship.

"The press," as an agency in more widely diffusing knowledge,

in creating a Christian literature, and in stimulating thought and effort, is the marvel of our time. But that it has impaired the power of the pulpit, or lessened in any way whatever the effectiveness of "God's great ordinance of speech," we are instant and constant to deny. The statement finds no warrant in the facts. Never so many hearers, and with such average intelligence personally waited on the ministry of the Word as now. Moreover, see what enlarged audiences are commanded for the pulpit through this agency of the press, increasing thus the very power it is said to impair. Sermons are caught from the lips of living preachers and given wings, and sent to tell their message to the ends of the earth. Spurgeon preaches to two continents. What pulpit of earlier times carried as far? To admit that this is by the power of the press still leaves us face to face with the fact that it is an immeasurable increase of the power of the pulpit. And the press, therefore, instead of being a "rival" to the pulpit, is its effective adjunct and ally.

Moreover, the view we are combating is no less out of harmony with the nature of things than with the facts. The nameless and potent charm of intense personality cannot all go down into a dead book. *Truth in personality* is where the hidings of power are. We look in vain along the pages of Whitefield for the secret of his mighty effectiveness. We search the famous sermon of Edwards, and wonder what there was in it that moved men so. It was not the sermon on the printed page; it was the sermon *in the living preacher*. While men are men, a living man before living men will always be more than white paper and black ink. And therein will forevermore lie the supremest possibilities of pulpit power, which no competing press, however enterprising and ubiquitous, can rival. The Founder of Christianity made no mistake when He staked its triumphal progress down through all ages, and its victorious consummation at "the end of the world" on "the foolishness of preaching." He chose the agency in full view of the marvels of these later centuries, and the pulpit is not therefore likely to be despoiled of its peculiar glory and made impotent to its work by any device born of the inventive genius of man.

Nor is the power of the pulpit impaired by any opposing form of unbelief. Here we are obliged to take direct issue with the gifted divine who has led the discussion in this Symposium on the Pulpit. Distinctly holding, as he does, that the pulpit has declined in power, Bishop Coxe says: "The reason *why* is not difficult to discover. Men cannot serve God and mammon. Their heart goeth after their *covetousness*." And because of this wide-spread idolatry of riches, this "hasting to be rich," or "mammon-worship," the Bishop maintains that "the conditions are wanting which insure to the pulpit its legitimate operation."

The radical defect of this position is that it places the conditions of pulpit power *wholly outside the pulpit*. And this looks very like leaving it to the god of this world to determine the efficiency of that great ordinance of speech instituted by the God of the gospel. Just as the devil is active and successful in pervading society with a mammon-worshipping spirit, is the pulpit shorn of its might. But what strange and fatal limitations are thus put on the great warrant of the great commission: "All power is given unto me in heaven and in earth. Go ye, *therefore*, and make disciples of all nations." Surely Christ has not ordained a ministry and set it apart with such high sanction, and backed it by such infinite amplitude of power, only to have it subject to the shame of impotency and utter defeat by opposing unbelief. No. We believe the conditions of power are *in the pulpit—wholly and perpetually in the pulpit*—and not outside of it.

The Bishop cites in support of his view the record in Mark, that Christ "could there do no mighty work because of their unbelief." But we submit whether this Scripture has not been both sadly overworked and misapplied. It is the standing resort in justification of a fruitless ministry. And the misapplication is remarkable. The "works" referred to in the gospel narrative are works of miracles, and the "unbelief" is unbelief in Christ as a teacher sent from God. If the passage is applicable to works of regeneration, and to unbelief in a personal Savior, then indeed is the pulpit shut up to imbecility, and it would follow that Christ could do no mighty work anywhere, "because of their unbelief"; for unbelief has withstood the truth ever since Pentecost.

We would not abate the intensity or inveteracy of the prevalent unbelief. The age is indeed materialistic. The "secular spirit" is rife; mammon-worship is a deep-rooted and an awful sin. Bishop Coxe has not painted it in too dark colors. But history shows that his colors are outdone in their sombre hues by every century since Christ. Could the pulpit be confronted anywhere to-day with such opposing and malignant unbelief as that which looked up into the face of Peter at Pentecost? Recall the pagan idolatry of the first centuries, enshrined in art, embosomed in history, endorsed by culture, having its home in song, to tamper with which was awful sacrilege. Was there ever a giant and defiant establishment of unbelief to match it! If there is any force in the reasoning that finds proof and cause of the declining power of the pulpit of our time in the prevailing form of unbelief, then ought the pulpit of these early centuries to have been weak to utter helplessness! And what was the state of the world when Luther flung his thunderbolts from Wittenberg? How much in those days were men "distinguishing between their *psychic* and their *pneumatic* natures!" "Laodicean spirit" indeed! The haughty, self-sufficient and heaven-affronting content

of which is without a parallel even in the godless materialism of this nineteenth century, and which left no room for "hunger and thirst after righteousness." Yet, in the face of that blackness of darkness—yea, in conquering inroads upon it, the Reformation pulpit waned not, but waxed exceeding mighty.

Surely the conditions of pulpit power are in the pulpit—exclusively and forevermore in the pulpit—not external to it; not dependent on "the spirit of the times," nor subject to opposing forms of unbelief.

What are these conditions? In the last analysis, primarily, indispensably and absolutely, there is but one: *the presence of the Holy Spirit*. He, the almighty Spirit of God, and He alone, gives to the pulpit its sole, sufficient and invincible efficacy as a power unto salvation. He is not dependent on circumstance or contingent. He can make rams' horns tumble down walls of resisting Jerichos; barley-loaves scatter hosts of unbelieving Midianites; and "things that are not bring to naught things that are." The glory and the power and the victory are of Him.

But the Holy Spirit ordinarily works along the line of adaptation of means to ends. His common method of proficient and invincible procedure is not at war with the nature of things. Results in the spiritual world are not arbitrary and lawless, but have relation to appropriate instrumentality. If this is not true, then wisdom in winning souls is impossible, and Paul was a fool in becoming all things to all men that he might gain the more. If this is not true, then let us have human parrots or skilfully-constructed talking machines in our pulpits, and put thinking and living men to a business that requires judgment and reason and fitness for its prosecution.

What, then, are the conditions of pulpit power over and above the indispensable presence of the Holy Spirit of God? Comprehensively, three; An educated pulpit, loyal to intelligence: an evangelical pulpit, loyal to truth; a consecrated pulpit, loyal to Christ.

An *educated* pulpit. It must command the respect and attention of intelligence. Its constant office is instruction. God's truth is for the mind. Rational emotion is born of rational conviction. Truth must be grasped intellectually before it can be felt spiritually. The road to the heart is through the head. The pulpit must, therefore, be "thoroughly furnished," "apt to teach," taking heed to itself and to doctrine. Intelligence will not make it less sanctified, while it will make it better qualified. Pride of learning is a bar to ministerial efficiency, but pride of ignorance is a greater bar. A weak mind remedies nothing; neither a fruitless pulpit, nor anything else. God can use a weak mind, for it is not by might of instrument His work gets done. But Paul in the College of Apostles, and achieving the mightiest triumphs of the early Church, is the answer of inspiration to the claim that God can open a man's mouth without this demanded edu-

cation. He can. Will He? Is that His method? There are many able and gifted men along the pages of Scripture delivering God's message. There is but one Balaam's ass.

If, then, an educated pulpit is a condition of power, does the pulpit of to-day show decline in this respect? We make bold to say, far otherwise. Compare the present instruction of our theological seminaries with any possible preparation fifty or a hundred years ago! Think how the various denominations are now vying with each other in the effort to provide the best training and the amplest culture; two generations ago there were whole sections of the Church and scores of pulpits openly scorning the aids of human learning. Look back to about the beginning of this century, when Leigh Richmond wrote, "The National Church groans and bleeds from the crown of its head to the sole of its feet, from the daily intrusion of unworthy men into the university." Hear South, a century earlier, venting his scorn against men who had "rushed into the ministry, as being the only calling they could profess without serving an apprenticeship," and charging that "almost all sermons" were "full of gibes and scoffs at human learning," so that "the ignorant took heart to venture on the great calling." Step past the Middle Ages, that exhibit a pulpit scarcely worthy of the name, and listen to Celsus in the second century, deriding the early Christians as "wool-dressers, shoemakers; the most illiterate and rude men; zealots, who proclaimed the gospel first of all among women and children." Surely we may challenge successful dispute of the statement of Dr. John Hall, in his lectures at Yale: "There never was more of energy, talent, zeal, culture and ability consecrated to Christ in the pulpit than now." Consider the goodly company of accomplished scholars that have been engaged in revising our Holy Scriptures, and how the whole intelligent world has waited, eager for their work; consider the educational institutions founded, officered, and patronized by the ministry of our time; consider the representative character of the congregations assembling in all our cities and towns to wait, Sabbath by Sabbath, upon the Word; consider the scientists, and linguists, and statesmen that bow to-day at Christian altars—and then wonder out of what little world must have come the man who could say, and even write it down in a book ("The Decay of Modern Preaching," by J. F. Mahaffy): "Among the better classes and with educated congregations, I think the day of the pulpit is gone by."

But an *evangelical* pulpit, loyal to truth, is another condition of power. This involves fidelity to the great fundamental doctrines and duties of Scripture—the setting forth of the divine Word in its plainness and fullness, as revealing the illimitable need of man and the illimitable sufficiency of God. It must be that the Holy Spirit will make *this* condition vital to any signal and continued manifestation

of His power: for He is the Truth's Author, and must brood over it always with a kind of paternal tenderness, and watch its perversion with a holy jealousy, and note the honor put upon it with a warm and wakeful regard. History shows that a pulpit recreant to truth is soon "stripped and peeled." If the pulpit of to-day is declining in power, we should expect to find it exhibiting this sign of degeneracy: but the sign does not appear. Heresy is not abroad in the air. The Church notes no serious defection from the truth. Any sporadic case is promptly dealt with and easily disposed of. We venture to affirm, that never, in the whole history of the Church, did the pulpit better keep the balance of truth, and better bring out its total symmetry than now. Some eschatological aspects of truth may not be having that insistence to which their place in Scripture entitles them; but on the whole, as compared with past periods and their undue emphasis of certain truths, the pulpit of our time can fairly say it has not shunned to declare unto men the whole counsel of God.

A *consecrated* pulpit, loyal to Christ, is still another requisite to power. This involves the element of personal attachment and devotion. The pulpit may be coldly intellectual and rigidly orthodox, yet have no heart. "Unto the angel of the church of Ephesus, write: Thou hast left thy first love." Decline in pulpit power is inevitable by that road: and it is the one thing on account of which God makes threat of "removal of candlestick." For when love is gone, all is gone. Take the heart out of the pulpit and nothing is left but a dead form, the mere dry bones of a theological skeleton, and potent for nothing, though every bone be perfect and in its place, bone matched to bone, according to the Scriptures.

But will it be held by any intelligent, observant mind, that this is a true picture of the pulpit of to-day? Has it lost the fervor of its early attachment, and parted with its spirituality, and is it, therefore, in decline? On the contrary, all over the world it is pushing its conquests and multiplying its trophies. It never had so open doors and so wide room. Whether we look at the number of hearers reached, the kind of hearers, or the effect on the hearers, we find the index-finger in every case pointing to a pulpit commanding still in its influence, and the peer, if not the superior, of the pulpit of any past age. Japan is ripe for its official recognition. It is getting the restless ear of philosophic India. China's scholars are beginning to listen to its oracles. The three Protestant nations that have the grip of the world give it wider hearing than ever. Localities may witness otherwise: but *ex uno disce omnes* will not answer. We must take the sweep of continents. Call the roll of the present scholars of the world; spell out the names of men now living who have achieved eminence in any of the great departments of science, statesmanship, literature, or merchandise, and more of them, in proportion to the total number, will

now be found attending church than in any period since the dawning of the Gospel. While the only statistics that can tell us of the effect on the hearers abundantly and convincingly show, in the number of conversions reported, that the pulpit is more than ever what it was ordained to be—a maker of disciples; and by and through and in its wondrous and peerless message, “Christ crucified,” the wisdom and power of God unto salvation.

Do we then claim for the pulpit that it is at the height of its possible efficiency? By no means. It should take to itself shame for not realizing more fully the meaning of those words that back its great commission, and that are its perpetual and almighty warrant. But this is wide of the position that modern preaching is losing its hold on men and hanging out signals of decay.

We are left no room to discuss by what means and along what lines the pulpit might push to the outermost boundary of its power. We must be content with their bare suggestion.

1. The pulpit can deepen the intimacy of its sacred commerce with eternal things, so as to be under a more vivid and constant sense of their divine reality. This will increasingly give two things that lie at the base of all pulpit power, viz.: profound conviction of personal responsibility to God, and deep solicitude for the souls of men.

2. The pulpit must hold with a more reverent confidence, and declare with a mightier emphasis, that it is in its place not by infallible sacerdotal selection, nor by “law of supply and demand,” but by *direct, immediate, internal and effectual call of God*. History shows that the presence or absence of this conviction marks a rising or a falling ministry.

3. The pulpit must preach more fully, lovingly, boldly, balanced by and exclusively the living Word. The sensationalism that voices itself in pulpit topics born of secularities and smacking of the street rather than of the sanctuary, may seem, in the temporary stir it makes, to transform a prosy and plodding pulpit into a very marvel of effectiveness. But a spasm is no proof of vitality, though it may lead to a prodigious amount of twitching. Brass-band enthusiasm is as ephemeral as it is brassy. If the history of the pulpit proves anything, it proves that deep and wide reach of power—power that lasts—can only be had by lifting up in the pulpit, and constantly emphasizing there, the great and mighty ideas that lie embedded in the Scriptures, and that constitute what may be called the body of Christian doctrine. We cannot even keep morals, much less vital piety, by the yarn and tow and wish-wash of sensational and secular themes

4. The pulpit must more *prevailingly* make its appeal—not to the reason, as if men needed to be convinced; not to the affections, as if men did not hate the very truth they hear; but, whether by the majesty of God, or the thought of eternity, or the power of an endless

life, or the pathos of the crucifixion, or the wrath of the Lamb, to the human conscience.

The relatively weak pulpits to-day are of two classes: the pulpits forever proving primary beliefs and delivering exhaustive "replies"; and the pulpits that parody the Gospel by sensational headlines, and by themes that do not befit the high dignities of God's ambassadors.

The relatively strong pulpits to-day are the pulpits that are clearly and invincibly persuaded of a divine "call," that stand in vivid view of eternity, and that are taking a great many things for granted, as they preach a rounded and full-orbed Gospel right out of God's Word, straight at men's consciences.

II.—WHY SHOULD A CLERGYMAN ACQUAINT HIMSELF WITH SCIENCE ?

BY PROF. ALEXANDER WINCHELL, LL.D., UNIVERSITY OF MICHIGAN.

SCIENCE is a knowledge of natural things and of their modes of co-existence and their orders of sequence. It attempts to answer the questions, what phenomena exist, and how are they correlated to each other in respect to space and time? What are natural things? Existences which have been brought into being by some superhuman power. What are the phenomena of motion and change in the world? The sequences of some action which eludes our scrutiny. If any one ignores transcendent causation in the natural world, we will postpone all dispute with him. If the phenomena of nature arise from supernatural causation, then there is a supernatural being, a mundane "artificer"—we need not be frightened from the symbolic use of the term—and by an intuitive and necessary illation of thought from the indefinite to the infinite, we rise to the notion of Infinite Cause. If any one denies this we will not argue with him here. We address those who acknowledge God. The Infinite Cause is God. The mundane artificer is God. The world is a system of results caused by the power, and planned by the wisdom of God. We are not terrified by any anthropomorphic phrase which we may be compelled to employ. We do not mean that divine power has grown weary, or divine wisdom been perplexed in the creation of the world. We mean only that relations of thought and relations of cause and effect obtain the realm of infinity as they do in the realm of finite things. There are legitimate predicates of the infinite which are necessities of intelligence, not consequences of our limitations. It is abuse of terms to style them anthropomorphic.

When we affirm that the products of Infinite intelligence and power admit of valid interpretation, like those of finite activity, we are still within the range of necessities of intelligence, not uttering a vain an-

thropomorphic phrase. If any one disputes this we shall not strive with him here. We hold, on solid philosophic ground, that the material world reflects the power and wisdom and purposes and beneficence of its Infinite Cause. We address those who agree with us.

What an astounding spectacle then surrounds us! God is not manifest to the sense, but here are the stupendous works which he has performed. To the sense he has quitted the scene of his grand activity, and we have come to gaze on the results; like travelers in a deserted country who discover the wide-spread relics of some forgotten civilization. As they survey each massive wall, each bonded stone, each co-adapted part, they deduce the indications of power, of plan, of purpose, of a sense of utility. So here is a revelation of the creative mind. The co-ordinations of the parts are expressions of thoughts of God. They stand to each other in certain relations of juxtaposition. They have been appointed to those relations. There is a purpose why so appointed. We may mistake the purpose, we may deduce only a small part of the purpose, or we may confess our profound ignorance of every part of the purpose. That the coadjustment has been determined purposively is a necessity of our intelligence, and of all intelligence. We look around on this scene of nature's products and discover certain fixed associations of co-existence. These are determinations of intelligence and will. They express laws. We notice also, certain uniform modes of sequence. These are not accidental. Uniformity dispels all thought of chance. They must be determined by choice and motive and cognition. These also are expressions of law. Nature's uniform modes of co-existence and fixed orders of sequence are natural laws, and all laws reveal mind. In this world of present activity and change, in this scene of appearances and disappearances, in the theatre of birth and life and death, here are the thoughts of God; here are the volitions of God; here are the purposes of God. It is not a world from which the supreme actor has withdrawn. Here is God.

We say it is an astounding spectacle and an astounding reflection. The invisible works before our eyes. The infinite broods over the world, and we apprehend modes of action within a finite fringe of his being. The Eternal is manifest in time; whatever may be the modes of his being in its essence, it pervades the narrow environment of limitations by which we are hedged in, and we feel that it is truly the presence of the Eternal. This world is not apart from God. His presence is here, and His will is operative. We stand by and contemplate the working of the Unseen. Not the work of a toiler; not work planned in much weariness; not work superintended with care and watching, but work performed and planned and superintended through modes of activity which we employ such phrases to symbolize. Not with sound of engines and implements and words of com-

mand, but with the silence of a volition; the efficient pervasiveness of a thought, the composure of omniscience and ubiquity.

From age to age the work continues. The modes of activity on which we gaze are changeless; we trace their lines backward through æons; they lose themselves in eternity fast. We do not reach beginnings, but we reach conditions which are relatively primordial; they hide themselves in the mists which obscure the horizon of thought. Their channels mark out courses of events; they reveal uniform successions; they symbolize the unchangeableness of God, and disclose the rational basis of the uniformity of law. The Most Ancient still works before our eyes. Events succeed to-day in the same orders as in the past. We anticipate the events of to-morrow; we project thought into the coming ages; we see in imagination the great events which will transpire after our bodies sleep in the dust. We read beforehand the scroll of history destined to be unrolled when our race has passed away—when our earth is worn out—when our sun is exhausted—when the stars have decayed and new stars have been set in a new firmament. And yet the power of God works on—the power of the same God who was, and is to be, and always is. And it is this Eternal God, this tireless worker, this all comprehending intelligence, which works to-day under our observation—in the springing grass, in the flowing tide, in the smoking mountain, in the silently rolling planet, in the flames of the burning suns—works in our homes—works in our hearts, stills our fears, sustains our hopes. Great God, and good! Is this then Thy creation—Thy immensity, Thy verdant fields, and do we ask why we should contemplate Thy works? Art Thou in reality here, and are these the proofs of Thy presence and the displays of Thy intelligence, and do we ask if we shall be profited by looking on Thy operations and learning what are Thy ways, what Thy disposition toward the works of Thy hands and the creatures of Thy love? Do we say the knowledge of these things is called “science,” in the vocabulary of men, and is a mere profane thing? May the All-merciful forgive the doubt, the indifference, the denial of the divine sacredness of all which has been ordained true.

Such knowledge is indeed science. Such displays of the mind and disposition of God are afforded only by science. There is no word of science which does not speak of God. There is no truth of science which is not divine. The principles of science are the thoughts of God. The plans revealed in creation were first conceived in the mind of the Creator. We are permitted the dignity of reproducing them in our own thoughts. In what way may we come nearer to the divine mind than by familiarity with the divine thoughts? How shall we attain to a deeper communion with the Infinite Spirit? In His Word we have the divine mind imparted through a verbal medium. For the certification of the unsophisticated transparency of the medium we

depend on the best judgments of finite mind. How much of that which we read is in the medium, and how much belongs to the world of realities beyond? In the works of God we have the divine mind reflected in a mirror. No stain of humanity has sullied its surface. No malignity has been able to distort its reflections. Nature never symbolizes falsehood. The light of true science is not an *ignis fatuus*; it is a serene ray from heaven.

"True" science—ah, there we stumble. If there be any "science falsely so-called," that is misleading. It is not that which we honor, and by which we light our path. It is our shame; we hold it to be a libel on the Author of truth. But there must be some body of statements about things, which are true. If there be realities, they subsist somehow. As they really subsist, so the Divine Being ordained them; so He thinks them. So science describes them. When we can ascertain how they subsist, then we partake of the divine thoughts. There must be a true science which confers on us this honor. There is no science which is not true; falsehood misnamed is not science.

How shall we distinguish between truth's garment and falsehood's disguise? Is it not safer to make no account of science? Yes, safer, if we dread only a temporary error of judgment in a matter in which the truth is not yet clearly revealed. Sinful, if we reflect that the Heavenly Father has declared Himself in His works, and gifted us with intelligence expressly suited to their interpretation. But there is a criterion of science in the common consent of scientific minds. The knowledge of natural truth arises first as a suggestion in some mind which has long pondered over nature's phenomena. Some student learns more in some particular field than any of his contemporaries. He thinks he perceives the glimmer of a new truth, or perchance it bursts like a full orb through some veil which he has rent asunder. He proclaims the new conception to the world. It is not accepted on credit. Some doubt; some hold judgment in suspense; a few are in position to repeat the study and arrive at independent conclusions. Not unfrequently the first verdict is reversed. The announcement was false science. But perhaps it is confirmed. The concensus of half a dozen original investigators gives the new enunciation the character of a scientific theory—perhaps, when the evidence is quite accessible, the consistency of a scientific doctrine. As a doctrine it is sanctioned as something to be taught. With wider sanction from competent observation it gains unquestioned acceptance among those strictly qualified to pass judgment. The truth of the doctrine may be incapable of demonstration, but its probability may amount to a towering presumption.

What now is the dictate of good sense on the part of the multitudes who have not been in position to make original research on the new teaching? Assuredly, abstention from dogmatic and abusive denial.

Conceive a man ignorant of the premises, ignorant of the strength of the evidence which convinces all who weigh it, standing up firmly with his face set against it—his teeth pressed together, his eyes closed, his ears stopped, and whenever he opens his mouth, asseverating his dissent: "I do not believe; the consequences would be disastrous; it is mere false science?" Who can admit that such a man is doing honor to his intelligence, or doing the best he can to honor the truth of God? We tell him that expert judgments are more probably true than unintelligent denials; that intelligence is all our Maker has given us for the interpretation of his works; that this has been consummately co-ordinated to the intelligible world in a way which amounts to a divine mandate to reason and conclude as best we can. Should such a man still stand fixed in his attitude, who could award him unreserved respect? Yet such a man is so standing, and he stands a representative of all those who oppose their incompetence to the general verdict of scientific experts. It is safer to stand with seven competent judges than drift with seven thousand self-stultified objectors.

But the consequences—they may seem to be serious. Consequences are indeed sometimes destructive. In demonstrative reasoning they may bring us reduction to absurdity. In philosophic reasoning the conclusion must be abandoned when the consequences war with any incontrovertible principle antecedently apprehended. In reasoning from the premises afforded by a natural science, enunciations whose consequences are antagonized by well-established scientific doctrines, would at once be recognized as inadmissible, and could never attain the status of doctrine. Within the range of recognized scientific doctrines, the only consequences which could maintain an antagonism would be moral consequences. When such are found opposed, or thought to be, we have only to consider whether the moral principle opposed is a necessary conviction or a mere opinion. No necessary conviction will tolerate the antagonism of a scientific judgment. The being of God is a necessary conviction, and it is safe to affirm in advance that no scientific conclusion of an adverse tenor can be true; nor can it obtain wide assent, nor any assent from sound and candid minds.

But if scientific doctrine involve consequences adverse to mere opinion, the antagonism is of no import. Now opinions are men's best judgments. Scientific doctrine, indeed, is but man's best judgment; but it is its characteristic to emanate from learned and accomplished judges; while all observation shows that the so-called moral consequences which men are reluctant to face, are conflicts with traditional opinions with which moral convictions have only a casual, not a necessary connection; and the opinions, moreover, belong to the scientific class, and are directly amenable to the same modes of investi-

gation as the doctrine by which they are now antagonized. For example, the traditional doctrine of the origination of the world within six days, by means of six creative fiat, was regarded as affording an impressive display of infinite wisdom and power. But the question of the world's age and of its process of formation is strictly a scientific one, and the moral doctrine stated has only an incidental connection with it. It follows from the origination of the world, not from its origination by any particular method, or in any particular time. The consequences which the modern geological doctrine entails are not to be considered. That the world is but six thousand years old is an opinion, not a necessary belief; nor is it an opinion formed in the light of all accessible facts. When now, we come to base an opinion on those facts, it exposes the error of the traditional doctrine, and we soon discover that the omnipotence of God remains completely unimpaired.

The moral consequences of the collision between the new opinion and the old may not be correctly deduced. The doctrine of the divine creation of the world was not abolished by the scientific discovery that the world was not created in the precise manner once supposed. Even if it should appear, on adequate evidence, that the method of the world's creation was a progressive evolving from older conditions more homogeneous to newer conditions more heterogeneous, we cannot claim that creative intervention is less conspicuous. Our intellects are not afflicted with that barbaric narrowness which is unable to conceive creation except as an instantaneous result of a spoken fiat. Now that we grasp æons in the sweep of our intellectual survey—since we better understand that the divine *now* stretches out of the endless past into the endless future—our apprehension of divine world-making is even exalted, and the infinitude of the Being of God overwhelms us with a deeper emotion. We are not asked to dismiss the idea of divine creation; that we cannot detach from our mental being. So the new doctrine, which men for very fidelity to the truth (as they understood it) opposed with their might, stands forth the best conceivable vindication and attestation of the moral truth which they felt they could not surrender.

We set it down as rationally inconceivable that any scientific proposition should be proven true, or generally accepted as true, which, in its application or consequences should disturb any moral conviction which rests in the necessities of our constitution. Opinions will be antagonized. Misapprehensions of the moral significance of new views in science will be entertained, but additional knowledge will correct them and relieve all distress, and newly fortify every fundamental belief in morals and religion. God, duty, soul, eternal life—these and such as these, are ineradicable convictions native in the constitution of the mind. These, by a law of our nature, we set down as antecedent and changeless truths—God-made truths; and as science is only other

God-made truth, the Being of God is pledged against the conflict of moral and natural truth. If they have nothing to fear of each other, they have everything to hope.

Because science is a mine of God's truth; because the clergyman desires to enter in deepest sympathy into communion with the mind of God; because there linger many prejudices against natural truth, founded on scientific judgments which are obsolete and untenable; because the religious defender ought to seize on all which is true, and wield it in defence of religious truth; because bigotry will always be with us to oppose the truth which exposes its ignorance and its narrowness; because the religious teacher's denial of things which all reasoning men believe, dishonors religion in the eyes of sober intellect; because on some sides the interests of religion are losing ground where they possess the means of making themselves impregnable; because the sharpest intellectual and moral conflicts are, in our times, waged on questions of scientific theory and doctrine; because a broad survey of the realm of truth, moral and natural, is best for the health and mental symmetry of all persons—for such reasons chiefly it may be urged respectfully upon the clergy to include selected works on the natural sciences in their assignments for reading and study. Nor do we feel the slightest hesitation in expressing the conviction that the cause of Christianity would be materially strengthened if a stringent course in modern scientific theories and the grounds on which they rest were embraced in the curriculum of every theological school.

III.—SYMPOSIUM ON PROHIBITION.

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

NO. III.

BY DANIEL CURRY, D.D., EDITOR OF "THE METHODIST REVIEW."

No intelligent person can doubt that the question of the suppression of the Liquor traffic by the Government has become a vital issue in the politics of the country. It may also be granted that as an issue it is one of very large proportions, and fraught with the most vital interests. It proposes a change that is to widely affect the personal habits of the people, and also to destroy some of the most extensive and widely-diffused industries of the country. The use of intoxicating liquors is sustained by the pampered appetites of individuals and the usages of society; the traffic in them constitutes a very considerable item in the business of commerce, extending all the way from the shops of the smallest retailers to immense warehouses and manufacturing of the wholesale dealers. The business that is designated to be suppressed has become thoroughly wrought into the framework of society, and there can be no rational hope for its removal except

by the most thorough treatment. It is well, therefore, to recognize from the beginning that the work proposed to be done is a great one, and that it is beset with very great and formidable difficulties.

The subject presents two distinct, but related questions—the right and expediency of what is proposed, and the means for its accomplishment. There are those who claim that the traffic in liquor is a matter of *natural right*, with which the State may not interfere, though the contrary has been all along assumed in the practical actions of the Government. The State has the right to protect its citizens from manifest harm, and it arranges its financial, social and sanitary affairs accordingly. In all such matters the individual is less than the community, and personal claims must give way before the demands of the general welfare. The public safety and peace must be defended against lawless violence, and even the latent causes of danger must be sought out and removed. Whenever the Government undertakes to regulate any kind of business it assumes to determine just how far that business may proceed—and indeed whether it shall be allowed to proceed at all. Any calling that may be defined and regulated by law, and which may not be pursued without a formal license, may also be entirely restrained if thought to be incompatible with the public interest. This principle enters into all governments, and it has been uniformly sustained by the highest judicial authorities. If, therefore, the liquor traffic shall be adjudged by the popular verdict to be inimical to the public interest, it is the right and the duty of the Government to suppress it. And, in view of the terrible evils that grow directly out of that traffic, it is not necessary to produce any formal arguments in favor of its suppression: the whole question is therefore reduced to the simple problem of how best to get rid of the destructive scourge.

Evidently the thing first of all, and above all else needed, is that there shall be pervading the public mind an adequate conviction of the necessity for this reform. It must also be granted that after all that has been said and written on the subject, and with all the tremendous evils that grow out of that traffic, the public mind is not yet fully satisfied that it ought to be prohibited; nor is the Christian consciousness of the people fully awakened to a just appreciation of its turpitude. To remedy this defect is therefore the first want of the case, and till that shall be done, all other efforts must be only tentative skirmishings, which, though not wholly useless, must fail of any large success. It is therefore all-important to bring forward and set in order the facts and figures that shall show the extent of the ruin brought by intemperance—the crimes and poverty, the idleness, profligacy, and the social and domestic wretchedness, which are the direct fruits of the use of intoxicating drinks. That this has already been done in some good degree does not remove the necessity for its repe-

tition and continuous reiteration, until it shall be thoroughly wrought into the public mind and made an item in the common thoughts of the people. Although anything that may be said and written on the subject may often seem like twice-told tales, these things have not yet become properly and truthfully laid upon the common mind and heart. Our statesmen, economists and sociologists fail to compute the facts of the case at their proper value, and accordingly the lessons that they teach fail of their legitimate ends. Here, then, is the first great business of the Prohibitionists—to compel men to think of these things, to apprehend their reality, and to accept the lessons that they teach.

The cause of Temperance has been in some form before the public from a date before the birth of most that are now living, and it has been favored by the wisest and best of all classes and callings. Physicians have denounced strong drink as the prolific source of disease, and the cause of physical weakness. Moralists have deprecated its pernicious influences in both public and private life. The Church has in solemn utterances sounded the alarm of danger against even moderate drinking, and also marked the traffic with a deeper stigma of detestation. They who concern themselves with the facts of social science tell us that a large proportion of the prevalent madness, suicides, family disruptions, debaucheries and assassinations are either caused or promoted by alcoholic drinks. Nor can there be any doubt that what has been said and done has been very largely effective of the best results in staying the plague that it has failed to entirely remove. There are hundreds of thousands now living—youth and young men, and even old men too—who are in their own persons witnesses of the good results of total abstinence, and of the “pledge.” Still the plague is not effectually staid, and it remains an open question which side of the contending forces is gaining ground. It is certainly manifest, however, that the methods heretofore relied upon are not proving themselves equal to the demands of the case, and that a more heroic treatment of the matter is essential to the triumph of the right.

It is due to the cause, however, to recognize the fact that it has had to contend with special obstacles of a most formidable character. The immense immigration that has in the last four decades flowed into the country and become a large ingredient of the social body, brought with it a lower morality, marked with the lawlessness and the drinking habits of the common people of Europe, which, with the opportunities afforded by their bettered financial condition, have added largely to the practices of intemperance among us. In all our cities and larger towns, and, to a less extent, in the small towns and hamlets of the land, the retail liquor trade is almost entirely in the hands of that class, and they are also to a disproportionate degree the vic-

tims of the drinking habit. The relative increase of the population of our cities over that of the rural regions has also tended to increase the practice of drinking, as did also the facts and conditions produced by the late war; which tendency has been continued and intensified by the changed manners of life induced by increased wealth and extravagant living, with the loosening of the ties of the family and the decay of home influences. The cause of temperance has been called to strive against all these adverse tendencies, and, in view of their power, its only partial success is cause for neither surprise nor discouragement.

Although the cause of temperance has, to a limited degree, won for itself a place in the public conscience, its hold is still comparatively weak, and its practical workings relatively feeble; its voice still lacks the deep tones of authority that such a cause requires. In the discussion of the subject other than moral and religious considerations have been chiefly relied upon. The drinking habit has been condemned for its costliness, especially with the poorer classes; for its hygienic evils, and its tendency to social disorders, and to poverty and viciousness of life; while its moral turpitude and offensiveness has been passed over rather lightly. Formerly it was the fashion—there has been some improvement in that matter—to speak of intemperance as a venial fault calling for pity rather than blame—to talk of the drunkard's appetite as a physical much more than a moral phenomenon, for which, it having probably been inherited, the individual should not be censured. With this kind of refined folly, more or less effective in the prevalent thinking, it is not strange that there has been a failure to appreciate the deep criminality of drunkenness, and to denounce with proper emphasis its essential immorality. Deeper and more solemn religious convictions on this subject, with corresponding clearness and forcefulness of denunciation, are no doubt demanded. It should be proclaimed that the drunkard is his own destroyer, and that the guilt of his ruin is, first of all, his own, whatever other influences may have aided in his downfall. And from such examples it should be shown that no one is safe, in respect to his own conduct and habits, who dares to taste the intoxicating cup, and that to trifle with this temptation is something worse than merely an indiscretion—that it is to sin against one's own soul, and to disregard the plainest and most sacred obligations. And because the drinking habit is largely a social vice, it should be shown to be a duty that every man owes to every other to contribute the influence of his personal example to the only safe side. If there were no danger to the individual in moderate drinking, each one's relations to those about him should constrain him to the practice of total abstinence, for in this controversy all that are not actually contributing to the interests of temperance are practically working against it. These truths

should be set forth and pressed home on every man's conscience.

Here is a call for work. Ours is a government by the people, and the expressed will of the majority is supreme; and therefore the suppression of the liquor traffic can be effected only in obedience to the voice of the people. That trade now exists by virtue of special sufferance; it is unlawful unless specifically licensed. That one form of business is made an exception in respect to the national freedom that prevails in respect to most other forms of industry. It is practically conceded that this traffic must be regulated—restrained by law; and doing this brings the whole subject into the field of politics. And since Prohibitionists contemplate its entire suppression, they have, first of all, to determine their methods of procedure in respect to the action of the Government for its restraint. They have no further questions of principles to settle, and it only remains to find out and execute the best measures for carrying that purpose into effect; or, failing of its full accomplishment, to make the farthest possible advances towards prohibition. The legal status of that traffic is a limited *toleration*, which necessarily implies the absence of natural freedom, and also the right of the Government to deal with the whole subject; and to limit it less or more, or to wholly disallow it. It should, therefore, be recognized that every "license-law" is a partial prohibition, and the greater the restrictions and burdens laid upon the trade and defined in the limitations of the license, the nearer is the approach to the desired consummation; while the absence of any license-law, without total prohibition, would leave that business entirely free. If those who oppose prohibition concede the right of the Government to regulate and restrain the traffic, they practically surrender all claim to rights in the business beyond the discretion of the rulers: its greater or less toleration is a question of expediency, of which only the "powers that be" are solely and finally to judge. And they who denounce all license-laws as essentially vicious, should bear in mind that, until total prohibition shall be procured, they are all that stand in the way of free trade in rum and whiskey. They are, in fact, prohibitory laws, as far as they go; they grant no liberties—for liberty is the normal state of trade; nor do they grant protection, for every calling not directly restrained by law has the natural right of undisturbed action. The price paid for the license is a part of the restrictions and burdens laid upon the trade, and its use for the public benefit is certainly no more objectionable than to use in the same way the fines and the proceeds of the pecuniary penalties inflicted by the courts for trespasses and minor offences.

All human government is imperfect, and not a few of the provisions of law, in the best-ordered communities, are not entirely in harmony with the principles of abstract justice. Even the laws of Moses "allowed" practices which were not sanctioned from "the begin-

ning," on account of the unfitness of the people for a better code. The Sermon on the Mount is indeed a complete standard of duty; but it is for the individual, and not for the State, to consent to receive abuses, and not enforce one's rights in opposition to lawless violence. The Government may demand more or less, according to the dominating sentiments of the people and its ability to enforce its claims; and it may accept an obedience that comes short of an ideal completeness, while still proclaiming the purest and loftiest morality.

In the crusade against the liquor traffic, the Prohibitionists are the aggressive party, and must bear the chief burdens of the conflict. Their hope and strength lie in the righteousness of their cause, while their adversaries have all the advantages of actual possession and the guarantees of the prescriptive order of affairs. They are, in proportion to the whole body of the people, a comparatively small minority, as are also their earnest and active opponents, while the deadness of indifference is also, through mere *inertia*, practically against them. Their motive for action is purely moral, which, though in itself the most worthy and also the most enduring, is oftentimes liable to be sacrificed by its professed friends; while the motives of their opponents are those that very largely rule among men—pecuniary interests, and the prevailing fashion of thinking and acting. But this state of the case is not especially discouraging; for in most instances reforms are brought about through the efforts of minorities, and, with a cause that appeals so loudly as does this to both the conscience of all good people and the better judgment of the intelligent, a comparatively few may become invincible. Already there is a widespread awakening to the subject, and the slogan is sounding through the land, and there has been some skirmishing; but the issue can as yet hardly be said to be fully joined. With the enemy in possession of their positions by virtue of existing laws, and of the popular traditions and indifference, and of the subserviency of the politicians and the parties, and with an immense money interest on their side, it must be evident that the work to be done is one of very large proportions—requiring not only the zeal that comes of deep moral convictions, but also far-seeing wisdom, to choose the best methods, and the patience that can wait for results.

Comparisons between the great Anti-Slavery crusade and its outcome with the cause now under consideration, are especially liable to be misleading; for between the two there are quite as many contrasts as coincidences. The original Anti-Slavery agitators did good service in forcing the subject into public notice, and familiarizing the public mind with a sense of the atrocious character of the system, but they entirely failed in respect to any practical movements towards emancipation. The overthrow of slavery was only made possible and necessary by the exigencies of war, and it was forced upon a reluc-

tant Government for its own safety, when neither the Union Army nor the great body of the people of the Free States desired it, for its own sake. It was manifestly the work of God, with only the reluctant concurrence of the people—a Divine interposition, more signal and marvelous in its conditions than Israel's deliverance from Egypt. But we neither expect nor desire that the liquor trade shall be thus wiped out in blood, or its overthrow effected by the power of the sword. The two cases are so very unlike, that the precedents of the one cannot be safely used to indicate what may or should be done about the other; to attempt anything of the kind can do no good, and may do harm.

Recognizing the fact that there is a great work to be done in order to effect a much-needed reform, it is needful that its promoters should come to an understanding among themselves in respect to its wants, and the means and methods for its accomplishment. Among the things needed may be named:

(1) A better understanding and more adequate appreciation and conception of the whole subject by the people.

Something has been done in that direction by the publication of statistics, showing the magnitude of the liquor traffic, the cost of strong drink to the country; its relations to crime, poverty and disease; its evil effects upon the industries, the intelligence, and the general welfare of the people; but even on this line very much more is called for. A thorough course of plain teaching on this subject is needed, not only for the children and youth of the land, but for the adults also—the learned and the unlearned; about equally indeed for all classes. And this work can best be done by plain and sober teaching, and chiefly through the press; for temperance lecturing has become greatly discounted in the public estimation. Essays, discussions, tracts, and detailed reports, at once convincing and not sensational, should be scattered broadcast through the land in such forms, and by the proper methods, so as to secure attention and awaken thought, and thus to possess the public mind and to induce the right action. The cause demands the enlightened understanding and the awakened thoughtfulness of the whole people: and to secure all this should be the first and greatest practical purpose of the promoters of Prohibition.

2. The specifically moral and religious relations and aspects of the subject need to be more clearly and forcibly brought home to the consciences of the Christian people of the land. The strength and persistency of this whole movement must come from the moral convictions of the people, which, there is cause to believe, fall very far short of any just appreciation of its demands. Those great leaders of the religious thought, and the moral teachers of the age—the pulpit and the religious newspapers—should be aroused to new and more adequate appreciation

of the demands of this cause, and also of their capabilities in respect to it, and their resultant obligations. We willingly concede great praise for what has been done; but much more is needed, and should be forthcoming.

3. Some changes for the better are needed in the conduct and leadership of the cause before the public. It is always an ungrateful task to criticise the acts of those who are laboring towards a necessary work while others stand by idle; but such are the infelicities and undesirable conditions of the temperance cause before the public, that something must be done to remedy the evil. It need not be called in question that there are some able, earnest and honest workers in the cause among the professional and generally recognized leaders, but it is equally certain that there are enough among them of a different kind, who do not command the public confidence, and under whose leadership not much good can be accomplished. For lack of the needed organization and the requisite oversight of the work of temperance propagandism, there is a constant liability that it may be made to suffer from the presence and super-serviceableness of a whole swarm of hangers-on—some of them simply cranks seeking notoriety, and some charlatans and mountebanks, with their own selfish and often disreputable purposes to serve. No doubt that fact has tended more than it should have done to deter those who must lead in this work, if it shall succeed, from engaging in it. It may be both a delicate and a difficult work to weed out these tares, as here suggested; but it is indispensable to the success of the cause. The interests of both personal temperance—that is, total abstinence, and of Prohibition—require very considerable modifications of the methods chiefly in use, and especially of the recognized leadership of the whole movement. This somebody must attend to, if success is to be achieved.

4. The Prohibition movement necessarily enters into the politics of the country, and its relations to these should be clearly apprehended and consistently pursued. It must also be understood that only a minority of the people can be actively enlisted in the cause on account of any special favor for it. The warfare that is to be carried on against the rum power must, for the present at least, partake of the character of a *guerrilla*—a work of skirmishes and minor conflicts, and not of wide campaigns and pitched battles. In these we should almost certainly be defeated, but in those a powerful enemy may be worried in the long-continued struggles, and in many cases conquered in details. Political parties are governed by the promise of success in winning votes, for which their favors will be given about equally freely either to prohibition or to free rum. But since a contingent of one-tenth of the votes can often determine an election in favor of either one or the other of the parties, so such a contingent, kept well in hand and not foolishly wasting their votes in an impossible effort

in favor of their own candidates, may compel one or the other, or both parties, to grant them all they ask. In almost every village or township, or other civil division, such a body of determined men may effectually determine most of the questions in which the interests of temperance are involved. They may not elect any of their own number to office—probably it would be best that they should not—but they can do what is vastly more important: they can compel others to do their work for them, whether in the making or the administration of the laws. There must be organization without party affiliation; a readiness to vote for the right men, regardless of party, and a determination not to vote for any one who will not practically favor the one great interest.

5. There still remains a mighty political agency which, somehow, and rather strangely, has remained almost entirely unused by the friends of temperance and prohibition—the use of memorials and petitions. The right to use these is universal and indefeasible, and scarcely any other form of expressing the popular will is so effective. Legislative bodies are especially susceptible to that kind of influence, and all the more so because it is usually spontaneous and the expression of convictions and feelings with which politicians are afraid to trifle. It is claimed that if women had the ballot they would vote down the dram-shops. Perhaps they would. They have the more effective right of petition; let them use it up to its full capabilities, and increased multitudes, with warmest thanks, will call them blessed. If at any meeting of the Boards of Excise, in every town, village and hamlet throughout the State, there could be presented a popular protest, seconded by the pleadings of the chosen representatives of the mothers and wives and daughters of the place, such a demonstration would not often be a fruitless one. If every member of the State Legislature should find his daily mail made plethoric with petitions in favor of repressing the “saloons,” those silent missiles, however unwelcome, would not fail to be mightily effective. Here is a weapon of untold capabilities, hitherto almost entirely unused, which, without the disuse of any other, and with very little expense of any kind, may be made productive of much good.

Surely, after this survey of the field, it will not be said that there is nothing for the friends of temperance and prohibition to do between elections; nor is there any good reason to think that by persistent and united efforts the desired work cannot be effectually accomplished in the not remote future.

IV.—BETTER HOMES FOR THE WORKING CLASSES.

BY REV. G. HUTCHINSON SMYTH.

I. THE NEED OF IMPROVEMENT.

ONE familiar with the tenement-house life of our large cities will need no arguments to prove the need of better homes for the working people. There is no design in this writing to speak disparagingly of those who live in tenement-houses. We know very many most respectable and godly people who have never lived in any other. Nor do we mean to class all landlords of such houses as the owners of dens of filth and disease, crime and death. There are in New York and Brooklyn—and we doubt not in other cities—tenement-houses that are well built, kept in good repair and let to respectable occupants at reasonably low rents by some of the best of our citizens. Indeed, with not a few the providing of such dwellings has been a work of Christian philanthropy that is full of promise for the future.

But while we freely make these admissions we are compelled to say that we know of large numbers of tenement-houses in our populous cities that are nothing but dens of filth, breeding disease, crime and all uncleanness—the terror of the city whenever it is threatened with cholera or other epidemics. We also admit, gladly, that the Board of Health in New York City, backed up by a strong public sentiment, has greatly improved the tenement-houses in many parts of New York. Still, the advance made is small compared with what is yet needed, and the threatened approach of cholera this summer should prompt to radical measures and immediate action ; for prevention is much easier and much cheaper than cure.

The following extract from the recent Report of the Tenement-House Commission shows clearly the present condition of these dwellings in New York City.

EVILS OF TENEMENT-HOUSE LIFE—WHAT THE INSPECTORS FOUND IN NEARLY A THOUSAND HOUSES—THEIR RECOMMENDATIONS.

The Tenement-House Commission yesterday received a report from Frederick N. Owen, the chief of several inspectors employed by the Commission to make surveys of houses during the summer months. His report dealt with 968 houses, occupied by 8,811 families, or 37,114 persons, representing all the conditions of tenement-house life. The percentages given are as follows:

	Buildings.	Plumbing.	Tenants
Good.....	35.47	2.08	36.87
Fair.....	46.78	58.83	54.26
Bad.....	17.73	39.37	9.16

Particular stress was laid upon the point that the tenants, except in the worst houses, were better than their surroundings. This was so much in conflict with previous testimony that it was not credited by some members of the Commission. The report stated that forty-seven of the houses were so hopelessly bad that they should be condemned to destruction. There are about 26,000 tenement houses in the city. Nearly 25 per cent. of the cellars examined were in bad condition, and less than 40 per cent. were paved. Tidewater and filth soaked into many of them. Special attention was directed to the one at 514 West Fifteenth Street, where six

persons were living. Fire escapes were found on 49 per cent. of the houses. Many of the escapes were useless because the balconies were used as storage places. The house No. 199 Cherry Street, surrounded on three sides by high walls, was spoken of as a death trap in case of fire.

Air shafts in 21 per cent. of the houses were useless, or worse, leading bad air into sleeping rooms from the cellars, instead of light and pure air from above. Broken drain pipes were found in one out of every seven of the houses inspected. Nearly all vaults existing near the houses were sinks of corruption. The plumbing in 329 houses needed attention from the Board of Health. Defects in the water supply were frequent. At No. 20 Morris Street no water pipes were found. In a Mott Street house the pump was found to be connected with a cesspool in the yard. Tenants in 17 per cent. of the houses wasted water regularly at a rate indicating a waste of about 2,000,000 gallons in twenty-four hours, for the entire number of tenement houses. One hundred houses were found in which the tenants had less than 250 cubic feet of air space each. Twenty-three houses covered the entire lot on which they were built. German tenants were said to rank first in cleanliness and intelligence, and the French, English, Irish, Polish Jews and Italians in the order named. The income derived from the worst houses did not differ much from that derived from the best. The report closed with the following observations:

There are buildings which should be ordered to be immediately vacated; those needing attention as to their plumbing is very large. It is impossible to make the owners or tenants obey sanitary laws without a systematic inspection by the authorities, which, with the present force of sanitary inspectors is impossible, for which reason it should be increased. Privy-vaults should be filled; water closets be preferred to school-sinks, and all closets in cellars be at once removed, as constituting a grave danger. Cellars throughout the city show great want of care and cleanliness; while those dug in made ground within the influence of the tide-water, are flooded at high tide. The heavy waste of water should at once be prevented. The majority of bedrooms in tenements are without light and air, and light shafts useless, the darkness of halls by day and night conduces greatly to immorality. Rear fire-escapes, without means of reaching the ground in front, expose the tenants to danger. Tenants have generally become educated to the point of appreciating the importance of sanitary measures. Some of the worst houses are occupied only by three families, and therefore, beyond the reach of the inspectors. That rents are unnecessarily high in the poorer tenements; and, finally, that illegal crowding is universal among the Polish Jews, Italians, and lowest class of Irish.

The evils which are unavoidably connected with the worst class of tenement-houses can hardly be exaggerated. 1. They are fruitful sources of all zymotic diseases—scarlet fever, small pox, and that most malignant of fevers, typhus. The death rate is high in all these tenements to an alarming degree. While in New York the tenement-house population is only one-half that of the whole city, it yields 75 per cent. of the total sickness and mortality.

The degree of overcrowding in some of the tenement neighborhoods of New York exceeds that of any of the large cities of the world. The highest allowable population consistent with health is 80 to 100 persons to the acre. In the Strand, London, it reaches 307, while in the Eleventh ward of New York it is 328. In 1867, in some of these crowded tenement districts, 80 per cent. of the mortality was from the infant population.

2, Deformed, epileptic, idiotic children are born in such unhealthy abodes. 3. The pauper class is largely recruited from these sections of our city. 4. The criminal classes come almost altogether from such neighborhoods. 5. The danger of the city from riots lies here, and also from contagious diseases and epidemics. 6. With such surroundings, reform in morals, or evangelistic work, is all but impossible. The

people are besotted, intemperate, reckless, unapproachable. The purification of the Five Points began in the tearing down of the old rookeries and replacing them with dwellings fit for the abode of human beings.

II.—WHAT HAS BEEN DONE.

A glance at what has been done abroad and attempted at home may prepare the way for what can be done. About fifty years ago there were sections of London given up exclusively to the pauper and criminal classes. Disease constantly raged in the "Strand"; the doctor was the only man who could safely visit it. Murders were frequent, and the inhabitants were a terribly depraved class of beings. Dickens has not overdrawn the character of Old Fagin and his school of young apprentice thieves. It seems strange, that in a Christian nation, in the greatest city of the world, with its massive cathedrals, its numerous churches, institutions of learning, charity and philanthropy—near to its Parliament of great statesmen and close by the throne of its royal sovereign, such a community of depraved human beings could form, grow, and for so long defy the power of the great metropolis. They were packed together in old rookeries made hideous by their crimes and deeds of darkness in the night, and awful to look upon in the light of day.

The first move in the direction of reform was to pass Acts of Parliament condemning these horrible abodes, requiring them to be taken down and replaced with dwellings erected with a view to cleanliness, health and decency. Meanwhile temporary shelter was provided for the occupants, until the work of demolition and construction could be completed. A much better class of tenement houses and lodging houses were provided. The spirit of reform took hold of the English mind in this direction, and societies for the improvement of homes for the people were organized all over London. Prince Albert and the Queen headed many of these societies. The best minds among English statesmen and philanthropists engaged earnestly in the work. The movement spread throughout the United Kingdom—Liverpool, Manchester, and large landed estates in England; Edinburgh and Glasgow in Scotland, Dublin and other cities in Ireland caught the spirit, and entered upon the work. Then followed Building Societies, many of them of the working people, and organized on the plan of mutual profit and advantage.

In England alone there were, in 1878, over 2,000 such societies, with 800,000 members, and \$80,000,000 loaned on buildings. London had 700 of these societies, and more than \$20,000,000 advanced on property to its members. Scotland had 88 Building Societies, with more than \$65,000,000 advanced to its members.

France and Germany followed the good example set by England. At Muhlhausen, in Alsace, a town was built for the working people,

giving them facilities for becoming the owners of their own houses. Vice and misery disappeared, and the moral regeneration of the people was the result. In 1853 they built 100 houses. Six years later 428 houses were built. Four years later 560 houses were built. Inside of fourteen years the houses were all paid for, capital and interest, and owned by their occupants, and at a cost of only \$4.60 per month. Each house had a garden 30x36 feet.

The Government voted a loan of \$2,000,000 to these building societies, under certain limitations which were all in favor of the workman, as, for instance: the properties must be sold to the workmen, and, to prevent speculation, must not be resold inside of ten years; the Building Company not to charge the workman more than 4 per cent. for capital until paid up.

George Peabody's bequests to London were used, and are still being used, in providing better homes and lodgings for the poor and the working people. The Trustees' Report for 1881 shows that the sum given and bequeathed by Mr. Peabody amounted to \$2,500,000. This has been increased by rents and interest, \$1,422,241, making a total of \$3,922,241.

Up to the end of the year the Trustees—of whom Lord Derby was chairman, Sir Stafford Northcote and United States Minister Lowell, members—had provided for the artisans and laboring poor of London 6,160 rooms, exclusive of bath-rooms, laundries and wash-houses. These rooms comprised 2,782 separate dwellings, which were occupied by 11,459 persons. Four hundred and thirty new dwellings had been opened the same year, for which 3,000 applications had been made, showing the great popularity of these dwellings. The death rate in the Peabody buildings for the year was 17.22 per 1,000, which was 3.98 in a thousand below the average of all London for the same period.

What has been attempted, in many cases successfully, in our own country, may be learned by an investigation of the system of Building Associations in Philadelphia. In that city there are fewer wretched tenement houses than in any other city of its population, probably, in the whole country. More of the working people own their own neat, comfortable, cosy little homes than in any other city.

Vineland, N. J., shows what can be done to aid working people to own their own homes, and to a condition of comparative independence. Boston has also demonstrated, in some of its suburbs, what can be done in the same line, by securing free travel for five years on the railroad to every owner of property, and allowing him to pay for it in monthly instalments. Several organizations in New York and Brooklyn, as well as private individuals, have done much in providing comfortable dwellings, built on sanitary principles and let at moderate rents to the working people. The Society for Improving the Condi-

tion of the Poor of New York has done much, in co-operation with the Board of Health, in improving tenements, as far as they were capable of improvement.

III.—THE REMEDY.

Land on Manhattan Island is too expensive for many of the working people ever to own their own houses. Let companies be formed of philanthropic men who will scorn to make a *job* of it. Buy land in the suburbs of New York, up in Westchester County, on Long Island, or in New Jersey, and erect neat cottages suitable for the class for which they are intended; sell at reasonable rates to the working people, taking a fair interest for their invested money. Give the owners several years to pay in monthly payments for these cottages, with option to pay all if they are able, and the results will be as follows:

1. Benefit to the workingman, material, moral and intellectual. Away from city stench, his health and head and heart, in contact with nature a part of the time at least, will be improved. 2. Advantage to the Republic. The way to kill raving Communism is to give every man a personal and family interest in the progress, peace, and stability of the country. 3. Crime and pauperism will be lessened, and the moral tone of the workingman and his family elevated.

With the facilities of cheap land, cheap travel by rail and river, the scheme is practical, and, sooner or later, must be adopted. It is most impolitic for the American people, with such an immense area of country to cover, to be crowding on each other, and piling house upon house till the tops of some of them almost invite the thunderbolt to strike down such folly and danger to human life. There is, we fear, a sickening horror awaiting New York yet in some of its flat-houses, where escape in case of fire seems all but impossible.

V.—SYMPOSIUM ON MINISTERIAL EDUCATION.

ARE THE PRESENT METHODS FOR THE EDUCATION OF MINISTERS SATISFACTORY? IF NOT, HOW MAY THEY BE IMPROVED?

NO. VII.

BY JOHN HALL, D.D., LL.D., NEW YORK.

I HAVE read with care the articles of my predecessors in this deliberative conference on a practical topic. The reading has been full of profit to myself. In hardly any one of the papers have I seen anything from which—regarded in its connection—I should differ. In all of them I have recognized clearness, strength, and that practical wisdom, combined with appreciative knowledge of revealed truth, which go to make men effective servants of the Church's Head. It will not, I hope, seem offensive, if the notices of the work of "Evangelists" in Dr. Duryea's paper, and the reference to Education Societies in President Robinson's, be singled out as specially worthy of careful consid-

eration. Both men write down things which many will criticize, which some, though owning in part, do not feel called upon to utter, but which, sooner or later, the Church will be constrained to reconsider.

The present writer feels at liberty to remind the reader that, unlike all the previous contributors, he was educated outside the United States. Rather more reading of Latin and Greek was required of him for entrance to the academic course than is demanded here—more, even, than is demanded at the present time in the same quarter. In addition to this, an elementary knowledge of Hebrew was recommended, though not imperative. The Arts course only ran over three years; but a part of it, especially Moral Philosophy, was taught the students, if it may be so expressed, with an eye to their being ministers. It may not be amiss to mention, as an instructive thing, how this came about: In the Government College the teaching in this department was regarded by the Evangelical ministry with positive distrust. "Give our young men a wrong bias," they said, "in Moral Philosophy, and you prejudice their minds against the very Gospel they are to preach." Accordingly, at some cost and trouble, the Church maintained her own instructors in this department, and the outcome justified the policy. In too many cases the mischief is done in educational institutions before the student comes under the Church's eye as an aspirant after the lot of a minister. The Divinity course again ran over only three years, but, as will be mentioned later, the time represented more, for purposes of study, than it does under present arrangements.

This fragment of personal experience is mentioned for two reasons: It will explain the slowness with which the writer suggests reforms in institutions which he cannot know if, as he might do, he had passed through them. And, in the second place, it will give some force to the statement that such seminaries as he has had opportunity to examine in their practical work will compare favorably with the corresponding institutions of the Old World. The ease with which men can be certified as having "read theology," and been prepared for "orders" in Oxford and Cambridge, has no parallel in the United States, and never will have, we earnestly hope. And this leads to another prefatory statement. The very raising and discussion of the question, as put at the head of this paper, may be interpreted as symptoms of prevalent dissatisfaction. But this would be a hasty and unauthorized judgment. The best men will review their work, and ask themselves if it can be done in a better way; and this without any reflection upon it, and simply because they wish to do their best. Men are always ready to recall half a dozen ruling lights shining through the centuries, and comparing with them their professorial acquaintances, to deplore the inefficiency of the moderns.

The comparison is unfair. It is a comparison of the average of a class in our time, with the rare and exceptional leaders of the same class in a former time. It was the singular, unusual brilliancy of these outstanding men that gave them their place in our memories, while their cotemporaries of the average are forgotten. The Church of Christ—we do not speak now of any one branch of it—never had so able, and never so large and well-equipped a corps of Divinity-school instructors as she has at the present moment. And not only so: it may be permitted to the present writer to say, that the professors of the United States have an advantage in their being less “schoolmen,” and more practical men than many of the corresponding class elsewhere. The facts that many of them have been active pastors, that they are often in stirring communication with the outside Christian world, through our unexampled social religious literature, protect them from the tendency to the ideal, speculative and impractical, formerly characteristic of many a class-room. The churches, looking at their apparatus in this section of it, may well thank God and take courage.

Can the methods of education for the ministry be improved? A clear answer to this question can only be given through the knowledge of two things: (1) what they are now, and (2) what is the end to be aimed at? Contenting one's self with what has been said in relation to the former, let a glance be given at the work for which the ministry is to be educated.

Preaching, doubtless, is the main element in that work. There is to be the *clear utterance of saving and sanctifying truth by spiritual men*. It is to be uttered; so it must be known. It must be uttered; so the power of utterance must be cultivated. It is not the saving truth only that is to be uttered. Souls are to be born and quickened into spiritual life through the saving truth; but the minister does not close his connection with them at this stage. The sanctifying truth has to be taught them. They are to be built up, directed, taught how to be useful. He has done the work of an evangelist, and with blessed results. Now he is to do for them the work of a pastor. They are born into the kingdom; now they are to be fed. And all this is to be done by a man whose whole nature is in the spirit of the whole work. In the nature of the case, no distinction will be made in the average mind between the personal character of the minister, on one hand, and his work, on the other, as with other professional men. “His way of living—oh! that is nothing to me; it is of his legal opinion I am thinking.” So one may say about a lawyer; but such qualification will rarely be made with the clergyman. On the contrary, the human heart will get comfort to itself in setting aside an unpalatable, but unanswerable argument, by dwelling on any detected, or even suspected incongruity between the matter of the message and

the ways of the messenger. This, then, must first be aimed at by our Seminaries—that they send out consecrated men, able to gain a hearing for the whole truth of God.

But this is not all, by any means. Human nature is just the same as in Paul's days; but its modes and conditions of working change with the times. Christianity is now a system—historical, accepted and incorporated with social, and even political life; and the minister, to be effective, must be capable of understanding and of working—in his place—the machinery of a great organized system, and also of carrying himself usefully at every one of the hundred points in which Church and Christian life touches the general life of mankind. It is one thing for a general to win his way to a great city, scatter the troops that guard its approaches, and take possession of it for his government. It is another, and often a more delicate thing, to carry himself rightly in the city; where, whether he like it or not, he must have influence, one way or another. A Christian preacher is a soldier, but he must be administrator also. He is a preacher: he is also a "minister." In contact through the week with the secular teachers, the social ways, the commercial life, the home movements among which he lives, he may draw the nails he drove in on the Sabbath, or—to use a strong Saxon word—he may clinch them. Any process by which a Seminary can, better than now, give preparation for this complex work is improvement.

That many men will find their way to the pulpit without regular training in either college or seminary is certain, and, within certain limits, is desirable. Our question, however, respects the methodical training of ministers; and the necessity for methodical training undoubtedly increases with the wider diffusion and deeper penetration of knowledge. The Molokani in Russia have not hitherto been allowed church buildings or organizations, and, of course, the more intelligent among them had a clear call and right to edify their brethren in such ways as were open to them. But let these people—for whose millions we trust there is a bright future—enjoy not partial but entire freedom, grow in intelligence and mental activity, and methodical training would become a clear duty. Our condition implies this obligation, and the number of facilities in seminaries on the one hand, and in Education Boards on the other, takes away most of the ordinary excuses for neglect of it.

The question then is, how to employ these facilities so as to secure deeper spirituality, more thorough knowledge of the truth, for statement of it to inquirers, for the edification of believers, and for the answering of scoffers, and, at the same time, the highest power of utterance?

The following points we venture to suggest, not as though all were equally important, or all equally disregarded at present :

1. *A modification of the working of Education Boards.* If the assurance from a kind-hearted minister and Session that a good young man aims at the ministry readily secures a grant, there is danger of the "beneficiary" falling into undue dependence on the church, and feeling as if she had contracted to see him through, and, in fact, through life, so long as he is "good." There is danger, too, of those who, if they chose, could pay their own way, turning from a profession that is fed in this way. It would be different if the moneys given were gained by intellectual effort, as scholarships or bursaries, for which the rich would compete on equal terms with the rest. The question is sure to be asked at no distant time, why cannot the Church draw students at their own cost, as truly as do Law, Medicine, and Physics? That benevolence is needed to found colleges is one thing; it is, to the average man, a quite different thing, that church benevolence supports him while in attendance.

2. *Some systematic cognizance of all students who mean to go toward the ministry from the beginning of their studies.* Suppose a boy thus inclined: what is to hinder his being brought once a year before Presbytery, Association, or whatever other body guards the common interest, examined on prescribed portions of the Scriptures, and that with care and thoroughness, say in successive years the Pentateuch, the other historical Old Testament Scriptures, the Prophets, the New Testament history, and the remainder of the book? Some would fall out for good reason; those who kept their place would be quickened and helped. The writer speaks from experience when saying that this process kept the work of the ministry as a real thing before the mind, gave subjects for study in vacation, made church organization a pleasant and familiar reality, and showed—what young people need to be taught—that ministers are human beings, lifted by grace to most honorable service. In how many cases does the student now come into a church court, practically for the first time, to be examined for license?

3. *Greater firmness is needed on the part of responsible bodies.* Unhappily, there is divided responsibility. Church courts trust the Faculties; the professors leave the burden on the Presbytery, or other church body. There is enough human nature in Faculties, even of seminaries, to accept the providences that swell the number of their students and show their usefulness. Both should not only try to promote spiritual life, but they should not hesitate to intimate where it is apparent that other forms of service promised more usefulness and happiness than the ministry. An obviously incompetent licentiate, especially if "aided," does some harm all around.

4. *Delay in the course of study would often be a gain.* In a land like ours, where openings for industry are numerous, many a young man would be the better for being obliged to say to himself, "I have not means to pay my way next year; I must go to work and earn

them." Self-reliance, forethought, knowledge of life, the power to go in harness and make the best of things, acquaintance with human nature and other prosaic virtues would thus be gained, as they rarely are in a seminary. The want of these things has more to do with ministerial failure than defective theology.

5. *Enthusiasts in a department should not linger over sections.* They intend to be thorough on their scale. Disquisitions on Simple Sheva, on the Greek article, on the arguments for or against sublapsarianism or supralapsarianism claim reluctant attention which would be better bestowed on securing, say, a fair acquaintance with the English Bible as a whole. That acquaintance will be needed in the pastor's life a thousand times for every one where the Hebrew Sheva comes in naturally.

But, it may be said, men are needed to meet learned opponents on their own ground. Certainly. There are the professors; and a portion of a class will develop tastes in this direction to be satisfied in special hours, or post-graduate courses, or a few years in Germany, or in the maturer years, when judgment is riper, and leisure is made to follow out special aptitudes or cultivate special gifts. But should fifty students, who have to labor for life in the valleys, be dragged uselessly up hill for the sake of two or three who may some day, possibly, have to meet enemies on the top?

6. If this list be not alarmingly lengthening, we would add one more suggestion: *Modern mental conflicts should be more noticed.* Church history is of great importance. It is on the wide field of time that principles work themselves out, and display their influences. But there are two ways of studying it. A student may be required to know *memoriter* the arguments for and against, say, Traducianism, and be left ignorant of live issues, which he will meet daily in his future life. A professor who could condense on the heresies of the early centuries, and render plain and vivid their lineal descendants and "poor relations" of to-day, would help his students to practical usefulness, and lessen the temptation to say, quite illogically, of course, on quitting the seminary: "Now I am done with antiquity and the Orient, and I am glad of it! I am going to learn something about the West and the Nineteenth Century."

One respectful general word we venture to add in conclusion. Seminaries are a part of the life of the Church, and they will be as is the Church. If her tone be high and pure, they will catch that tone; if it be sordid and worldly, they will, ordinarily, imbibe the same earthly spirit. A living Church will choose earnest professors, and send forward students fired with an ambition above the earthly. It is not possible to keep seminary doors and windows so closed as to keep out the surrounding atmosphere. If we have lukewarm men in any of our chairs, we have the responsibility—in part, at least—on us.

If our students are cold, or secular, or weak, or self-seeking, let us examine ourselves. They are our children. Where did they learn these ways? Has their "mother Church" been faithful to them? Can she transfer all the blame to their *alma mater*? Did not she stamp her image on them before ever they went to college? From her clergy they got their ideas of what a clergyman should be. From her worship they got their ideal of what it should be. They reproduce her lineaments. In view of all this, when we discuss the improvement of seminaries, let us not fail to mingle with the criticisms this earnest cry: "Wilt thou not revive us, O Lord?"

VI.—THE PHYSICAL FACTOR IN PREACHING.

NO. II.

BY GEO. M. STONE, D.D., HARTFORD, CONN.

THE prejudice against "Schools of Oratory," and the aversion which is felt with reference to the itinerant elocutionist are not destitute of justifying reasons. There is, notwithstanding, a legitimate and vastly remunerative culture of the vocal powers. Its benefits are not limited to the organs of speech, but wise voice-building has in some instances affected general physical conditions in a most salutary way. It would surprise some people who have never tried it to discover the effect upon their own ease in speaking of simply reading aloud for one hour daily.

The brunt of the difficulty in regard to preaching, in many cases certainly, is the fact of its *infrequency*. Most of us could speak with greater facility *every day* than once or twice a week. The vocal organs are subjected to a heavy tax one day in seven, while they are suffered to remain unused for the major part of the interval between Sabbaths. Now the vigor, flexibility and volume of the voice depend upon practice, and that not spasmodically, but methodically and frequently. Von Bulow, the great pianist, is reported as saying: "If I quit the piano one day, I notice it; if I quit it two days, my *friends* notice it; if I quit it three days, the *public* notice it."

Daily prolonged reading aloud would furnish that regular exercise of the vocal organs, which would enable many speakers who feel over-fatigued by reason of the Sunday strain, to tide over the day without it. Suppose they were to include in the exercise the portion of Scripture to be read in worship, together with the hymns to be sung, the congregation could hardly fail to participate in the benefit.

Skilled work in this particular phase of pulpit service is as conspicuously distinguished from unskilled as in any other place in or out of the pulpit. Besides the vocal mastery of Scripture lessons, there are other advantages to be gained by the practice mentioned. By reading aloud such noble and stimulating productions as Milton's

"Comus" and "Lycidas," Wordsworth's "Ode to Immortality," Tennyson's "In Memoriam," and others likely to come to mind, until they become familiar, one would possess a rare store of healthy and vigorous thoughts clothed in felicitous and chaste English.

A late writer on elocution quotes Lord Stanhope's reply to the question, to what he ascribed the two qualities for which his eloquence was conspicuous—namely, the lucid order of his reasoning and the ready choice of his words. He said, "he believed he owed the former to an early study of Aristotelian logic, and the latter to his father's practice of making him, every day after reading over to himself some passage in the classics, translate it aloud and continuously into English prose." The vigorous reading of our English classics would enrich the vocabulary of a preacher to a degree scarcely less than the exercise of translation mentioned above.

Monotony of tone in preaching is frequently an unrecognized source of weakness in the vocal organs. The preacher strikes a certain key in his first sentence and holds on his way to the close, without break or modulation. The dreary monotone not only puts the hearer into a non-receptive attitude, in spite of his will, but is a damaging abuse of the voice, because a departure from the law of its structure. The latter makes it capable of great flexibility, range and compass of tone. It has been asserted (and we think with reason), that "even persons who are unaffected by music are often subdued by the gentle accents of the voice, or roused by its deep intonations."

An apostle exhorts believers to "let their moderation be known to all men." Many a public speaker would find his efficiency greatly increased, could he let his *modulation* be known to all his hearers. All the rich varieties of emphasis, inflection and tone are impossible in monotonous speech. Indeed, it puts an injunction on the very power of thought itself, by clothing it in a stilted and unnatural sameness.

A clergyman now widely known as a preacher of power told the writer the secret of his own recovery from the monotonous habit of his early life. Once, in the middle of a sermon which he was delivering in a high, unbroken key, he had occasion to stop and ask the sexton to close a door. He made the request in a natural modulated tone, and was struck by the contrast between it and his preaching. He took the hint and adopted afterwards, little by little as he could master it, a more flexible speech in public discourse.

There are sources of disability in speaking in which unnatural *breathing* is the chief thing to be obviated. Without full chest inspirations the physical effort of speaking, even for a half hour, will be ordinarily attended with fatigue. To remove this difficulty one needs the advice of a competent instructor, and sometimes no little training.

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

NO. VII.

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

LXXVI. *Things unseen and eternal.* Not long before his death, Dr. Wm. Adams preached for Dr. Cuyler; and, referring to the contrast between things seen and unseen, he said: "You stand in the Vale of Chamounix and look up. There is nothing visible where you know that Mont Blanc ought to be but a thick veil of mist that hangs so low as to seem to envelop you. The sun rises and pours a flood of rays upon the thick bank of cloud, and presently it vanishes into invisible vapor, and, like the great white throne, there stands before you the unseen and eternal!"

LXXVII. *Beethoven and Mozart.* "One brought angels down; the other lifted mortals up."

LXXVIII. "*Architecture is frozen music,*" is attributed to Madame de Stael by some; by others, to Schlegel. A poetic thought that bears expansion.

Yes, as though the strains immortal,
Harmonies from harps in heaven,
Floating past its pearly portal,
At the silver hush of even;
Should by some transforming power,
Some prevailing angel's prayer,
Be transformed, that very hour,
To a crystal fabric, there!

LXXIX. "*The Old Testament is patent in the New; the New is latent in the Old.*" So said Augustine.

LXXX. *This life is at best only the scaffolding about our true life, which is immortal.* A scaffolding, though useful in construction, really hides the beauty of the building, and is torn down when the building is complete. Useful as it is, it becomes a deformity when it needlessly withdraws attention from the main structure. Should a builder erect his scaffolding as though it were the building, expending on it so much time and labor and money, as to delay or risk the final completion of the edifice, he would be a fool, giving to the scaffolding what can properly be bestowed only on the structure itself, exhausting his means on that which is transient, rather than that which is permanent. Such is the folly of a worldly life. In one dread moment all that is temporal collapses and falls into ruin, however elaborate and costly. In what condition will it reveal our eternal house!

LXXXI. *When Garrick conducted Dr. Johnson over his new and magnificent residence at Hampton Court, and showed him, with minuteness of detail, all its luxurious appointments, Dr. Johnson said: "Ah, yes, Garrick; but these things are what make a death-bed terrible!"*

LXXXII. *The story of Naaman, the Syrian leper.*—2 Kings v. is a beautiful example and illustration: 1, Of the impartiality of grace, treating alike the great and the small. 2, Of the simplicity of the way of salvation. Whatever mystery there be in the process, the duty is plain. 3, Of the efficacy of Divine ordinances. No inherent power, but all dependent on a divine arrangement. 4, Of the necessity for a complete compliance. No blessing until the seventh immersion. 5, Of the awful contrast of life. Naaman, the Syrian, healed; Gehazi, the prophet's servant, smitten.

LXXXIII. *There is a curious fable or myth, either Italian or German in its origin, which represents the devil as plotting to mar the image of God in man, and con-*

sulting with his grandmother in hell. He forms four successive plans before he satisfies himself and his grand-dame. First, he proposes to implant in man's heart the lust of evil. But this plan has the defect that evil will be recognized as such and be repelled. Then he plans to make him a monster of self-love and self-will; but even selfishness will appear to him to be monstrous and hateful. Then Satan plans to pervert his moral nature so that he shall mistake right for wrong, and wrong for right. But the difficulty again is, how shall man be so perverted? The fourth plan is a master-device. He will ensnare man by things *seemingly innocent*—love of dress and temporal good. He will feed his vanity and make him the slave of fashion. Man will say all this is not in itself wrong; there can be no wrong save in excess; and, while he is philosophizing, he shall be drawn into excess. The old grand-dame is represented as casting her old serpent skin, glowing with rainbow hues, and Lucifer takes that as the material out of which to form the gay attire of fashion; and then there was a jubilee in hell over the triumph of Satanic ingenuity!

LXXXIV. *The "hanging gardens" of Babylon*—one of the seven wonders of the world—are supposed to have been built in a pyramidal shape—1,000 feet square at the base, rising to an apex 400 feet high, terrace above terrace, crowned with rare trees, plants and flowers. They were constructed to reconcile Queen Amytis to her Chaldean home. Beneath and within all this mountain of verdure and bloom was the lions' den! Ah, Babylon, the gilded!—Rev. xvii: 4, margin.

LXXXV. *Sir Joshua Reynolds* painted a picture of the famous Sarah Siddons in the character of the Tragic Muse. Instinctively he chose, and instantaneously, the very attitude and expression desirable in the picture. The portrait was so fine, and the poetry embodied in it so approached its ideal, that many persons were strongly affected in contemplating it. He assured the gifted Mrs. Siddons that the colors would remain unfaded as long as the canvas would hold together, and beautifully and gallantly added: "And to confirm my opinion, here is my name; for I have resolved to *go down to posterity on the hem of your garment.*" Accordingly, his name appears on the border of the drapery. Soon afterward ended his precious life.

LXXXVI. LOST—SOUGHT—SAVED.—Luke xix: 10. 1. What a description of the *sinner's state!* Away from home, not knowing the way back, unable to get back, if he knew the way. 2. What a suggestion of *Christ's work!* He knows the way, and is the way. He bears the lost on His shoulders. He will never let the believer perish. 3. What an exhibition of *free grace!* It is not we who seek, but He. God beseeches men to be reconciled. He stands knocking; not we. Dr. Munhall says, there is not even a command to any sinner to *pray before believing.* A challenge came from a clergyman in the audience, who quoted Romans x: 13: "Who-soever shall call on the name of the Lord shall be saved." "Yes," said Dr. M.; "but read the next verse: 'How then shall they call on him in whom they have not believed?'"

LXXXVII. *Daniel Krummacher*, being once asked in an assembly of his brethren, "Who is the elder son in the parable of the prodigal?" solemnly said, "I well know now, for I learned it yesterday." Being further questioned, he quaintly, but laconically replied, "*Myself,*" and then confessed how it had fretted his heart, the day before, to find that a very ill-conditioned person had suddenly been enriched with a very remarkable visitation of grace. Even so do the very prodigals who have returned to God, find working in their heart the leaven of malice and envy and uncharitableness.

SERMONIC SECTION

CHRISTIAN SCIENCE.

By REV. STACY FOWLER, BOSTON.

[We give place to this paper, although not strictly sermonic in structure, both because of its intrinsic merit, and of the interest and discussion it called forth when read at the Suffolk North Association of Congregational Ministers; and also when read again in Pilgrim Hall, Boston, at the weekly meeting of ministers. It is unnecessary to add that the mode of "Healing" here criticised has caused no little stir in Boston and elsewhere.—Ed.]

Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.—3 John 1: 2.

THERE is a mint of rational truth in Edmund Burke's estimate of himself. His life, he says, might be divided into "fyttes" or manias. He began with a fit for poetry which was succeeded by a fit for rhetoric, and the mania for statesmanship ran into the mania for philosophy. In the description of his own fitful experiences Burke voiced humanity; for there is a good deal of mania in human life, even in the best of human life.

In the tremendous on-sweepings of society—changing its polities, its philosophies, its forms of government and its principles of reciprocity—the science of medicine, its study and practice—seems to me to be among the very fitful movements of the world. Within the sweep of my memory, if there have not been revolutions and evolutions, there have been upheavals, sudden ebullitions, new discoveries, radical and extreme changes. In my early days the instinctive dread of every boy in a country town was the sight of a doctor with his saddle bags. Usually it meant the tapping of a vein in the arm, and a dose of castor oil, if not of calomel and jalap. I remember how the discovery of the medicinal use of a weed was regarded as the finding of a panacea. People searched the fields for lobelia. It was the era of a new pathology. Upstart doctors took a short cut to practice.

We remember the excitement occasioned by the advent of new doctors. We note people at one time taking cod-liver oil, almost as a luxury, but anon they are swallowing bitters. We see them now wearing flannels, now discarding them; now donning porous buck-skin under vests, now bathing; now taking sweats, now manipulating; now using stimulants, now dieting. We see people of striking human sympathies. One is sick; others, being sympathetic, imagine they are sick. One is trying a new remedy; others rush for it. The most skillful physicians are at times sadly at fault, while blunderers, now and then, hit upon remarkable cures. While the nation's medical skill is probing the burrowing pus-cavity in Garfield's side the bullet is incysting near the spine.

We note by readings and observations, how easily susceptible to new remedies are many educated and some great men. It was no less a man than Bishop Berkeley who thought he saw in the use of tar-water a cure for the most of human ills. We recall the Blue Glass mania of recent years. Educated, and I believe scientific men, took stock in it.

I think there has been genuine progress in the science of medicine within the range of my memory. Drugs are not prescribed as they were aforesaid. Indeed the most skillful doctors do not administer much medicine now. But admitting all that can fairly be claimed for progress, the stern fact remains that we still live in a diseased world; in a suffering and dying world. Doctors are baffled; skill is often confused, confounded. Like the woman in the Gospel, people spend fortunes on physicians. All that a man hath will he give for his life is a true word yet if the devil did say it. It is not strange, therefore, that people seek new things. There is some satisfaction in changing the place if you keep the pain. Nei-

ther is it strange that people are easily susceptible to impositions, nor that quacks and charlatans have great success in playing upon popular credulity. Poor, suffering humanity, sin-bitten and death-smitten, persistently seeks relief: not finding it in one place it rushes to another.

At the present time, in Boston and many other places, the so-called "Christian Science," or "Metaphysical Healing," is taking a strong hold in the communities. My attention was first called to the movement a year ago by intelligent and educated friends who were enthusiastic, and who claimed to be benefited by the "cure." I thought they were in an eccentric state of mind, and concluded that they were generalizing from slight principles of philosophy and religion. It then occurred to me to study the "Science" from the sympathetic view point, and accordingly I made an effort to see it through the eyes of its originators and expounders. After reading the books of Mrs. Dr. Eddy and Dr. E. A. Arens, I had interviews with them and with other so-called "healers." Then taking my stand at the "Metaphysical College" of Mrs. Eddy I found myself in the centre of the movement. Dr. Arens took lessons of Mrs. Eddy's husband, and though he claims to heal by the "Old Theology," he uses essentially the same principles which he learned at the "college." He is but an imitator.

Mrs. Eddy is a remarkable woman. She has been a member of a congregational church; she has been in the hands of physicians of various schools and of no school, and claims at last to have "healed" herself by coming into the "understanding of God." She has been a student of the Bible and claims that her "Science" is the true interpretation of Scripture. What then is the "Christian Science" as expounded by Mrs. Dr. Eddy?

She begins with God, who is "Spirit" and the only "Substance" in the universe. He is omnipotent and omnipresent. He is Life, Truth and Love. But God is *not* a person; He is

"principle." Personality limits, but God is infinite, and therefore cannot be personal. The point to keep clearly in mind is that God is "principle" and not a person. This thought is iterated and reiterated with intense positiveness.

From this high positive thought she bounds to the most astounding negations. She denies the "reality" of matter and of all material laws. Matter is not "substance" but only the "shadow" or "reflection" of God. She denies the "reality" of the human body; spirit only is "real;" man has not even a personal mind. She emphatically denies the human, as the Divine personality. There is but one mind—God, Spirit. But man has what she calls the "mortal mind" which is the opposite of God, the very antipode of Spirit. The "mortal mind" is simply and only a false "belief" which man has generated in himself. He has begotten the "belief" that matter is "substance," and so has fallen from the true knowledge of God. This mortal thought is the source of all his ills. He thinks he is sick, but the thought is an illusion. The sickness is in the false belief and not in the body. "We say," she remarks, "the body suffers from the effects of cold, heat, fatigue, etc.: but this is belief and error, and not the truth of being, for matter cannot suffer: mortal mind alone suffers, and not because a law of matter has been transgressed, but a law of the mind." The body never *suffers* from the effects of heat, cold and fatigue! How comforting to people living near the Franconia Notch to be told when the thermometer is thirty degrees below zero that the body is *not* cold, and that if they would only change their minds on the subject they might remain out of doors all night and feel warm glows running all over them! How cheaper than fuel and clothes, to say nothing of the comfort! Change your minds and your bodies will never be weary! This conclusion, ridiculous as it is, is the logical result of the senseless assumption.

These two sides of the science should be kept clearly in view, the mind of God the opposite of the "mortal mind" of man; or the "understanding of God" over against an illusive "belief." These are the two poles of the system; a tremendous affirmation against a tremendous negation.

It is apposite here to note several distinctions. This "science" is not pantheism, as it has been harshly called by Joseph Cook. There are elements of pantheism in it; but it is not pure pantheism, if any one knows what that is. The pantheist holds that God is *in* everything, and that the All is God. Mrs. Eddy eliminates God *from* everything but spirit. All else she calls shadows and reflections. She places the "mortal mind," a whole hemisphere of thought, outside of God and over against Him. Her language is often pantheistic but her thought is not. In a note to me she writes: "I am the only anti-pantheist, for I see that God, spirit, is not in His reflection, any more than the sun is in the light that comes to this earth through reflection. Can you understand this? No: and no one can fully until I educate the spiritual sense to perceive the *substance* of spirit, and the *substanceless* of matter." There is a diameter of thought between her science and pure pantheism.

Nor, again, is she a spiritualist, as she has been reprehensively called. She denies the existence of spirits. Accordingly in her teaching there is but one spirit in the universe—God. She sharply denounces spiritualism as "hallucination." To name her a spiritualist is the sheerest ignorance of her teaching.—Neither is she a mesmerist as she has been harshly named. She utterly repudiates mesmerism as "unreal" and calls it "demonism." I am describing here, not the effect she may produce upon others, but her thoughts, her methods. "Christian science" also differs widely as a method of healing from the "Faith cure." Healing by "Faith" is accomplished, if at all, by getting the patient *into* a belief. Heal-

ing by the "science" is accomplished, if at all, by getting the patient *out* of a belief. Faith lays hold on God, and He heals by special interposition. Science "understands" God, knows Him by immediate cognizance, and this knowledge brings the soul into its normal condition, in which disease is impossible. The distinction between "Faith" and "Science" as methods of healing, is the distinction between believing and knowing.

Let us now picture to our minds as vividly as we can the *modus operandi* of healing by the "Science." The "healer" aims to accomplish two things in the mental condition of the patient: first to destroy the belief of "mortal mind"—break up and banish from the thought all ideas of disease and sickness. The effort is to get the patient out of a "false belief." This effort, if successful, destroys the "mortal mind." The second mental process is to cause the patient to "understand" God; to know Him, by immediate perception, as the *only* Life, the *only* Spirit, the *only* Intelligence.

While there is nothing dramatic or spectacular to the senses, on the mental side, the process might be called a spiritual drama, if we could conceive such a thing. The healer begins by arguing the case silently, expecting thereby to have some mental influence upon the patient. Further on the patient is told pleasantly, but positively, that *fear* is the foundation of sickness; that the image of disease is frightening him; that he *has not* any disease. If the case is a cancer the patient is told that he has not a cancer; the inflammation in the flesh is caused by the imagination; the seat of the trouble is in the mind, the thought, the belief. If he will abandon his false belief he will be healed. By this time, if the process works, the patient is ready for a swift turn of thought to God as the All-Healer. As Spirit He is pictured in vivid colors. He is Life, Love, and Truth. He is the life of the soul. Thus the mind is quickened, lifted, inspired, and vitalized until the spiritual sense *perceives*

God, understands Him by immediate knowledge, and the tides of Divine Life coursing through the soul sends tides of blood through the veins, as the tides of ocean fill the estuary. What could be more dramatic in the spirit? The swing of thought from the high spiritual side, where God is pictured as the All-Life, the only mind, the All-Health, to the low, physical side, where sickness is pictured as a mortal belief, merely a figment of the mind, is swift and of infinite scope, sweeping away the "mortal mind" as the flood sweeps away the bridge. By the gymnastics of thought the patient is lifted out of matter into spirit; out of death into life; out of belief into knowledge. Of course upon some minds the process is powerfully exhilarating. The spirit becomes regnant and all-creating. The soul basks in the light of eternal day. The philosophy of this process is to bring God and His omnipotence, by a tremendous swoop of thought, down upon the "mortal mind" to crush a delusion.

Mrs. Eddy claims that she heals instantaneously; that she heals by her thoughts people who are at a distance from her; that people are healed by reading her books and by hearing her preach.

I here raise the question, Is this process of healing scientific? With all deference and respect I am compelled to say that it seems to me the most unscientific thing which I have any knowledge of in the name of science. It seems to me as unscientific as the mythological theory that the earth rests on the back of a turtle. It is visionary and not scientific. To some minds it may seem as science, even as a fire balloon floating almost out of sight appears as a distant star. I find in it some of the elements of pantheism, something of the Berkleyan philosophy, something of Emerson, something of Swedenborg and others. These materials seem to have been gathered by general and not critical reading, and to be taken into the imagination without any process of analysis or classification, and

thence to be projected as visions from a powerful spiritual nature which is strangely off the track. Hence the so-called "science" is a jumble, a tangled maze, nebulous idealism. It is the product of a powerful nature under some peculiar spell. It is the forth-putting of a mind of quick perceptions, but wholly unable to classify and construct.

Ostensibly the "science" rests on a theological basis. It starts with a peculiar idea of God as impersonal spirit, and consequently of man as an impersonal being. But if man is not a *person* there is no ground for a reasonable psychology. You cannot construct a science of soul if the soul has no personal identity, no real *ego* of its own. Thought thus becomes too vague and diffused to be brought into order and sequence. Of course if there is no basis for reasonable psychology, then there can be none for reasonable theology, philosophy, or science. Deny human personality and you are floating in thin ether. All sound reasoning begins with the conscious human *ego*. I think, I am; and the I am of thought is conscious personality. You might as well attempt to rise to the stars by holding to the string of a kite, as to attempt to project yourself into God by denying your own personalism.

Then turning the thought round, Mrs. Eddy is all afloat when she undertakes to formulate a science of healing. What is science? It is knowledge; knowledge of fact and the classification of fact. True science searches for fact, works with the facts, uses all the facts, and constructs from the facts. But Mrs. Eddy denies a whole hemisphere of thought. She attempts a Sam Patch leap out of matter. She denies the reality of all natural laws. She scouts physiology. There *is* no consumption or diphtheria; there *are* no fevers and tumors. These are only false beliefs.

The roots of this belief surely must have very delicate and far-reaching fibres. The infant, when he utters the first wail, has an "inherited" *belief* of pain. The babe writhing in its mother's arms with colic is the victim of a

false belief. A man takes poison and dies; but it is not the poison that kills him: vicious belief sends him prematurely to his long home. You are taken suddenly ill with the small-pox when there has not been a case in the community in years, and the thought of the disease has not been in your mind in months. But in steps the scientist with his flexible theory and asserts that you had an *unconscious* belief of small-pox! Wonderful belief! If there *is* no disease then, of course, the false belief must extend to the brutes. The little girl should be taught, when her dog is ill, to say, "Carlo, you have a belief that you are sick; but, Carlo, it is all in your mind; matter is never sick."

What pangs and tortures poor humanity has endured, and *all* because of a false belief. Surely imaginary physical agonies have been the slavery of the race. Burke once said fancifully that there is beauty in whatever has a tendency to relax the muscles; to which Diderot replied, then a warm bath must be the handsomest thing in all creation. If the sufferings of mortals have all been borne as a false belief, then unreality is the profoundest thing in the world. This resolute denial of the sternest facts of society is grandly heroic, but it is no more scientific than was the old Ptolemaic system of astronomy. While there are elements of philosophy and of science in the system, as a whole, and as a constructive process, it is as far from the scientific methods as are the bald superstitions of the *abracalabra*.

Why do they call it "Christian Science?" "Because," they affirm, "Jesus of Nazareth was the most scientific man that ever walked our globe." In an ethical and psychological sense this is true, for his teachings contain the principles of moral and spiritual science. But these scientists expound Jesus in the most *outré* methods. Mrs. Eddy ranks Him as a scientist because "He called the mortal body—Ghost!" What is meant, she affirms, by His giving up the ghost when he expired on the cross, was the giving up of the body.

He then became conscious that His belief was erroneous, and in that act became "one with the Father." Flesh and bones surely constitute a very tangible and a very ponderable kind of ghost! Some of the fine Gospel sentiment and ethical principles of our Lord the scientists treat in a sensible way, but as a whole his revelations of the Father and his humanity are so travestied that it is the most stupendous *non sequiter* to call the system "Christian Science." Indeed, it is an abuse of terms to speak of it as a system at all.

But what shall we say of the phenomena? There are many reports of remarkable cures. Do these pretending healers really heal? Dr. A. J. Gordon gives them the credit of healing, and then turns round and fiercely attacks their theology as dangerous, and calls them by harsh names. If, however, they cure the sick, people will not hesitate and tura away from them at the call of a halt from theologians. Not much. If the scientist can snatch you from the jaws of disease and death you will not boggle over a question of theology. Besides, it is by their theology, by their peculiar views of God and of man that they assume to work the cures. If they can heal, as they claim they do, they will carry the day, and they ought.

Do they heal? I use this word heal in the strict sense, as it is used in the New Testament. The scientists put themselves on a level with Jesus as a healer. They do not pretend to heal in His name. They do not implore Divine interposition. They assume to act as originally as Jesus acted. They claim to understand God, to know Him as immediately as did the Great Healer. Let them, then, heal one born blind, as the Master did, and they will establish their claims. We cannot be put by with imaginary cures, with spasmodic effects upon sensitive nerves and fanciful brains. We must have the evidence clear and palpable. If the scientists will cure diseased tissue, set broken bones, heal structural derangement by their peculiar method, they will need no credentials.

I recognize the influence, the spell, the charm of the movement, but I have not evidence of permanent and absolute healing in the strict sense of the term. I have no doubt that they cause many people to feel better, that they help some, especially people affected with imaginary ills; but I have known of cases as marked which have been helped by physicians, by remedies, by religion, by mesmerists and others. The scientists often fail most egregiously. I know of numerous cases, which they do not report, in which the science does not work. All they can fairly claim is that they have generated a sudden influence and have power upon certain minds. They gain the *confidence* of nervous people, and a large part of the benefit of any physician comes through the confidence we have in him. Consciously or unconsciously he influences the mind. I have known very sick people to go through critical times in almost perfect peace of mind, because they trusted implicitly the skill and fidelity of the doctor. Confidence in God exerts a greater and more sustaining power upon the patient. Very largely, therefore, the success of physicians depends upon their personal influence upon the sick.

We recognize the power of the mind upon the body. I have known a profane man who was suffering from gout to put his foot in a chair and cause the pain in his toe to cease by swearing at it. I do not call this swear cure, nor a cure at all, for the pain in a short time would return; but I do recognize the power of the mind over pain. I have known a rough doctor to enter the room where a sick boy had been given up to die of typhoid fever by other doctors, take the patient by the hand and ask in assuring tones: "Young man, do you want to live or die?" Catching inspiration from the doctor's beaming face, and feeling the thrill of his electric hand, the boy replied, "I want to live." "Well," said the doctor, using an oath, "then you *shall* live." The declaration and the personal influence of the doctor had an almost resurrection power

upon the patient. The simple truth is, all that any physician does, in nine cases in ten, is to assist nature. You cut your finger and the doctor dresses it, but *nature* heals it. It secretes the liquid salve that does the magic work. All life, animal and vegetable, pulses with principles of healing.

It is instructive and interesting here to note what the great English physiologist, Prof. W. B. Carpenter, says of "expectant attention." In his "Principles of Human Physiology," published some forty years ago, he says: "The action of the nerves and muscles are in a great degree regulated by the ideas which possess the mind." Disease often has its seat in the morbid state of the feelings, in "hypochoondriacal temperaments." "There is scarcely," he further remarks, "a malady in which amendment has not been produced, not merely in the estimation of the patient, but in the more trustworthy opinion of medical observers, by practices which can have had no other effect than to direct the attention of the sufferer to the parts and to keep alive his confident expectation of a cure." This is good sense and good science, because it is sound psychology and sound physiology. The effect of "expectant attention" upon nutrition, secretion and the nerves is marked, and is a phenomenon of common observation. A familiar illustration is the curing of warts on the fingers of children by tying strings on them. Attention is constantly directed to the anticipated cure, and the attention affects the tissue. On the other hand *fear* produces apprehension of disease, and the "attention" vitiates the nerves and muscles and tissues.

In Boston the movement has split into hostile and warring factions. Mrs. Dr. Eddy and Dr. E. A. Arens are at loggerheads. There is also a wing that calls itself the "Mind Cure," which drops the theological and scientific peculiarities of the "Metaphysical College." It was a practitioner of this last school, Mrs. Newman, who failed to cure Miss Louise M. Alcott, the authoress. After giving an account of the

failure in the "Woman's Journal" Miss Alcott adds: "This is my experience, and many others who have made the experiment tell me the same story, while half the fabulous cases reported to me prove to be failures, like my own, when investigated."

But the real centre is Mrs. Eddy and her "College." With her the movement began and she is the *genius loci*. She clings to her original methods. Others combine with it some medicine, mustard pastes, manipulations and the arts of mesmerists. Hence Dr. Eddy calls them "mental mal-practitioners," which means, I suppose, that there are spiritual quacks among them. It is also apparent that the "healing" is now quite largely a scramble for making money.

The science of Mrs. Eddy includes a cult with the college. She is at the head of a "Christian Church" which worships in Hawthorn' Hall. I was present at a communion in which bread and wine were not used as symbols. It was purely a spiritual memorial. The congregation appeared intelligent and devout, and the service, conducted by Mrs. Eddy, was free from cant. To me the service was vague, nebulous, idealistic, high in the air. The sermon was a spiritual balloon, with texts of Scripture enough to keep it from floating out of sight. As a specimen of the worship take the following prayer, which was used as the spiritual sense of the Lord's Prayer:

"Principle, eternal and harmonious, nameless and adorable intelligence, Thou art ever present and supreme, and when the supremacy of spirit shall appear the supremacy of matter will disappear. Give us the understanding of truth and love, and loving we shall learn God, and truth will destroy all error. And lead us not into life that is soul, and deliver us from the errors of sense, sin, sickness and death, for God is Life, Truth and Love forever."

Such auroral gleams are no more the light of a true science and a true Church that has come to stay, than the flash of a meteor is the light of the world. You might as well explain the cosmos by the

"Northern Lights" as explain human life by the flickers of this misnamed "Christian Science."

While "healers" are multiplying it is evident that the science is waning. Mrs. Eddy writes that her ability to teach the art of healing to her classes in twelve lessons is a greater wonder than her power of "instantaneous healing." She may teach the principles of the science in twelve lessons, but she cannot impart her power, her personalism in twelve, nor in twelve hundred lessons. The real *ictus* is her personalism. Her pupils are but feeble imitators of their teacher. Hence the spell is losing its charm. The movement is losing its momentum. In its present form it is an epidemic, and as an epidemic it will pass away, as did the Blue Glass mania. It is as transcendental as was Brook Farm, and like that experiment it may be useful in demonstrating that sentiment, fancy and fitful impulses are not the solid facts of science, nor the panaceas for human ills.

I think, however, there are principles in the movement which true science may soon utilize. Man is a spiritual being who animates a physical body. The Apostle struck the key note of a complete philosophy of life when he prayed for the beloved Gaius that "in all things he might prosper and be in health, even as his soul prospered." The thought seems to be that soul prosperity is essential to health. What so health-giving as a mind at peace with God, with man and with itself? A large per cent. of bodily disease is generated by states of mind. Well may most patients say to the doctors:

"Can'st thou minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuffed bosom of that perilous grief
Which weighs upon the heart?"

I recognize the utility of medical science and the uses of medicines. "What is a weed," asks Emerson, and he answers, That the use of which we do not yet know. Nature doubtless has yet undiscovered remedies to soothe and heal human maladies. But the great prog-

ress, I believe, will be on the spiritual side. The sermon on the Mount is the most sanitary tract that has been given to the world. "Be not anxious," commands the Great Healer, for "your Heavenly Father knoweth" your needs. This absolute confidence in God is worth a million times more than all the doctors and all the remedies in the world as a sanitary measure. Seek first God and His Kingdom, and all things needful will follow, health included. Hence the Church should be the world's *sanitarium*. It should be the fountain of spiritual life, the river of God which makes physical environment the best on earth.

Some eminent physicians, with whom I have conversed, recognize the movement of the "scientists" as the intimations of something better that shall follow it. Dr. Brown Sequard recognizes the curative power of faith in nervous troubles when the tissue is not diseased. Oliver Wendell Holmes, the poet physician, acknowledges the power of faith over disease. Charles Sumner compiled a remarkable book on the "prophetic" utterances concerning America. Early navigators, poets, philosophers and geographers caught gleams of a Western Continent and of the civilization that should here be planted. In the literature of the day I read prophecies of a ruddy morn when all of God's shining laws shall "come full circle," and a "correspondent revelation in things will attend the *influx of spirit*." There is no doubt that "mental excitement often cures disease." This rousing of thought by the "scientists" is but the forerunner of some kind of a mind-cure hospital, "where bodily disease will be relieved by applications to the mind." It will not be based on the vagaries of the present healers, but will emanate from a sound psychology and a sound physiology. There will be a Christian Science of the Kingdom of God in the earth. Apostles of science and Apostles of grace are uniting their forces. There will be a new psychology. As Professor G. Stanley Hall says: "The Bible is being slowly re-revealed as man's great text-book in psychology—dealing with

him as a whole, his body, mind and will, in all the larger relations to nature, society—which has been so misappreciated simply because it is so deeply divine." "In matters of science," said Tholock, "light descends from the head to the heart; but in religion light ascends from the heart to the head. Only so far as we live in Him can we understand God." Let the head and heart of humanity—science and love—join hands to relieve the race of mortal woes that all men may prosper and be in health, even as their souls prosper.

"Men of thought and men of action clear the way."

PAUL'S VISIT TO THE NURSERY.

By KARL GEROK, D.D., CHIEF COURT-PREACHER IN STUTTGART.*

Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.—Eph. vi: 1-4.

A SHORT text, and yet it affords material for many a Sunday's sermon, suitable for morning and afternoon. A familiar old text; and yet both old and young need to have it impressed on their minds more than once every year. A plain, simple text; even a child can grasp its meaning, and yet the weal and the woe of thousands, the good of families, of states, of the world, is suspended upon it; for the saying is true: "The world is ruled from the nursery." This is not to be interpreted in the bad, foolish sense, which, alas! we too have experienced—that immature, unfermented youths are to dabble with the world's government; that young people who have scarcely trodden out their boyhood's shoes, or escaped from the school bench, feel called upon to browbeat and outbrave their superiors, to meddle with politics and stir up a revolution.

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

"Woe to that land," says Solomon, "whose king is a child." Thrice woe to that nation whose old age and wisdom permit themselves to be domineered by boys. "From the nursery the world is ruled." No; the meaning is this: Within the nursery the future world's history is in the bud; within the nursery we shall find our future patriots and citizens, house-fathers and house-mothers, masters and domestics, state officials—the community which, in twice ten years will become the ruling generation. The room then, where the children are being brought up, is the nursery, in the gardener's sense, where the future is growing; it is the reservoir which is to supply all the streams that shall flow over the earth, either to fructify or to desolate.

"The world is ruled from the nursery." Now, if that is true, beloved, it will be evident to all of you how very important the question: From where is the nursery ruled? What spirit reigns there? What is the prospect with our child training? Are the children being trained in their duties? How is the calling of parent being fulfilled in our homes? We saw this morning, in our Gospel for the day, pious mothers coming to Jesus to beg for His blessing on the curly heads of their little ones. In our evening lesson we have the picture reversed, and we behold either the Lord himself going about to return the visits, or else sending His apostle into each house to look after the way the children are trained, and to speak an earnest warning word to old and young. O, beloved, if our Lord Jesus, His face all beaming with grace and truth; or His apostle Paul, with his venerable figure, were to walk through our city and knock at our doors, and see our families, would he find more occasion to rejoice or to lament, to praise or to blame, to bless or punish? Is there among us even one in whom his Lord, or his own conscience, would not find something to disapprove with regard to the fourth commandment and all it signifies? I doubt if there is, and therefore I announce to you that, during the coming

hour, the *Apostle will pay us a visit, to inspect our manner of bringing up children.*

First, he will call upon the children themselves, and, secondly, on the parents.

I. Children, the Apostle has come to see you. Ye "children, obey your parents in the Lord, for this is right. Honor thy father and thy mother, which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." With this fatherly warning the Apostle Paul greets you here in our city, as he once did the Christian youth in Ephesus, holding up before them the first commandment with promise.

Let us look at his command first: "Ye children, obey your parents in the Lord, for this is right." That this is right—that it is not only demanded by God's word, but even our reason and conscience require it; that it is not exacted by Christianity alone, but is also customary even among the heathen; that it is not only a voice from heaven which enjoins it, but even the voice of nature in our own breasts prompts us to feel that children ought to be obedient to their parents; that young people ought to serve, and not to command; to rejoice father and mother by deference and good conduct, and not to grieve them by being ungrateful and disobedient—not one of us will deny. That, therefore, it is not only unchristian but unnatural—yea, inhuman—for a child to defy its mother, and forget how much she grieved over it: for a son to mock his father and scorn to obey him. Hence it is not only nothing difficult, nothing unfair, nothing new that we require of our young people, when we demand, "Children, obey your parents in the Lord," but only what is most natural, most entirely a matter of course. But this natural, moral command has for our Christian youth a far higher and more inspiring motive from the words which follow: "Obey your parents in the Lord"—that is, for Christ's sake, and looking unto Him who is holy and all-wise. Not only is it the wish of your parents, not only is it the in-

pulse of your own hearts, but it is the will of God that you honor father and mother. He, the heavenly Father, is himself standing behind your human father and mother. It is He who is gazing at you through their eyes, admonishing you with their lips, and blessing you with their hands. He it is whom you are to fear, to love, and honor in them. Whatsoever sins you commit against them do not afflict only the hearts of your father and mother, but they grieve your great Father in heaven and wound His Holy Spirit. In a hundred cases to one, we might say, the child's standing with God and the dear Redeemer in heaven is the same as with its father and mother upon earth.

This is, therefore, a well-grounded commandment: "Children, obey your parents in the Lord." It is as old as the world, and founded as firm as God's word. And now, how is it put into practice? Reasonable as the fourth commandment is, would not the Apostle, making his round of visits among us to-day, warn, rebuke, and exhort many a son and many a daughter, "Children, obey your parents, for this is right?" Alas! one does not need to be a holy apostle—nothing more than a candid man with the good of humanity at heart—in order to be startled, to be filled with great indignation at sight of the disobedience and insubordination among our young people to-day. There is reason for lamentation, even among the little ones. If, this evening, we were to visit the nurseries of our city, would they all afford a lovely vision? Happy mothers, with pious children on their laps; gratified fathers in the midst of mannerly sons; children whom the Savior can bless, like those little ones in to-day's Gospel; children subject to their parents, like the little Jesus in the cottage at Nazareth? Should we not here and there be greeted from a distance by clamor and defiant howls, and, on entering, become aware of noisy boys crying and resisting their father's command; of girls saying sharp, impertinent, uncivil words to their mother? Sit down beside the parents, and make

inquiry. Oh! how many complaints we should hear, how many tears we should behold, because of naughty children, among whom no serious remonstrance and no amount of love have any effect; over bad boys with whom no father, no master, no authority, no power prevails; over thoughtless, obstinate, deceitful children, who will not let themselves be trained, but who are growing up like wild sprouts.

"Children, obey your parents in the Lord." Oh, that one might call that out into every nursery, holding up a warning finger and speaking in a voice that would seem to come from heaven! I want to say to the dear children present here: listen, dear son; listen, beloved daughter, what your father and mother have so often told you at home; the preacher, too, urges upon you from the pulpit, and even the dear God in heaven repeats the very same language: "Children, obey your parents." And you, friends, who have a child at home needing to be reminded, oh, tell him, when you have him repeat his evening prayer, "To-day the sermon in church was about you; so you must learn the text, and keep it. It read: 'Children, obey your parents in the Lord, for this is right.'"

But this text and this visit from the apostle are not intended for only the little ones in the nursery, but also for you, larger young people, whom we no longer meet around the children's table at home—those sons and daughters in our city who are growing tall, are followed up by the Apostle, who gazes inquiringly into their eyes, and calls to them in a warning voice, "Children, obey your parents!" Our assistant pastor, Hofacker, once met a young girl in our streets, whom he had instructed for confirmation some years before, and whom he never had seen after she had been received into the church. He saluted her, caused her to stop, and said only these few words: "And are you walking in the right way? Is yours an orderly life?" They penetrated the girl to her inmost heart. She was startled. Oh! beloved sons

and daughters, pacing up and down our streets, decked out with so much finery, and who knocked with what vain thoughts in your heads, would you not also be alarmed if a former teacher or pastor were suddenly to stop you, look you steadily in the eye, and penetrate your very heart with the question, "Are you walking in the narrow way?" You have grown tall, have become beautiful, you walk so stately one hardly recognizes you; but are you still careful about the right path? Are you still an obedient son? Are you still a submissive daughter? Now, take it to heart: it is not a human father-confessor—him you could escape, if you wished; but, no, it is a heavenly pastor and soul friend, your Savior, Jesus Christ, who so often meets you and stops you when you are in a hurry to go to your entertainments and pleasures and parties, and, gazing with His faithful, watchful eye deep down to the very bottom of your soul, asks in His lovely, shepherd voice, "My child, are you walking in the narrow way? Are you still honoring father and mother?" Children, obey your parents? Oh, that does not apply only to the little ones, but twofold, nay, threefold, to the boys and girls just ripening into manhood and womanhood. It is just during these years when the temptations are greatest, within and without, that it is most important not to forget the teachings of a faithful father, to reflect on the tender pleadings of a pious mother. Children, obey your parents, even after they can no longer watch your daily steps and movements; even when you have gone out from the homestead into service as an apprentice, on a foreign tour, or to college; yes—even should your father and mother belying in their graves, with the grass growing over their mounds—obey them still, children; follow their precepts; daily recall to your memory their lovely image, and in paths of danger it will hover over you like a guardian angel. Far out into our lives the apostle follows us up with the fourth commandment; far out along the ripe years of manhood we hear his voice, warning and exhorting:

"Children, obey your parents in the Lord, for this is right."

Come with me out to the prison—yonder great stone building out there in the fields beyond the town; such a gloomy place, with its little windows and great high walls. There, in his narrow cell, there sits a man in chains. Hardly a single ray of this Sunday's sun creeps into his window, and the church bells as they ring have a mournful sound by the time they reach him. But these tones of the bell carry his spirit back to olden times, and earnest thoughts lead him back over the erring paths of his life, way back to the question, how came you to go so far astray? Where did your downward course begin? His reflections lead him to acknowledge at last. Children obey your parents in the Lord, for this is right. "There is where my troubles began, there is the root of my misery, I was a bad boy, a disobedient son, I scorned the thought of minding my mother, I mocked my father and pursued my headstrong course from recklessness into crime, and my crimes hurried me along to misery and disgrace, and at last thrust me behind these stone walls." Do you see, the Apostle has been making a call there too, with his fourth commandment? And he goes on knocking at many a man's door right in the midst of our city. What is the reason that over in that house yonder, the man living there never has any success, no matter what he plans? Why is there no blessing on his work, no prosperity in his business? Ah, he brought disaster on his head by his conduct toward his father, he deserves it for his guilt toward his mother, who are both lying under the sod. A father's blessing may build his children's house, but the curse of a mother will lay it waste. There is another man just beyond. Why is it that he never experiences anything but sorrow and heartache with his children? O not every unhappy father, but many a one who thinks back twenty or thirty years sighs and says to himself, "There was a time when I treated my parents just so; what I sowed then is coming home

to me now. "What a man soweth, that shall he also reap."

Yes, beloved, this call repeats itself, over and over again, far out into one's life. After long years we hear it echoed. "Children obey your parents, for this is right." And by this we are led to another consideration which the Apostle holds out to children, viz., to the promise: "Honor thy father and thy mother, that it may be well with thee, and thou mayest have long life on the earth." With no other commandment do we so often see curses and blessings in such evident connection, during this life, as with just this. Not only do the Scriptures furnish several fascinating examples, as in the case of Joseph, Samuel and Tobias; and several that warn, as Hophni, Phineas and Absalom; but we daily experience and observe that the father may build his children's home, but the curse of a mother will lay it waste. At how many a grave where a young friend has met an early death, we are obliged to reflect, though we dare not utter the thought: "If thou hadst honored father and mother, and heeded their warning, thou wouldst never have made such havoc with thy life, and the promise might have been fulfilled, that ye may live long upon the earth." We can point with our finger to many a career where a man is doomed to drag his mother's curse like a leaden ball chained to his feet, and therefore he finds it so difficult to get on. Ah, and even if the consequences have not become so conspicuous in the outer life, the inner judgment will not remain hidden. That man, obliged to stand at his father's or mother's grave, tormented with the thought: "Woe is me, for I have embittered thy life, I shortened thy days, I brought thy gray hairs in sorrow to the grave;" verily, that man carries a thorn in his soul which never, so long as he lives, will allow him to taste a moment of entire gladness, a moment of perfect joy. But a good son, whose father's word has been of more consequence than the enticements or the ridicule of evil companions; a loving daughter, who prefers to sit at

the bedside of her sick mother rather than be with her associates, who are dancing the night through, a pious servant girl who sends her hard-earned wages home to her parents, a young Tobias, who, through all his wanderings, reverently keeps in mind the text his father gave him for a life motto, a high-minded Joseph, who, even in the height of his power and fame, meekly and gratefully remembers his old father and cheers the evening of his life—such characters cause men and even angels to rejoice; they are children of promise, the mercy of God surely rests on them, and over them the blessing of their parents will always hover like angel's wings, even should their path be sometimes rough and thorny.

Honor father and mother, which is the first commandment with promise. Ah, when we remember that this is the condition on which depends the promise of a happy life on earth, and a blessed eternity above for, not our young people only, but for our entire nation as well, the prospect of a brighter future is contingent on the commandment, "Honor thy father and thy mother;" if we consider that better times can never dawn upon our people until our youth grow up among us, modest, obedient, pious, and diligent; and when we gaze into the abyss of corruption, toward which we are hastening, because of the unmanageableness and depravity of a generation growing up without a bridle, without a hedge, without faith, without religion, without fear of God or man—then truly we must not only call out to all those who have yet an ear to hear, call with all possible earnestness and persuasion, "Children obey your parents," but we must hold up beseeching hands and praying hearts to Him who can induce even the prodigal son to return to his father's house, and petition Him to save our sons, to save our daughters.

II. But, beloved, if our young people are to become better, we parents must also fulfill our duty with increased faithfulness; and therefore the apostle ex-

tends his visit to-day to include the parents, and give them counsel on the matter of children's training. To you he exclaims: "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." We have two questions to deal with: What do we owe to our children? and, How can we do our duty by them? To the first question I would answer, Train your children unto the Lord; and to the second, Let yourself be trained by your children unto the Lord.

Train them unto the Lord. The first thing necessary to this end is, to win their hearty love, to not provoke them to wrath, to not let them become shy by any unmerciful severity, to not make them accuse you of neglect toward them. When the Apostle Paul knocks at your door to-day or to-morrow, or whenever you will, is he likely to find you parents at your post? Oh, in so many a house he would behold children running about in neglect, like lambs without a shepherd. If you were to ask, "Where is your father, children?" the answer would be, "He is at the club, or in the saloon." "Where is your mother, children?" "She is out visiting." "But your nurse, children, where is she?" "At the front door, gossiping, whenever mother is away." Poor lambs, who become unruly by these means, and thus are ruined in body and soul! Parents without a conscience, who, in some such manner, take care of the most precious treasures the Heavenly Father entrusts to them! Do you not know that the angels of your children will accuse you before the throne of the all-righteous God? Do you not know that some time in eternity these poor, neglected, depraved child-souls, will point you out with reproach, and exclaim: "If I had only had a father and mother, then I should not have become so! My parents were not parents!" Fathers, mothers, provoke not your children unto wrath by your frivolous neglect.

Neither by being mercilessly severe. We will accompany our apostle to another door. Already from without we

hear piteous cries, and in the middle of the room a profane father is standing; the veins of his forehead are swollen with anger; he is swinging a rod, and whimpering children are cowering in the corners. "Father, what are you doing?" "I am correcting my children; punishment is necessary for correction." That is true. Even our Father in heaven chastens whom He loves; but be sure that the punishment is a fatherly one. If you are only led to strike because you are angry, and not because you love them; if you never give them anything but an unreasonable whipping, instead of a wise warning, or a mild exhortation; if, perhaps, once a fortnight, you accidentally rain a storm of blows upon your children, and never look after them for another fourteen days; if, in fact, you are only tyrannical, and let out your bad moods upon your children, vent your anger upon them when something unpleasant befalls you—is that fatherly correction? Or if, day after day, you have nothing for your child but scolding and blows, never a sunbeam of friendly, fatherly love, never a word of hearty sympathy; if the poor worm has even the short rose season of childhood, embittered by daily thunder-showers of anger, daily hailstorms of the whip; if a pale, intimidated little creature, not responsible for its existence, is obliged every day to feel, "my father thinks me a burden; my mother considers me a plague." Oh, ye parents! can you answer for that? What an awful, heart-rending crime that was, lately brought before our courts, where a father had slowly tortured his child to death by blows and starvation! Verily, the child-massacre at Bethlehem does not cut one to the heart so much as a child-murder by inches brought about by daily mistreatment. Not every case of this kind is brought to justice in this world, but every one of them will appear before God's throne. "Ye fathers and mothers, provoke not your children unto wrath!" "But bring them up in the nurture and admonition of the Lord!"

And now behold what more you, as

Christian parents, are responsible for towards your children. Not only that you attract them to yourselves by hearty love, but also to the Lord by your holy seriousness. If our Apostle were to enter any of our houses to-day, and find there the parents over-indulging and spoiling their child by their foolish, blind partiality, beholding something lovely in even its impertinence, some indication of genius in every folly, would he commend them? Would he not rather remind them of the words of Sirach: "Spoil thy child, and afterwards thou shalt be afraid before him!" No, foolish father; no, weak mother! It was not a toy to amuse you God gave you in your child, not an angel, or archangel, whom you are to worship; but only a weak, sinful, human child, in whom there lies the germ of everything good, but also the possibility of everything evil, and whom you are to bring up in the nurture and admonition of the Lord, for heaven. Behold, the deepest foundation and the highest aim of all Christian child training ought to be the fear and love of the Lord. And if you were to present your son to the Apostle, though he were as clever again in all departments of knowledge, the first in his school, the favorite with his comrades; or your young daughter whose training for the world has made her so lovely, within and without, he would say: "That is all good, but it is not enough. I saw children like this in Rome and Athens. Even the heathen can produce equally good specimens of this kind of culture. But tell me, have you given your children a Christian training? Did you plant the fear of the Lord, the beginning of wisdom, in their hearts? Have you taught them to pray? Have you cultivated their hearts after God's image, trained their wills to the standard of divine obedience, have you directed their spirits to the higher things that are holy and eternal? Have you trained them for heaven by means of Christ's word, and the Holy Spirit? Have you brought them up in the nurture and admonition of the Lord?" "I rejoiced great-

ly that I found of thy children walking in truth," John wrote to a pious mother in his second epistle. Would he be able to give all of us, and our children, this testimony? Must not even the best among us acknowledge great negligence, confess much faultiness, when the Lord knocks at our door to inquire how we are bringing up our children, and the apostle exhorts us to bring up our children in the nurture and admonition of the Lord?

To enable us to do that, there is only one method, and that is to be brought by means of our children nearer, and nearer, to the Lord Jesus. No doubt, during his round of visits to-day, the Apostle has come upon many an anxious father and many a weeping mother, who were forced to admit: "Our labor is in vain, our love does not have its natural effect on our child. No matter how we entreat and exhort, or what we attempt, nor how much we expend, or how much we grieve and lament, he rushes on, hastening to destruction!" What would the Apostle say in such a case? Dear parents, are you praying for your child? Are you being drawn nearer to the Lord by your child? Yes, beloved, just as we ought to bring up our children unto the Lord, we ought to train ourselves through their instrumentality, unto the Lord. The very joys they afford us should attract us unto the Lord, for children are a gift of the Lord, and any man who has stood beside the cradle of his new born babe, or by the crib of his convalescent child, and never learned to fold praying hands to the eternal love on high, that man must, indeed, have a stony heart. The anxieties they occasion ought still more to draw us near to Jesus. Those must be extremely stiff knees which have never learned to bend; terribly proud lips which, at the bedside of a sick child, have never murmured the prayer of the ruler: "Come, and lay thy hands on her and she shall live!" Their virtues and their good qualities ought to draw us unto the Lord. We, ourselves, ought to become like little children. Many a scoffer has become

ashamed of his scoffing before his innocent child with its true-hearted faith and pious simplicity; heaven and the Redeemer dawn on him anew through the eyes of his babe. But their faults and wrong doing ought more than all else to bring us to the Lord, for how can we exhort them if we ourselves do not know the way of salvation? How dare we punish, if we ourselves have not the Standard of Goodness in our hearts; how can we wrestle with their sins if we do not call on the Holy Spirit to support our efforts, and labor with us for the souls of our children? To the Lord they must draw us just as long as they remain with us, for without the Lord we cannot fulfil our duty to them, even one single day; and to the Lord they must attract us when they are taken from us, for what could furnish a father's staff, or a mother's consolation at the grave of their child were it not for the Lord, faith in the Lord, since we know, "The Lord gave; the Lord hath taken away; blessed be the name of the Lord;" and were it not for hope in the Lord who says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven!" Now, Lord, draw us both, the old together with the young, and by means of each other, more and more, to Thee. Take both the sheep and the lambs under Thy protection until Thou gather them on the ever-green meadows above. Amen.

THE BOUND CHRIST TRIUMPHANT.

BY REV. NEWELL WOOLSEY WELLS, IN
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*Then the band and the captain and officers
of the Jews took Jesus and bound him.—
John xviii: 12.*

The hour was come. The silver rays of the full Paschal moon broke through the interlacing branches of the olive-trees in the garden of the oil-press, Gethsemane, revealing there three men together with One like unto the Son of man. Five hundred years before, three servants of this same Son of man had been cast, for His name's sake, into a

burning, fiery furnace; and He, knowing the sweetness of divine fellowship in human trial, entered the furnace with them, and comforted them and saved them out of their distresses. Now He himself, about to enter, for the world's sake, a furnace infinitely more terrible, and knowing by experience the sweetness of *human* fellowship in trial, had taken with Him three disciples, dearly beloved and trusted. Little the comfort they could have given Him. He had taken them with Him to watch—they had slept. He had agonized in prayer, but so familiar, perhaps, had become the sound of His divine voice in its utterance of spiritual passion, that, after catching the first sentence of His broken-hearted cry, they had fallen into slumber. He had come and awakened them, bidding them, a second time, with that voice that breathed love while urging duty, watch—adding the injunction that they also pray lest they should enter into temptation. Willing of spirit, but weak of flesh, their eyes made doubly heavy by the sorrow of their hearts, they had heard the first sentence of the second prayer and again fallen asleep. A second time He had come and awakened them; and, though the Evangelists do not tell us what were the words He spoke, one of them tells us that the disciples wist not what to answer Him. A third time He had gone, and they had heard a few words of His prayer, when sleep again overpowered them. Three times had He been tempted and vanquished the tempter; three times had they been tempted and fallen, vanquished. Perhaps there was a little bitterness of sarcasm in the words which prefaced His last command: "Sleep on now," etc. Thrice had He bid them watch, and they had slept; now He bade them sleep and they awoke. No more occasion for watchfulness now that the betrayer was at hand; the poignant thought must have been theirs, that through their infidelity, their beloved Master had been betrayed into the hands of sinners.

Led by the thief and slanderer Judas, who was soon to become the murderer

of his Lord and of himself, came a great crowd with torches, swords and clubs, commissioned by the chief priests and elders of the people to do this wicked deed of arresting the Lord of glory, as though human hands could arrest the world's Divine Sovereign in His execution of His will. It was a deed fit to be done by night. It was their hour, by God's permission, and the power of darkness. It was a deed the record of which ought to bring a blush to every Jewish face—to every human face. A great crowd armed come out to take one unarmed man. Judas knew, and so did the cowardly rabble he led, that Jesus never carried any sword save that of the Spirit, the Word of God. And as they kept together to bolster up one another's faint hearts, nor dared to scatter lest He whom they sought should come upon one of their number alone—there, in the dead of the night, suddenly He stood facing them all, He whom they sought, yet dreaded, now that they were found by Him. It is John who tells us—John who has no place in his narrative for the traitor's kiss—He went forth to them and did not wait for them to come to Him. The other evangelists do not record that fact. "Whom seek ye?" "Jesus the Nazarene." "I am he." That human anguish which the garden had just witnessed was all passed now, and the Majesty of heaven spoke in those words, "I am." They were the words by which Jehovah had revealed Himself to Israel. Calm, as though life and not death were before Him, He stood and looked upon them; and as He looked and spoke those words of inexhaustible significance, they staggered back and fell to the ground smitten with confusion before His majestic presence. So have men sometimes looked the fierceness out of wild beasts. Again He asked, "Whom seek ye?" "Jesus the Nazarene," came the trembling response. They could not but have thought Him more than a Nazarene. And then, with that self-forgetfulness that makes us marvel how those in whose behalf He spoke could so soon forsake Him and flee, He said,

"I have told you that I am He; if therefore ye seek me, let these (my disciples) go their way." It may be that this tender, loving, self-forgetfulness, prompted the disciples to attempt the deliverance of their Master by the sword, for, crying, "Lord, shall we smite with the sword?" before ever the answer came, in his old impulsive fashion, Simon had smitten. But, rebuking the rashness of the disciple, Jesus touched and healed the wound of the enemy. And "then" they "bound him."

Have you ever let your minds rest upon the meaning of those words, "bound Him?" They bound Him only as to His hands, for they led—not carried, nor dragged—Him to the high-priest. Those hands that they bound were the hands indeed of the Nazarene that had held the hammer and the chisel and the plane; but they were also the hands of the Christ that had been laid upon the sick to heal them; the hands that had touched the bier on which the widow's son was being borne to his burial, and had brought it to a stand-still, while the lips spoke the words of resurrective power; the hands that had taken hold upon the hand of Jairus's daughter and raised her to newness of life; the hands that had been laid upon the eyes of the blind to impart sight to them; the hands that had touched the tongue of the dumb and restored to it its speech; they were the hands that had taken the little children out of their mothers' arms, and that had been laid tenderly upon their heads in benediction; the hands that, but even now, had been placed upon the wound of an enemy to heal it. These the hands they bound; hands that this very day should be nailed for their advantage to the bitter cross; hands full of mercy. So untouched by the mercy that they would fain have stopped the blessing, they bound Him. Strange, marvelously strange, is human infatuation in many of its exhibitions; but never stranger exhibition of it was there than when, at Gethsemane's entrance, the rabble took as their pris-

oner Him who was their Redeemer, and bound Him who was come to set them free.

Our attention is arrested by one striking suggestion of this binding of the Savior—viz., *His voluntary repression of possessed power*. Before the arrival of this hour His enemies had often sought to take Him. They had even had Him in their hands—had been about to cast Him over the brow of the hill on which "his own city" was built; but with perfect ease He had passed through the very midst of them and escaped. One word from His lips had just driven them back, affrighted, stumbling over one another and falling to the ground. One petition breathed in the ear of the Father in the heavens—the Father from communion with whom He was just come—would have brought to His aid "more than twelve legions of angels," to smite them hip and thigh with great slaughter. But His mission was not destruction; it was salvation. The Lord Jesus, in holding out the hands for the thongs with which they bound Him, taught the utter hollowness of that oft-quoted and much-plauded sentiment, that "self-preservation is the first law of life." Not self-preservation, but self-renunciation—this is life's first, and life's supreme law. Death is life's most excellent deed, death to self. The Lord Jesus saw before Him enemies—those who hated Him with all the hatred of ignorant fanaticism. His law was, Love your enemies, His law for Himself as for others. The law of His lips was the law of His life. He knew that hostility was conquerable, not by the majesty of might, but by the majesty of love alone. For three years He had sought to conquer by love in life. His works of mercy, and His words of compassionate outbreathing, had been as numerous as His moments. Hostility had ripened under the beams of His loving kindness; and hearts had been hardened by them. He had known, it is true, that those three years of loving self-crucifixion would avail nothing until consummated by the crucifixion of hate. He had known well that the grain

of wheat must fall into the ground and die in order to fructify. He had looked forward to the time of His lifting up upon the cross as the time when He should begin to gather all men unto Himself. Still, He sought to win men by His life of love; but vainly. And so He offered no hindrance when the hour was come, because this was that for which He had come, after love in life, through love in death, to conquer. He offered His own hands for the binding—the hands that for three weary years had been stretched out to a disobedient and gainsaying people. Like the mighty judge of Israel, He could without effort have snapped the cords that held Him. He would not. These His enemies, in their ignorant vanity, thinking themselves the victors, were but fulfilling His blessed will, and forwarding His design of ransoming a sin-accursed world. They who, led by a thief, and soon to choose a thief, had come out against a Savior as against a thief to take Him, were ignorantly the ministers of His to do His service, binding the sacrifice with cords, by whose death the world was to have life. His non-resistance had for its motive this very fact; His will was in process of accomplishment.

And this truth suggests another intimately related to it, and readily gathered from the binding of Christ by His enemies: *The permitted triumph of evil is temporary and but the opening of the doorway for a wider good.*

The triumph of the enemies of Christ seemed complete. Doubtless it was with exultant shouts they drew the unresisting Son of man before the high-priest. Little thought that official that, instead of arraignment, he was himself in process of arraignment. Little thought this rabble, as they clamored for the death of this prisoner whom they had taken, that when those hands should be unbound to be nailed to the cross, there would be an eternal unbinding of that truth which was to plunge the sword into the heart of Judaism. The binding of those hands was the accumulation of power within them. The

bound Jesus was mightier than the unbound. Looking back across the centuries that have intervened since that April midnight which saw the Lord of glory so utterly emptied of glory—voluntarily, whatever His seeming helplessness—in order that He might become a Savior of sinners—hearts that have not been touched by the words that He spoke, are broken to see Him led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so opening not His mouth. Look upon it, my brother, out of Christ or in Christ; look upon that picture, and let your heart melt before it. He, whose hands once upheld the heavens, bound, yet mightier than His bonds; He who gave liberty the sweetness of its significance—and oh! how sweet it is—*He*, a prisoner, yet free in His fetters; He who gives life—and what a gift it is—to you and me, and all, *He* led, meek and uncomplaining, like a guileless lamb, to death—yet living in death! And all, that, through what cost to himself, He might make others rich. Look at that picture, and let your heart break in its presence; and in the breaking recognize the power which is His—the power of an infinite love!

Yes! the permitted triumph of evil is temporary, and the opening of the door for a wider good. In that experience of the Christ on earth there was the presentment of this universal truth. Looking out upon the woful evils which ravage earth—physical, intellectual, moral—diseases, superstitions, sins—one can scarce forbear to cry: Are the hands to which all power in heaven and on earth is committed still bound? and, in the language of Jeremiah, to question “the hope of Israel, the savior thereof in time of trouble; Why shouldst thou be as a stranger in the land and as a wayfaring man that turneth aside to tarry for a night? Why shouldst thou be as a man astonished—as a mighty man that cannot save?” But ever cometh the answer, “What I do thou knowest not now, but thou shalt know hereafter.” And “we trust that, somehow, good will be the final goal of ill.”

There is that in the Christian's heart that forbids his thinking otherwise. By the breath of God frost is given, and the seal of death is set on life. Days and nights come and go, and snows make desolate the face of nature. But after winter is spring; and after death, resurrection; and after the hiding of *His* face, glory; and behind “the hiding of *His* power,” omnipotence. We rest in the firm conviction that He who abides the same continually and is Love, will evolve harmony out of all the discords of earth. And with the solution of the various vexed and vexing questions that naturally arise in our minds in connection with the existence and continuance of evil, the solution that He will give, we shall be satisfied.

There is another suggestion of our text which we would do ill to leave unnoticed. It is this, that a *minority, while subjected to apparent defeat, may contain the promise and the potency of victory.* Please drive out of your minds, so far as possible, all their reminiscences, whether bitter or sweet, of recent political excitements and results. My desire is to emphasize a truth, which we as a nation are particularly in danger of forgetting—viz., that the voice of a majority is not of necessity the voice of God; that mere might does not constitute right. There in the Garden of Gethsemane, 1800 years since, stood One against a crowd—may we not rather say, stood One against the world? With Him there was one thing which was not with them—not merely the conviction—for doubtless they had their convictions as have all majorities—but the absolute knowledge that He was in harmony with the will of God. They were clamorous for political expediency; clamorous for the rights of their religion; He was silent for love. Strange enough is it that human lips should cry so loud for *justice* and for *right*—for this is what men claim to be the bond between man and man—equity, fair treatment in giving and receiving—strange enough is it, I say, that human lips should cry so loud for justice and for right, when if justice and right were

done, no life would be worth the living! Jesus Christ proclaimed the truth throughout His public life, and stood to it there in the garden—One against many—that the basis, the only true basis of the social structure, is self-renouncing love. True, His was not an enviable position regarded human-wise. But one with God is not merely a majority, but victory, which is infinitely more; victory, which is not measurable by immediate results, but by the fruitage of eternity. The man who stands in a minority of one, when the motive impelling him is the unselfish love of his fellows and the yearning to do what he may in their behalf, at whatever cost to himself, that man is victor, though he be bound and spat upon and scourged and crucified. And no man can rob him of his joy in victory.

"Whoso takes the world's life on him and his own lays down,
He, dying so, lives."

O for the spirit that moved the divine Christ to stretch out His hands for the binding! the love that is conscious of the will of God in the sacrifice! O for the spirit that inspired the words of Paul to the brethren of Cæsarea: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus!" O for the spirit that led Nicanor Gomez, our missionary in Mexico, to brave death and to die, a few months since, for the testimony of Jesus! We need the martyr-spirit; we, here in this Christian land, with our open Bibles and freedom of conscience. Crucifixion is an act of life; the nailing to the cross of self, that loves life, that loves ease, that loves honor, that cannot endure humiliations. It is the Spirit of the cross that we need. Out of the possession and exercise of that Spirit will issue results in blessing richer than we have power to imagine. What happens to me matters little; but what happens to the truth matters much. If by my loving renunciation of self one soul may be led to look higher than it yet has looked, then, whatever the pain of the renunciation, be it mine to endure it.

My right to life and life's enjoyments ceases at the moment when these stand between another's soul and life. It was at such a moment as this that the Lord Jesus held out His hands for the binding. His will was in the bonds. He was gladly, lovingly, freely bound. Then is man freest when bound by love. And from the midst of such a bondage rises a song that cannot be suppressed, like unto that which was echoed by the walls of Philippi's jail, where Paul and Silas were, for their love of Christ.

Ah! dear friends, you think that to be a Christian means to give up liberty; to enter upon a *via crucis*—a way of the cross; to turn the back upon the delights of life. So it does, in some sort; but the only liberty given up is the liberty of wrong-doing; the only cross is the cross upon which what burdens you is to be crucified; the only delights, upon which the back is turned, are those which, rainbow-like, are begotten of tears, the children of clouds. Let Christ take you prisoner by the love that once led Him to be prisoner for you, and you shall find that in the bonds of His love you are free indeed; that the cross He imposes is easy and light; and that in His service—which is a service ever in His presence—there is fulness of joy!

GOD'S VOICE IN THE COOL OF THE DAY.

A SUMMER EVENING MEDITATION; IN THE
WOODLAND CHURCH, PHILADELPHIA, BY
LEONARD WOOLSEY BACON.

They heard the voice of the Lord God walking in the garden in the cool of the day.—
Gen. iii: 8.

THAT thing, in this text, which provokes the obvious objection of the superficial reader, and the cheap and easy ridicule of the cavalier, is the very thing which, to the critical and thoughtful student, confirms the venerable and primeval antiquity of the document of which it forms a part. For certainly the objection is so obvious that any bright child can see it and state it; we have a conception of God put before us which by no means represents Him to

us as a spirit—omnipresent, infinite. He seems, according to this language, to come and go, to be there among the trees in the evening, but to be gone by daylight—a local divinity having his resorts, and his times and seasons, asking questions, as if he would be informed, and capable of being foiled by evasions, or avoided by hiding in the thickets. How unlike, you would say, to the object of Paul's adoration, the "King, eternal, immortal, invisible, the only wise God," or to Him whom David worshiped in his solemn psalm: "Thou knowest my downsitting and mine up-
rising,

Thou understandest my thoughts afar off.

Whither shall I go from thy Spirit?

Or whither shall I flee from thy presence?

The darkness hideth not from thee.

The darkness and the light are both alike to thee."

—Or how unlike to Him of whom Job spoke out of the midst of his afflictions:

Behold, I go forward, but he is not there,
And backward, but I cannot perceive him;
On the left hand, where he doth work,

But I cannot behold him;

He hideth himself on the right hand,

That I cannot see him.

But he knoweth the way that I take.

Now this story might very easily be rewritten in such a way as to avoid this easy and obvious objection. We might say of this primeval pair: "By day their thoughts were distracted from the contemplation of God. They were busy with the objects and the temptations of sense. They were delighted with the pleasures of sin. The voice of God in the conscience, in the revelations of nature, in the inward motions of the Spirit, was first unheeded and then unheard. He was not absent—He who is in every place; He was "before them, but they saw him not; at their right hand, but they beheld him not." But by-and-by the dimness and the cool of evening twilight came. The garish brightness of the world of sense was obscured to them; their feverish unrest was stilled; it was an hour for thought and the knowledge of spiritual reality. In the dimness of the garden-shades they began once more to appre-

hend those things to which the eye of the mind had been closed and the spiritual ear been stopped—the righteousness and the holy law of the infinite Creator—as if His unchangeable holiness, which is from eternity to eternity, had just begun to speak to their hearts there among the trees of the garden in the cool of the day."

It would have been an easy trick of literary art to write the story thus with philosophical precision, guarding it securely against the chances of objection on that side. But at once, how obviously and inevitably it would have been said on the other side, "This is no record from the days of the world's childhood. The whole style of it shows a later hand. It comes from an age of reflection and criticism, when people had come to distinguish neatly between subjective and objective. It cannot have been a document of the primeval ages. If it had been offered to a primeval people, they would not have understood it." The objectors that are hard to suit with these early stories of Genesis as they are, would have been still harder to suit with them as they might have been. But thoughtful and studious scholars take these venerable documents in hand with an affection like that with which they trace the shattered inscription on the Moabite Stone, or decipher the cylinders of the Babylonish archives. They feel the morning-breeze of history blowing through them. They are tales of the childhood of the human race—tales about children (in simplicity) given to children, by the hand of children, and understood only when they are read in the spirit of little children.

If we were to be bound by the old-fashioned but utterly unfounded notion that all these pages are an original writing from the hand of Moses, we might be troubled to account for a style so unlike that of a great philosopher, scholar and statesman such as Moses surely was. But we recognize here a compilation of documents far older than Moses; we can discover, sometimes, the seams where they are joined

together, and can read through the paper the water-marks of an antiquity so remote as of itself to command our veneration.

I do not doubt that in that form in which I have suggested that the story might have been rewritten according to modern phraseology, we have a true re-statement of the practical religious lesson which the verse contains for ourselves. We, also, hear the voice of God in the cool of the day, when we give no hearing to it at all under the heat and burden of the day. Let me read you some words of Dr. Horace Bushnell, out of that prose-poem of his on "The Moral Uses of the Night."

"To live in a perpetual day and have what we call the hours of business ceaseless, even as the flow of rivers, would leave us no room for reflection. We should be like seas in the trade-winds, never getting still enough to reflect anything. Our soul would be blind to itself by reason of the perpetual seeing of our eyes. God therefore draws a curtain over his light, checks the busy hours of work and the turmoil of trade, and recalls us to moods of silence and meditative thoughtfulness in the depths of our own spirit. Many of us, I know, are sadly indisposed to this, and even wretchedly incapable of it. Yet, when their day is ended, even such will naturally fall into a different mood. If the day has not gone well, and they are much wearied by its engagements, it will be difficult sometimes not to meet the question, who they are, that they should be wrestling with such struggles? It is quite natural, too, for them, going over the day, to ask what, after all, it amounts to? And then it will be strange if they do not sometimes go a little further and ask whither they are going, on what point moving, in such a life? Deeper and more serious natures, even though sadly imbued with guilt, will be turned almost of course to some kind of review. Another day is gone, its works are ended. Ambition has spent the fever of another day. Pleasure has exhausted her charms. Idleness itself is weary. And now, as the world grows still and excitement dies away, the mind calls off its activity and turns it inward on itself. It hears no call of God, perhaps, and thinks of doing nothing as a duty. But a pause has come, and something it must think of, for it cannot stand still. Detained by nothing now on hand, it travels far, and makes a large review. It takes in, as it were, by snatches, other worlds. It touches the springs of its own immortal wants, and they answer quick and heavily. Whatever wrong has been committed stalks into the mind with an appalling tread. If God is a subject unwelcome, and guilt another even more unwelcome, the moral nature

has so great advantage now, and, withal, so great sensibility that the door of the soul is held open to things not welcome. All those highest and most piercing truths that most deeply concern the great problem of life will often come nigh to thoughtful men in the dusk of their evenings and their hours of retirement to rest. The night is the judgment-bar of the day."

This method of God by which He brings in the coolness and hush of evening that so we may hear that voice of His which we cannot or will not hear in the day, is a very common way of His in seeking our attention. Sometimes, indeed, He uses to raise His tone, and speak to us no more in a still, small voice, but, when we seem resolved not to listen, in tones sharp, piercing, thunderous, as when He utters Himself for us in stunning bereavement, or in the crash of some overwhelming ruin. But quite as often, have we not known Him deal with His unquiet and inattentive children as a skilful teacher with a turbulent school, rather lowering His voice than raising it, and waiting for a lull to come over their turbulence, when they shall hear Him all the more intently because He speaks so gently and still?

There come such eventides of life again and again in the midst of the common hey-day of our prosperity and success. It seems, as we look into financial history, as if God had appointed a sort of periodical vicissitude, as of day and night, by which about once in so many years there should be let down a twilight curtain of *commercial reverses*—of hard times—veiling our dazzling hopes and successes, and partly stilling the incessant tumult of business; and the history of the churches will prove how commonly, at such a time, there are many who hear the voice of God speaking to them in the cool of the day, to whom His voice had never seemed audible before. It is very common that a religious revival follows close upon a financial revolution.

In like manner the conventional *mourning customs* of society, against which there is a disposition sometimes

* "Moral Uses of Dark Things," pp. 24, 25.

to protest, are, with many a heedless soul, deafened with the continual din of society, God's opportunity of making His voice heard. One sits apart, sequestered, unwillingly perhaps, from gaiety and amusement, and hears through the stillness the distant music of the world's merry-making, and hears with it the whisper of a sweet, serious voice, all unheard before, putting questions that take hold on eternity, and waiting patiently for the soul's reply.

Sometimes it is through *sickness or bodily infirmity* that God's importunate love secures to itself this "still hour" of converse with His child. The quiet of the sick-room is a good place to hear unwonted and unheeded things. The dimness of failing vision, or the quiet of impaired hearing, help to make a vacant place in life into which divine thoughts and words may enter. It was to such, shut out in some measure from common companionships, that our Lord seems to have had readiest access when on earth. I think often of that meeting with the deaf and dumb man in the crowd, when the good Lord—noting, doubtless, the alert, anxious eye of the deaf man quick to notice every change and motion, and seeking to draw the man's undivided attention to Himself before beginning to do His healing work—"took him by the hand and led him out of the town." And I have wondered whether, as exigencies of health, need of rest and change, mere lassitude and ennui, perhaps the very craving for continued diversion of mind, have taken you, at this season, into the country, it may not be that by means of that outward motive or that inward craving, the Lord had taken you by the hand and led you out of the town, that so in the still hours you might hear the voice of God walking amid the trees of the wood—you, who had failed to remember that alway, amid all the courses of society and the vicissitudes of men in thronging cities, "the Lord their God is with them, and the shout of a King is among them."

How wholly fatherly is that persistence with which God seems sometimes

to enforce an audience with His reluctant child, before the day wholly departs and the darkness comes! "Poor child of man," He seems to say to us, "it has been a distracting day. Go to; I will give thee a little quiet that we may speak together, that so thou mayst acquaint thyself with God and be at peace." Thus it is a part of God's common method with man, that *old age* is made a still and peaceful ante-chamber to eternity. The light is dimmed to a twilight, that it no longer dazzles and distracts. The ear is muffled, that importunate sounds intrude not. Failing strength, impaired mental faculties, enforce retirement from accustomed activities and collisions. The hot and turbulent passions of manhood subside. It is the cool of the day. The quiet of it is even irksome. But O, the voice of comfort and hope that through this stillness finds its way to the hearts that are not shut and barred against it!

But why wait for the blessing of this divine converse until the last fading hours of life? Why seem to invite decrepitude and failure and "mere oblivion" from the Father of good gifts, as the condition on which we will accept His best gift, that is, Himself?—why, when every day brings to you its still hour for meditation, its evening weariness, its drawn curtain of the twilight, its lull from the noise of business and the stir of household duty, its cooling-time from feverish passions and agitations? Never, and not in any place, the voice of God is wholly silent, if you would but listen. This very evening you might hear His footsteps among the trees if you would not try to hide yourself from Him. Think of it, as you sit this evening on your veranda, or from your window catch the light rustle of the leaves, "sinking off upon the nightwind the dust of day;"* think how you have been wont to hide yourself away from God among the multitude of His own fair gifts, as the sinful pair hid themselves from Him among the trees of His own Paradise; listen to

* Victor Hugo, Chants de Crépuscule — La Prière Pour Tous.

these last voices of the dying Sabbath; stifle not the whispers of memory and conscience; shut not the ear to the gentle words of encouragement and hope, to the voice which saith, Come unto me, ye weary. See! the gates of the lost Paradise are no longer wholly closed to you; the flaming sword has ceased to wave; and where once the sentinel cherubs stood to bar the way, there standeth one thorn-crowned, with wounded hands, saying, Enter in; I am the Door. Refuse Him not, O weary with the heat, O heavy-laden with the burdens of the day! but enter into the Paradise of God, and taste the tree of Life that grows beside the living stream, and hear again the voice of the Lord God walking in the garden in the cool of the day.

A CHRISTIAN MEMORY.

BY J. M. ENGLISH, D.D., OF NEWTON CENTRE, MASS., IN WASHINGTON AVE. [BAPTIST] CHURCH, BROOKLYN, N. Y.

I stir up your pure minds by way of remembrance.—2 Peter iii: 1.

THE power of memory is, perhaps, the most amazing part of our mental equipment. It is a golden thread that links infancy and age, on which are hung, like pearls, varied facts and experiences of every hue. It is through memory we are assured of our personal identity. Time, like a resistless flood, pours year by year as into a fathomless abyss; but memory drops her silver hooks into the depths, and brings back to thought that which has vanished from vision. Memory has her servant, recollection, an invisible librarian running about the chambers of the mind, to find what she calls for. It is the working of a perennial miracle. Through memory we get, as through a window looking into eternal space, a hint of the immortal dimensions of a human soul. Now God uses this faculty as a factor in the work of building up Christian character. Notice a few points.

1. The Gospel has a history to be remembered. The central facts of Christ's life, the apostolic period, and other

epochs of Christianity, are certainly as real as those of Roman or English domination.

2. History repeats itself ordinarily; but this history of the Gospel can never be repeated. Christ has suffered once for all. "This is the last time," as John says, the dispensation of the Holy Ghost. A Christian memory is swift to remember this.

3. In the revelation of His "memorial name" Jehovah has emphasized the significance of memory. He is not an abstraction, a far-distant personality, even, but "the Father of Abraham, of Isaac and Jacob"—a historic God. He has made a history of Himself within our earthly sphere; and thus, by stooping to our understanding, has endeared Himself to us by personal intercourse and fatherly guidance. We are to be mindful of His covenant and remember His dealings. That history is completer now than when Moses lived. God is now known to us as "The Father of our Lord Jesus Christ."

To a British heart, "Waterloo and Wellington" are words that stir up patriotic memories; and to our hearts the names of Washington and Lincoln are full of heroic inspiration. It would be base to forget them. And is not God grieved when men forget His Son? You are disconcerted, annoyed, pained, when you meet a former acquaintance whom you remember well, and he says, "I cannot recall your name!"

Again, keep in mind that the life our Lord in glory is linked with that of His redemptive work on earth, as truly as your existence there, some day, will be connected with your residence here on earth.

When Conkling presented the name of Grant to the Chicago convention, he answered the query, "Whence does he come?" with the one significant, thrilling word, "Appomattox." The vast audience was electrified. The memories of battle and of victory were roused: the surrender of Lee and the interview of the generals under the apple tree, with other stirring thoughts, were brought to mind as the query was thus

laconically answered. But the victories of redemption are sublimer than those of armies, and the question a grander one, Who is He that cometh with dyed garments, and whence? Christ is King and Conqueror. Our High Priest and the Captain of our salvation has ascended; but "this same Jesus" will come again. For forty days after His resurrection He tarried, walked, talked, and ate with His disciples to convince them that He still was "the same Jesus." He has bidden us to do this—to celebrate this sacrifice until He comes. It is not a dead Christ we remember. Sweeping on, as well as backward, we see with prophetic eye the glory yet to dawn. We are not like those who, in their dotage, live only in the past, but we remember Christ as a coming King, with loyal, loving hearts.

Finally, a Christian memory holds in trust these historic dates of Christ and His redemption, because of the fact that they are to be the theme of adoring praise throughout eternity. In that feast of song above, Christ's redemptive work will be the central, all-engrossing subject. They sing "the song of Moses and the Lamb." Let it therefore be ours below, while breath and pulse remain: let us remember Him, in service as in song: in duty, toil, and sacrifice; in life and in death. Then we may be sure that He will remember us. Yes, each one of you will be a perpetual occupant of the memory of our ascended Lord.

THE PRODIGAL SON.

By REV. THOMAS KELLY [METHODIST],
PHILADELPHIA.

A certain man had two sons, and the younger of them said to his father, etc.—Luke xv: 11-32.

This "father" appears to have been a man of considerable substance—a prudent, prosperous farmer of his day.

1. This young man was laying his life plans, and his first idea was to *get away from his "father."* "Into a far country."

2. Freedom from restraint leads to recklessness. "Wasted his substance."

3. Recklessness leads to want. "He began to be in want."

4. Want leads to recollection. "How many hired servants of my father have bread enough?"

5. Recollection leads to repentance. "I perish of hunger."

6. Repentance leads to reformation. "I will arise and go to my father."

7. Reformation leads to restoration. "Bring forth the best robe."

8. Restoration leads to rejoicing. "They began to be merry."

9. Rejoicing over the returning prodigal is well; but the conduct and character of the elder brother are immeasurably better. Never to have gone into a life of sin is vastly better than to be saved from it afterwards. The wounds and poison of sin may be healed, but its marks may be visible in the judgment-day. The prodigal's joyous restoration cannot bring back to him the "portion" and possibilities squandered in the "far country." Nor can he ever get so far away, or so completely separated from that "country," that he will not occasionally hear the rustle of the "husks" and the grunting of the "swine."

DAVID'S DESPONDENCY: ITS CAUSE AND CURE.

By REV. J. C. ALLEN, IN FIRST BAPTIST CHURCH, ELIZABETH, N. J.

"PUT yourself in his place." This the key to all effective sympathy. Sympathy of Bible real, because its characters are real. It puts itself in our place (Ps. xlii.); an example of the complete adaptation of the sympathy of the Bible. It presents

DAVID'S DESPONDENCY: ITS CAUSE AND CURE.

I. The Cause.

(a) Real trouble—Absalom's revolt.—2 Sam. xv.

(b) Partial eclipse of spiritual light—"As the hart," etc.

(c) The name of God was openly reproached—"Where is thy God?" etc.

II. The Cure.

(a) Earnest self-remonstrance—"Why art thou cast down?" etc.

(b) Hope in God—"Hope thou in God," etc.

(c) The special presence of God in the sanctuary—"When shall I come and appear before God?" (See also Ps. xliii: 3.)

"Pray with the most: for where most pray is heaven."

THEMES AND TEXTS OF RECENT LEADING SERMONS.

- The Journey of a Day. "I pray thee send me good speed this day."—Gen. xxi: 12. Theodore L. Cuyler, D.D., Brooklyn, N. Y.
- Success by Sacrificing to False Gods. "For he sacrificed unto the gods of Damascus, which smote him," etc.—2 Chron. xxviii: 22, 23. Prest. Sylvester A. Scovel, Wooster, O.
- Intimacy with God: its Hindrances, Helps, Conditions, and Blessedness. "O God, thou art my God, early will I seek thee."—Ps. lxxiii: 1. John D. Wells, D.D., Brooklyn, N. Y.
- Peace Through Conflict. "Think not that I am come to send peace on earth; I came not to send peace, but a sword."—Matt. x: 24. A. J. F. Behrends, D.D., Brooklyn, N. Y.
- The Greatness of Humility. "Whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant."—Matt. xx: 26-27. Prest. Galusha Anderson, D.D., Chicago.
- The King's Visit—Communion Service. "When the King came in to see the guests."—Matt. xxii: 11. J. M. Ludlow, D.D., Brooklyn, N. Y.
- The Noble in Man. "In whom is no guile."—John i: 47. Rev. David Swing, Chicago.
- St. Paul's First Prayer. "Behold he prayeth."—Acts ix: 11. Very Rev. Dean Vaughan, D.D., London.
- The Ultimate Purpose of Reconciliation and its Human Conditions. "To present you holy and without blemish and unreprouvable before him: if so be that ye continue in the faith," etc.—Col. i: 22, 23. Alexander McLaren, D.D., Manchester, England.
- Divine Forgiveness Admired and Imitated. "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."—Col. iii: 13. Rev. C. H. Spurgeon, London.
- The Inward State of a Man Determines his Character. "As a man thinketh in his heart so is he."—Prov. xxiii: 7. "Let this mind be in you which was also in Christ Jesus."—Phil. ii: 5. D. S. Gregory, D.D., Lake Forest, Ill.
- Life's Contests and Prizes. "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press," etc.—Phil. iii: 13, 14. P. S. Henson, D.D., Chicago.
- Where Success is Found. "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving," etc.—Phil. iv: 6. Pres. Knox, D.D., Easton, Pa.
- Memory and Duty. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen," etc.—Deut. iv: 9. Joseph Parker, D.D., London, England.

SUGGESTIVE THEMES.

- The Obtrusiveness of Memory. ("I do remember my faults this day."—Gen. xli: 9.)
- The Spiritual Insight of Woman. ("Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said, . . . if the Lord were pleased to kill us he would not have received a burnt offering," etc.—Judges xiii: 21-23.)
- A Royal Benediction. ("He stood [Solomon at the dedication of the Temple] and blessed all the congregation," etc.—1 Kings viii: 54, 55.)
- Affliction and Its Fruits. ("And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."—1 Kings xvii: 17-24.)
- Faith is the Self-assurance of Victory. ("He appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army. . . . And when they began to sing, the Lord set ambushments against the children of Ammon," etc.—2 Chron. xx: 21.)
- Religion an Experimental Science. ("O taste and see that the Lord is good."—Ps. xxxiv: 8.)
- Man's Need of a Revealed Religion. ("Lead me to the rock that is higher than I [literally, "higher than I can climb to,"]—Ps. lxi: 2.)
- The Full Surrender. ("Unite my heart to fear thy name."—Ps. lxxxv: 11.)
- Material Benefactions bring Spiritual Benedictions. ("Bring ye all the tithes into the storehouse . . . I will pour you out a blessing," etc.—Mal. iii: 10.)
- The Quibblers in Religion. ("Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor."—Matt. xxiii: 16.)
- Life and Illumination. ("In him was life, and the life was the light of men."—John i: 4.)
- ("If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself."—John vii: 17.)
- The Joy of Christian Obedience. ("If ye know these things, happy are ye if ye do them."—John xiii: 7.)
- The Sin of Reckless Courage. ("Then Simon Peter, having a sword, drew it and smote the high priest's servant, and cut off his ear." etc.—John xviii: 10.)
- The Rejection of Jesus is Self-Mutilation. ("It is hard for thee to kick against the pricks."—Acts ix: 5.)
- Inner Faith Confirmed by the Outward Senses. ("This is my body, which is broken for you: this do in remembrance of me. . . . This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."—1 Cor. xi: 24.)
- Faith and Fidelity, used interchangeably in Old English, warranted by Scripture. ("So then they which be of faith are blessed with faithful Abraham,"—Gal. iii: 9.)
- Satisfied with Commonplace Mercies. ("Having food and raiment let us be therewith content."—1 Tim. vi: 8.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD.

Aug. 5.—THE UNITY OF FAITH AND OF BELIEVERS.—Eph. iv: 5, 6.

There is Unity of faith and Unity of character in CHRIST, and nowhere else. You cannot find unity in any system of human thought, or in any body of unregenerate, unbelieving men. Human nature, in itself, is diverse, discordant, a conglomeration of opposite and warring qualities and conditions. Scarcely two men think and reason and act alike. The philosophies, the beliefs, the religions of humanity, have scarcely one element or feature in common. It is a very Babel. But in Christ there is a reconciliation, a coming together, a unifying, a transformation, that is truly wonderful—nay, absolutely divine. No matter what were former diversities of education, conditions, beliefs, philosophies, courses of life, *in Christ they become one in all the essentials of doctrine and life.* "One Lord, one faith, one baptism, one God and Father," etc.

I. Consider this Unity in the matter of *doctrinal belief.* How many creeds in Christendom! How many systems of faith—as the Calvinistic, the Arminian, etc.! And how much apparent antagonism, and real and often hot controversy over it! And yet, when you get at the core, the substance, of these seeming contradictions in systematic doctrinal statements, you find absolute *oneness.* Beneath the philosophies, and in spite of the shibboleths of sectarian zeal, we read, in golden characters, "one Lord, one faith, one baptism." Let Methodists, Baptists, Lutherans, Presbyterians and Episcopalians, work together in revivals, meet in the praying circle, come together in Church Congresses or Evangelical Alliances, and are they not substantially *one* in faith and spirit and purpose, and do they not make their Unity conspicuous to the world? Glorious truth! In the light of the Cross there is seen but one doctrine, but one philosophy, but one view of humanity, but one Hope for eternity.

II. Consider this Unity in the matter of *personal character.* As a tree is known by its fruit, so is every religion, every faith, to be judged by its effects on the hearts and lives of those who accept it. The Christian faith challenges investigation on this point. The uniformity, the grandeur of its results, is a matter of history, as well as of common observation. *The moral and spiritual unity in Christ is as real and conspicuous as is the intellectual and the outward.* All characters, all conditions, all nationalities, all climes, meet here and blend in one supernatural and divine unity. All take on the same likeness, all breathe the same spirit, all follow the same Lord, and partake of one baptism. The character is unique, and you see it and recognize it, among the converts in India, China, Africa, and the Isles of the Sea, as well as here amidst our Christian altars and homes. *Glorious Unity!* And how it will shine forth in the kingdom of heaven, when the redeemed people of God, gathered out of all nations and peoples and tongues and climes and ages and dispensations, each bearing the likeness of the one Savior-God, shall be presented by Him to the Father, "without spot or wrinkle, or any such thing," a unified, completed, glorified kingdom of happy and immortal intelligences!

Aug. 12.—THE ALMOST SAVED.—Acts xxvi: 28.

Agrippa represents multitudes of sinners in every age and land where the Gospel is faithfully preached. They attend on the ordinances of God's house; they listen attentively to the preacher, and are often impressed, and sometimes deeply moved by his message. They seriously ponder the eternal question—turn it over in their minds—and hesitate, and waver in their purpose, and finally leave the question undecided. A little more resolution, prompt action, then and there, and salvation would have been secured.

1. Consider the *critical nature of such an experience*. The Gospel, in the providence of God, was brought home to this man on this occasion as it never had been before, and the responsibility of a personal decision was forced upon him. He could not evade it. Eternity hung on that-hour. "Almost," but not "altogether," lost him his soul! So, on every Sabbath, under every sermon, there are sinners similarly moved, and yet they evade a final decision, and perhaps they are never again brought so nigh to the kingdom of God.

2. Consider the *effect of such an experience on the after-life*. Few stop to reflect on the *ordinary* influence of a rejected Gospel on a man's moral nature and on his prospects for eternity. Under every sermon there is a resistance put forth, and this resistance grows into a habit, and finally becomes invincible. But in a *crisis* of pressure, as in the case of Agrippa, there may be concentrated the resistance of a *whole lifetime*, and the habit may be suddenly so confirmed and rooted in the soul that a thousand moral earthquakes shall not be able to break it. All who have labored in revivals; all who have watched the career of sinners, brought under conviction and left to stifle them—know the awful significance of this warning. It seems impossible to *renew* these favorable experiences—to bring back lost convictions—to recover a moral vantage ground when once it has been abandoned. How many sinners have sighed for the blessing, besought it with tears, but sighed and sought in vain!

3. *Heed the warning in time to profit by it*. Often such an experience comes but once in a sinner's lifetime. So it was with Agrippa. So it is with multitudes who throng our sanctuaries on the Sabbath. Divine grace reaches the "flood-mark," and if advantage be not taken of it, the future is a waste.

4. How the *Church of Christ should agonize in prayer for sinners who are almost persuaded*. There is great *hope* for them. They stand on the very threshold of the kingdom. Shall they cross it or turn back? They are also in great *peril*. The

time is infinitely critical. A little delay, hesitancy, an hour's indecision, and it may be forever too late!

Aug. 19. — THE DESTRUCTIVENESS OF SIN.—Ecl. ix: 18.

I. Sin, in itself, is a moral force of tremendous potency. Nothing finite or human can resist it, or counteract its malign influence. It must be so, or it could not withstand the combined and persistent assaults of Divine and human and angelic persuasives, and run its dreadful course in spite of Providential interpositions and the whole force of Gospel truths and ordinances. *Sin, when it is finished, brings forth death*. Ah! that is the terrible *law* of sin. The life of the towering oak is in the tiny acorn. So perdition, hell, death eternal, lies hidden in one sinful thought or purpose; and, left there, by the inherent force or law of moral development, it will work out that tremendous and appalling doom. In the individual life, therefore, sin is the most destructive moral force in God's universe.

II. As a *social* moral force sin works on a broader field, and with the sweep and destructiveness of a cyclone, uprooting and destroying everything in its path. The law and condition of social being add almost infinitely to the destructive power of sin in the individual. "One sinner destroyeth much good." One cholera or fever-stricken man may infect a whole city; so one moral leper may impart the plague to all within the circle of his influence while living, and send the death-current down through many generations. Parents may destroy their children to the third and fourth generation. One vicious boy may corrupt a neighborhood. One scoffer or infidel may blast the faith of a thousand souls. One bad book, the progeny of a single brain, may taint the morals of a nation, and, like Paine's "Age of Reason," sweep down through the centuries with the destructiveness of a moral sirocco.

III. *Confine* the view to a narrower social field—say, the family, or the little neighborhood, or the single church—and

the same alarming fact is brought to light. The narrower the sphere the more intimate and constant the contact, as a rule, the stronger the influence exerted. One evil child often leads astray a whole family group; one evil companion corrupts a whole circle; one bad example suffices to destroy the integrity of the whole body.

The LESSONS from this subject are plain and pointed. We note but two of them:

1. Be watchful and vigilant in regard to the first appearance of evil (*a*) in the individual himself. Timely rebuke, faithful admonition, earnest prayer and effort may arrest the tide of evil and save a sinner from the doom which he courts, and save society from the dreadful effects of an abandoned career. (*b*) In the community in which he moves, in the way of warning, and in the way of hedging in and counteracting his destructive influence.

2. Remember, and act on the fact, that while "one sinner destroyeth much good," one devout, earnest, praying Christian may set in motion moral influences and forces that shall "turn many to righteousness." Grace in the heart and in the life, thank God, is as potent a force for good as sin is for evil! This, under God, is the one hope of the Church; and we do not make enough of the glorious truth.

Aug. 26.—AFFLICTIONS PROVIDENTIAL.
Amos iv.

We must use *discrimination* in treating this subject. There is a sense in which all that happens in the world, both good and evil, afflictive and prosperous, is providential; *i. e.*, is permitted under God's government; but in fact, in moral purpose and effect, there is a material difference between what may be called permissive and active providences; and, again, between those which may be regarded as disciplinary and those that are strictly punitive. The afflictions enumerated in the lesson were sent by the direct visitation of God, for disciplinary purposes. So were the plagues visited upon Pharaoh and Egypt. The

people, in both cases, had no agency in producing them, and yet it was their sins which caused them; and the end sought was not simple judgment, but reformation. Hence they were responsible to God for the moral effect of His providential visitations upon them.

And just so with every man under God's government. A thousand evils, in one form or another, may come upon me, and I may be personally innocent in causing them—*i. e.*, as to natural causation; but God will judge me as to the uses I make of these visitations—the moral effects they produce upon me in the way of chastening and reformation. For the most part they are strictly *disciplinary*; in love, and not in anger, are they sent; but fearful will be my guilt if God shall have occasion to inquire of me, as He did of Israel: "Why should ye be stricken any more; for ye will revolt more and more?"

1. Consider, then, that *God's hand or purpose* is in every providential dispensation. 2. Consider that God has a *specific moral end* to accomplish in every visitation that He lays upon us. 3. Consider that these providences are *sure* to accomplish their mission upon us, *viz.*: to chasten, soften, reclaim, or else to harden, render obdurate, and ripen for final destruction, as in the case of Pharaoh, ancient Israel, and a multitude of others. 4. Afflictions of every kind should humble us, awaken us to serious reflection and earnest inquiry as to their meaning. They are never sent in vain. A gracious purpose is behind them, or a fatherly rebuke is in them, or the dark cloud is ominous of coming wrath, if we haste not to repent and bring forth fruit meet for repentance.

PRAYER.—Prayer is as much the instinct of my nature as a Christian, as it is a duty enjoined by the command of God. It is my language of worship as a man; of dependence as a creature; of submission as a subject; of confession as a sinner; of thankfulness as the recipient of mercies; of supplication as a needy being.—T. EDWARDS.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

BY ARTHUR T. PIERSON, D.D.

Part I.—The Problem of Missions and its Solution.

THE great problem, now facing the Church in connection with missions, is *the lack of men and means, as compared with the field and the work.*

In pagan, Moslem, papal, and even Protestant lands, there remain perhaps *a thousand millions* needing the gospel; and the total number of laborers in the mission field is *thirty-five thousand*. Supposing all of these competent independently to carry on the work of evangelization, each worker would have to care for nearly 30,000 souls. More than 25,000 of these laborers are unordained native assistants, fit only for aids to trained workmen; so that not more than ten thousand missionaries, native and foreign, are capable of conducting this work, and each must assume *an average responsibility of one hundred thousand souls*. Meanwhile the total sum annually spent on Foreign Missions is about *ten millions* of dollars, an allowance of *one cent a year for each soul of this thousand million*.

The Protestant Church members in the world may be estimated in round numbers at 100,000,000. Could each of that number somehow bear the good tidings to *ten of the unsaved*, the problem of a world's evangelization would be solved; and could each be brought to *give one cent a day*, 365,000,000 dollars would flow *every year* into the various missionary treasuries! The sad fact, however, is that State churches, formal creeds and ritualism gather so many into the nominal folds who are not of the flock, that there is only a Gideon's band of perhaps *ten million* disciples upon whom we may rely for money or workers. And yet, with even this *tenth part of Christendom*, the *evangelization of the world can be accomplished before the twentieth century dawns!* For it is plain that if we could so utilize that ten millions of disciples as to make *every one*

the means of bearing the gospel to one hundred other souls during the life of this generation, all the present population of the globe would be overtaken with the gospel. Or even if the sublime purpose should inspire the whole Church of Christ to *do this work before this century closes*, each of this ten million Christians has only to reach *seven souls each year for fifteen years!*

Our Lord is still saying to us: "The harvest is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." But we must do more than *pray*. A spirit of consecrated enterprise must bring practical business principles to bear on this giant problem; and where should this crusade for Christ sound its imperial clarion and rally its hosts more properly than within the large, intelligent and consecrated circle of American Christians, whose eyes are likely to fall upon this printed page?

The suggestions which follow are the mature fruit of more than twenty-five years of prayerful study on this greatest of problems.

1. First, an *Œcumenical Council* should be called in some great world-centre, like London, New York, Rome, the old heart of the papacy, Constantinople, the golden gate of the Moslem empire, or Jerusalem, the very place of the Cross. Every Christian denomination should be represented by commissioners clothed with authority. At such a world-Council let two things be done:

First, let *workers from every mission-field* be there, like Paul and Barnabas on their return to Antioch from their first mission tour, to "rehearse all that God has done with them, and how He has opened the door of faith to the nations." Let them pile up, like Ossa on Pelion and Olympus upon Ossa, that

huge mass of facts which shows that, since the world began, *no half century of history has been so full of stupendous and startling interpositions of God* as the last fifty years of modern missions. In the mouth of many witnesses let every word be established, and let it be shown that from the Pillars of Hercules to the Golden Horn; from the Arabian gulf to the Chinese sea; from the silver bergs of Greenland to the Southern Cape and the Land of Fire, God has flung wide the ports and portals of sealed empires and hermit nations; hurled to the very ground the walls and barriers of ancient customs and creeds; made all nations neighbors, and woven into unity the history and destiny of the whole race by the shuttles of traffic and travel; let the fact be established, that no outlay of men, money and means ever brought returns so rich and rapid as the mission enterprise; and that even the seeming waste of precious lives has been but the breaking of the costly flask, filling the world with the odor of unselfish and heroic piety, and prompting to its imitation.

Let the Hawaiian group, first-fruits of the sea unto God, send her witnesses; let Syria, whose soil is sacred with Jesus' blood, tell of her Christian schools and printing presses; let Madagascar witness to the power of the gospel that has made her God's angel, sounding the trumpet of grace at the Eastern gate of the Dark Continent; let the Pacific Archipelago tell of the thousand churches that point their spires, like fingers, to the sky; let the witnesses gather from India, where the "lone star" has grown to a constellation of glories; from Japan, striding in seven-league boots toward a Christian future; from Italy and France, just coming forth from the sepulchre of the Dark Ages, bursting the bonds of a thousand years of priestcraft and superstition!

The Church of Christ is asleep! let a thousand trumpets, like the sound of many thunders uttering their voices, rouse disciples all over the world, from apathy and lethargy. Facts are the fingers of God; let them, as in letters of

fire, write God's message on the walls of our temples of mammon and palaces of luxury, till selfishness and worldliness shall blanch and tremble at the manifest presence of the Lord!

2. Then, secondly, *let the whole world-field be mapped out*, divided and distributed among the evangelical denominations of Christendom. To prevent waste and friction, and apparent division of forces in the face of a gigantic and united foe, let *right of priority be conceded* to those who are already working successfully in any field, and let the one purpose and motto be *occupation* of fields now destitute and the speedy *evangelization* of the world. Let there be a careful adjustment of the boundaries of each field and agreement as to the principles of mutual co-operation and comity.

The monks of the Middle Ages, who went forth in companies of twelve, electing one of their number as captain, taking possession of the regions beyond for Christ, set us all a grand example; and, inspired by Judson Smith's enthusiasm, the Oberlin Band was recently formed upon this principle, and have gone forth to occupy the province of Shensi, in China.

PART II.

MISSIONARY TEXTS, THEMES AND THOUGHTS.

Dr. Jessup, the Syrian Missionary, says that when his father, long a Vice-President of the American Board, had been twice paralyzed, his memory gone, and even his own house no longer recognized, he was at home when he got into church, remembered the Board, and wrote a letter to its representatives, full of the spirit of missions. He could conduct family prayers as well as ever, and was perfectly sound in mind and memory as to the Redeemer's kingdom! It was like the disintegrated quartz falling away from the pure gold.

In his travel round the world, Rev. Mr. Parkhurst *saw not one new heathen temple*. All the pagan worship was in old dilapidated temples. Not very long ago there were 100,000 idol-gods in Rarotonga; but a young man lately visiting the British Museum, saw among the

wonders there *the first Raratongan idol* his eyes ever beheld, though he was born and lived nineteen years in Raratonga. So clean a sweep had the gospel made! In India, 100,000 persons profess the Christian faith in connection with the Church Missionary Society. Lord Lawrence declared the missionaries had done more to benefit India than all other agencies combined; and Sir Bartle Frere, that they are working changes more extraordinary than anything witnessed in modern Europe. A missionary among 10,000 Fijians said: "I do not know of a *single house* in which there is not family worship." A recent Turkish newspaper says: "Thirty years ago there were 50,000 Mussulmans on the Island of Cyprus; now there are hardly 20,000. Then there were 80,000 Turks in Smyrna; now there are only 30,000, while foreigners have increased from 30,000 to 100,000."

Columbus was inspired by a Missionary idea. In Genoa, his own manuscripts may be seen, signed "*Christo-Ferens, S. S. A.*"—i. e., *Servus Salvatoris Altissimi.*

PART III.

MISSIONARY BULLETIN.

THE JEWS are being driven back to Palestine. The oppressive laws in Roumania bar them from every means of honest livelihood, and forbid them to work or trade in towns, or live in rural districts. Outbreaks in Austria, outrages in Hungary, antagonism in Germany and Bulgaria, persecution in Morocco—the doors seem to be shutting everywhere behind them. At the same time, the prohibition against their settling in Syria is revoked, and Turkey and Palestine open before them. It is said that 20,000 Jews are now in Palestine, and refugees from Europe, Asia and Africa are pouring in. Meanwhile, improvements are going on in that land. In January a bridge was opened across the Jordan near Jericho, to further trade with countries to the eastward. Eight thousand dollars will be spent on the road from Jaffa to Jerusalem this year, and the road to Hebron, begun in 1881, will be pushed rapidly to completion.

FRANCE.—Remarkable revivals are descending like latter rains on the Huguenot settlements in the south. Whole villages are coming to the Lord. It is another Pentecost, and spreads as by a powder-train from church to church. God is bestowing on these ancient people, who have so long held up the banner of the true faith amid many perils, a sudden and overwhelming blessing. Nothing like it has been known in modern times. The days crowded with meetings, thirst for the truth, lips open, hearts full; a great spirit of faith and prayer, repentance with tears, family quarrels reconciled, and the unregenerated startled by what they witness of the power of God!

JAPAN.—Itagaki, the leader of the Liberal party, is almost persuaded to profess himself a Christian; is willing to aid in the propagation of Christianity, and has applied to the missionaries of the United Presbyterian Church to send a missionary to his native place, promising to pay half of his salary. An application has come from the Naval College at Yokosuka, for a missionary to teach English and Christianity, also with offer of salary. Rumor says that of 380,000 yen which Russia should have sent Japan to defray the expense of propagating Christianity for this year, one-half was received in July last; the remainder was to have been remitted in October, but has not yet arrived; and, in consequence, the construction of the new chapel at Surugadai, Tokio, has been suspended by Bishop Nicolai.

AFRICA.—It is said that Mr. Stevenson, of Scotland, who has put steam vessels on the great lakes, and built a road from Tanganyika to Nyassa, will build a railroad around the Shirè River rapids, a distance of about sixty miles. With incredible rapidity Central Africa is opening to travel and traffic. The English Baptists are doing noble work on the Congo. At Ngombe and Underhill Station both Sunday and school services are well attended. The children are exhibiting great relish for learning.

THE PRAISE SERVICE.

No. IV.

By CHAS. S. ROBINSON, D.D.

"Lord, I cannot let Thee go."—NEWTON.

THIS hymn of Rev. John Newton may profitably be compared with the magnificent poem of Charles Wesley, known as "Wrestling Jacob." Both are founded upon the experience of the patriarch at Pennel. (Gen. xxxii: 26.) This one in particular pictures to us the matchless mercy of God. We can talk to Him in our own plain, artless, unconstrained way, and He takes pleasure in listening to us. Here, in the inspired history, a poor mortal of no higher fame or name than a herdsman had power to prevail in a contest for a blessing with the omnipotent God, and received a new name as a princely prevailer with the Highest.

There is no hope of advantage in any attempt to follow up this mere historic incident as a fact. When the wrestle ends, that ends its instruction. But this was no ordinary part of Jacob's biography. It is evident that it was so truly intended to be an emblem of wistful and importunate supplication, that the prophet Hosea was inspired, full a thousand years afterwards, to suggest its interpretation. The Christian Church has taken it up at once; and now the expression, "wrestling with the Angel of the Covenant," is as familiar as any of our household words the world over. "Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us; even the Lord God of hosts; the Lord is his memorial."

"Come, O thou Traveler unknown."—C. WESLEY.

John Wesley is reported to have said that Isaac Watts had said that this single poem, entitled "Wrestling Jacob," was "worth all the verses he himself had written." If Dr. Watts ever went off into an enthusiasm so extravagant as that, it is likely that he had a poorer notion of his own work than Christian people since have been led to cherish. This piece is really very poetical and picturesque; it consists of fourteen stanzas of six lines each, distributed

into three parts, entitled respectively, "The Struggle," "The Name Revealed," and "Victorious Rapture." It cannot be called a hymn except by courtesy; it is narrative, personal, mystic, grand; but it is not lyric in structure, nor direct in praise. We must all admit it to be one of the finest religious poems in the language; but it is almost impossible to sing, and does not bear to be divided. The supreme height of the thought is reached in the second stanza of the second part; and that is what makes it such a pity that somebody does not authoritatively change the word "bowels" to "tender mercies," as the scholars did in the New Revision.

"Lord, we come before Thee now."—HAMMOND.

Rev. William Hammond, who wrote this familiar hymn, was a Calvinist Methodist minister, who afterwards with his friend Cennick became a Moravian. He was converted under Whitefield's preaching, and exercised his calling in Bristol and London, and other parts of England. The date of his birth is not known, and indeed very little of his personal history has been ascertained. He died in 1783. This hymn was published in his volume called "Psalms, Hymns and Spiritual Songs," 1745, and is entitled, "A Hymn to be Sung at Public Worship."

Here, again, we find the figure of Jacob's wrestling with the angel. One of the verses reminds us very strikingly of the same sentiment and the same metre given in the hymn already quoted from John Newton. It is interesting to notice how this picturesque simile has been caught up and swept on over an extensive region in the East. Even those erratic bands of Dervishes, whose devotions meet the tourist's eye almost everywhere in Egypt, have chosen the wrestle as their pattern in worship; for that is what they are trying to do in their dances: these whirling motions are nothing more or less than prayers. The devotees are trying intelligently to give physical embodiment to their supplications. They consider they are praying to God in passion of wistful desire, when they are putting forth

such hideous dislocations of their limbs, such grotesqueness of grimace, such contortions of person. Never was a worse caricature. God does not desire sinewy writhings, or dismal shoutings, or vile defilement of dust and perspiration. It was not Jacob's athletic struggle that constituted his entreaty; he wept while he was wrestling; and yet it was not the weeping. In the moment of the heaviest and most excited muscular energy, there was a spiritual exercise quite distinct from it, though figured by it; and it was in the spiritual feeling that the whole prayer resided.

"Begin, my tongue, some heavenly theme."

—WATTS.

Dr. Isaac Watts has given us this hymn in his Book II., where it is No. 69. It consists of nine stanzas, and is entitled "The Faithfulness of God in the Promises." It finds an interesting illustration in an incident of Martin Luther's life, of which the great reformer furnishes the account in his Table-Talk: "At one time I was sorely vexed and tried by my own sinfulness," he says; "by the wickedness of the world, and by the dangers that beset the Church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died. 'Do you not know?' she replied; 'God in heaven is dead.' I said, 'How can you talk such nonsense, Katie? How can God die? He is immortal, and will live through all eternity.' Then she asked, 'Is that really true?' 'True, of course,' I said, still not perceiving what she was aiming at; 'how can you doubt it? As surely as there is a God in heaven, so sure is it that He can never die!' 'And yet,' she went on, 'though you do not doubt that, yet you are so hopeless and discouraged.' Then I observed what a wise woman my wife was, and mastered my sadness."

"Father, how wide Thy glory shines!"—WATTS.

Dr. Isaac Watts published in 1705 a small volume bearing the name of *Horæ Lyricæ*: Poems, chiefly of the Lyric Kind. This was two years before the issue of his "Hymns and Spiritual

Songs: in Three Books." This is the probable explanation of a fact so surprising as that this fine piece is not found in the collections for public singing to which his name is attached. It is not in "Watts," but in "Worcester's Watts." It appeared in the *Horæ Lyricæ*. This author was as quick as King David himself to see the wonderful suggestions of divine power, mingled with divine grace, in the brilliant heavens overhead. Indeed, he was a sort of spiritual astronomer, seeking always for stars. He felt certain that all which was needed for convincing an unbeliever was just to make sure that "the whole Deity" should be known.

In this respect it is interesting to compare his experience with that of Sir Isaac Newton, who, it is said, set out in life a clamorous infidel, but on a nice examination of the evidences of Christianity was convinced and hopefully converted. Late in his career, Newton remarked to an acquaintance who suddenly avowed skeptical sentiments: "My friend, I am always glad to hear you when you speak about astronomy or other parts of mathematics, because that is a subject you have studied, and understand well. But you should not talk of Christianity, for you have not studied it. I have, and so I am certain that you know nothing of the matter."

AN ELOQUENT SERMON MISAPPREHENDED.

A REMINISCENCE OF RED JACKET, A CELEBRATED INDIAN CHIEF, BY EDWIN B. RAFFENSPERGER, D.D.*

PREACHERS of all grades and in all times must expect occasionally to be misapprehended. It is a great comfort for the rank and file in our profession to know that even the most eloquent of earth's orators are sometimes subjected to this experience. During the first year of the War of the Rebellion, while I was serving as Chaplain of the Fourteenth Ohio Volunteer Infantry, Gen.

* The lamented death of the writer since he contributed this paper will lend a mournful interest to it.—Ed.

James B. Steedman's Regiment, we were encamped at Lebanon, Ky. Business compelled me to visit Danville, the home of the Rev. Dr. Robert J. Breckinridge. When I reached Danville I was surprised to find Dr. Breckinridge waiting for me. He extended me a cordial invitation to be his guest. I regarded it as no ordinary privilege to spend a few days in the company of a man whose talents, standing, and withal sterling patriotism, had made him a most conspicuous figure in the State, as well as the Church. He seemed just then to have plenty of leisure-time for conversation, and was apparently in one of his happiest moods. His delineations of the characters of prominent men were exceedingly interesting. In speaking of his brother John, he described him as a courtly, but quiet, cultured, unostentatious divine—a man of peace, and able to do his best when least excited, but helpless as a child when confronted by sudden trouble. Allow me to state, as nearly as possible in his own words, an incident in his brother's experience with Red Jacket:

"Probably the greatest joke," said the old patriot preacher, "that was ever practiced on a Christian minister by a heathen was that perpetrated by Red Jacket, the Indian Chief, on my brother John; and yet it was not intended for a joke, because an Indian never jokes. My brother was then pastor of a church in Baltimore. My brother-in-law, Gen. Porter, was living in Buffalo, and employed by the Government to transact business with the Indians of the Six Nations. Red Jacket, one of the chiefs, was then in his prime, and regarded as the most prominent and influential of all the chiefs. He was a frequent visitor at my brother-in-law's house, and seemed to take great pleasure in showing his regard for Gen. Porter and his family. As a mark of esteem, he actually translated the name of Porter into the Indian dialect. It was something like "Conchusiento." My sister was designated as "Conchusiento's Squaw." He had by some means learned that my brother John was a noted or-

ator, and was about to pay a visit to Gen. Porter. My sister was quite anxious that during his visit an opportunity might be afforded him to preach to the Indians. Her desire was made known to Red Jacket, who was delighted with the idea of hearing an address to the Indians by so distinguished a speaker; and he began at once to make the necessary preparations. In order to carry out his ideas, he notified all the Indians, and secured the co-operation of the various chiefs. A day was appointed, and the red men were present in great numbers. The chiefs, headed by Red Jacket, made an imposing appearance. They were painted in the richest colors, and decorated with most showy feathers. On this great occasion they lost all their knowledge of English and spoke only through an interpreter. Red Jacket and many others could on all ordinary occasions speak very good English, but on this day they discarded our tongue.

"It was a great event for Red Jacket and his associates, and they made the most of it. An immense congregation had assembled. The Indians listened with profound attention to the remarks of my brother, which were at once translated into the Indian language. The speech was a simple statement of the plan of salvation, but the terms were adapted to the capacities of the auditors. Reference was made to the Great Spirit who had created the world and its inhabitants, and bestowed on them the greatest of blessings; but they appreciated not their benefactor, and conducted themselves so badly that it became necessary for the Great Spirit to condemn the race to a place of punishment whose horrors were indescribable. Yet such was His kindness to the guilty people that He afterward sent His only Son to visit the earth with the design of bringing them back to obedience. But all these efforts were unavailing. They seized the Son and took His life, but He rose from the dead and ascended to the Great Spirit; but before He went He promised that all those who believed in Him, and followed Him,

should be with Him in the land of peace; but He warned those who refused to follow Him that their place of residence would be in a fiery lake.

"The speaker, no doubt, felt that he had really preached a Gospel sermon to the Indians. This had been fully and faithfully translated, and the preacher was about to pronounce the benediction when, to his horror, Red Jacket arose, and in substance said:

"In common with the chiefs of the Six Nations, I had looked forward with much interest to this day's meeting. I had heard of the fame of Conchusiento's squaw's brother as an orator, and we all had reason to expect something new; but to our surprise his talk is simply that which we have heard again and again from the lips of the white man. It amazes me to find that they all persist in repeating the story of their shame. The white men have often charged the red men with cruelty, but we defy them, in all the history of our people, to bring an instance that is equal in atrocity to the murder of the Son of the Great Spirit! They deserve the severest punishment, and the whole race of whites ought to be consigned to the hot place described by Conchusiento's squaw's brother. We are thankful that with this crime of crimes the red man has nothing to do. We feel satisfied with the religion of our fathers, and we will continue to worship the Great Spirit in our own way, until He sees fit to make a similar visit to the red man. Should His Son become incarnate among us, we will pledge ourselves that He shall receive far different treatment from that given Him by the white man.'

"For some reason," continued Dr. B., "my brother John made no response."

THE GOSPEL FOR ASHDOD.

BY A SOUTH CAROLINA PASTOR.

The law for bastards (Deut. xxiii: 2) suggests some interesting questions. Whether the word *manzer* (translated "bastard") is from two roots, meaning the "stain of a stranger," or from one root simply meaning "corrupt," the

general idea is opposed to the pure and holy.

The Mosaic law excluded the unclean person from the holy congregation, and the *manzer* (מְזַרְיָה) was especially prohibited. The ecclesiastical ban says: "A bastard shall not enter in the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord." There is, however, a gradual extension of prophetic restoration. Many nations come to seek the Lord of hosts. The law excluding the bastard is annulled by the prophetic word of Zechariah ix: 6. (*Vi*de Oehler's Old Test. Theol., p. 517.)

Under the Jewish, as under the Christian dispensation, the Gospel for the whole world is the consummation of full redemption. Do the Scribes and Pharisees reject the great salvation?—then publicans and harlots enter in before them.

The word *manzer* (מְזַרְיָה) appears only in Deuteronomy and Zechariah. It may mean, as Oehler allows, one begotten of incest, or be the fruitage of fornication (ἐκ πορνείας). Moab and Ben-ammi (Gen. xix: 30-38) are examples in point. Again, we have that mighty man of valor, Jephthah, who was thrust out from his inheritance, being the son of a harlot. Thus the bastard *igné*, and the *filius nullius aut populi*, are under a common curse. How shall the Church regard this unlawful fruitage? The question is practical. The *filis de bast* is born for heaven or hell. It is evidently under the curse of sin; but this unfortunate soul is an object of compassion rather than contempt. The gracious care of the Church must be exercised in behalf of the victim, even as against the vice. The Gospel saves the sinner in rejecting the sin.

Bastardy is under the curse of God now, no less than in the day of theocratic administration; yet grace has come through Jesus Christ, and salvation is free for all. The unfortunate *manzer*, though under the shame of social repudiation, may enjoy the fellowship of saints. The

blood of Christ cleanses from all sin; hence the bastard may enter that goodly company "who have washed their robes and made them white in the blood of the Lamb."

We would, however, guard against the vice, while we save the unfortunate victim. Modern concubinage, with its lawless license, has left a fearful and living witness in the mulatto multitude. Here hypocritical pretension to race prejudice is unmasked in damning deeds. The country, moreover, is cursed with a homeless horde—the *de scorto natus*—without race admixture.

Where shall we draw the line? Must the sinner perish in his sin? Shall the victim be as the vice? A few penitent souls would renounce the works of darkness and find life and light in the Gospel of Christ. Shall Church pride be offended, while Church purity is not able to cast the first stone? Some, to be sure, reject the bastard child, because—to use a figure suggested by Genesius—*manzer* has "the smell of a rotten egg." Even among the scholars and teachers of Evangelical Sunday-schools, the Pharisaic accusers present a strong protest. With a confident voice they declare the law, saying, "A bastard shall not enter into the congregation of the Lord."

Let us meet the issue. Though we may, perchance, fail to find a clear abrogation of the Mosaic prohibition, still the prophetic word of Zechariah is very suggestive in this connection; for the prophet plainly declares that "a bastard shall dwell in Ashdod." God is able to take away the abomination from between our teeth; and the people of Ashdod may hear the glad tidings of mercy and love. The Gospel reaches from sea to sea, and from the rivers to the end of the earth. "Whosoever will may come." The dwellers in Ashdod are called by the faithful messengers, and the bastard may become a son of God, even as the rest. The Lord himself, who came not to call the righteous, leads those that were no people into the light and glory of the holy city.

Righteousness, under both covenants,

is through faith alone, without worth or merit on our part. The theology of Christ, therefore, encourages the most unclean, those utterly lost and ruined by sin, to seek and find life and true righteousness in the faith of the blessed Gospel. The learned Christian scholar of Rotterdam—Erasmus—shows forth the saving power of God. Grace is full, and free alike for all. None are rejected on the sole ground of sin and sinning. Light has come into the world that those in darkness may seek and find God and heaven. Paul says: "Moreover, the law entered that the offence might abound. But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. What shall we say, then? Shall we continue in sin that grace may abound? God forbid! How shall we that are dead to sin, live any longer therein?"

The bastard is lost to society, to the Church here, and heaven beyond, unless snatched as a brand from the eternal burning. Who will speak of the living waters? At the well of Sychar, Jesus met that unfortunate woman, of the tribe of Ashdod, and at such a time, in such a place (as men might say), under most uncanny circumstances, the blessed Master dispensed the water from the wells of salvation, saving a thirsty soul from spiritual and eternal shame.

The bastard shall dwell in Ashdod; but we hear his voice and see his face in every public place, so that the blessed Gospel—in which we have the holy ministry of Jesus—is needed everywhere. The fruitage of an abounding evil cries out for a great salvation. As sin hath reigned unto death, even so must grace, reaching the dwellers in Ashdod, reign through righteousness unto eternal life.

"NEITHER race nor place makes a man, but grace."

"I AM not come to call the righteous, but sinners to repentance."—JESUS CHRIST.

PREACHERS EXCHANGING VIEWS.

The sixth sense is common sense.

The Type Writer a Time Economizer.

IN the June number of HOMILETIC REVIEW (p. 541) there is an interesting series of letters on "How to economize time and strength." Experience and observation lead me to concur in the words of R. H. Crozier: "I would say to the young brethren, you need not expect to write phonography with facility under several years' patient, faithful practice." I studied it (using Pitman's and Graham's text-books) until I could write it to some extent; but became convinced that the investment of time and labor necessary to make the acquisition produce practical results would not pay, and therefore gave up the study. Observation and inquiry have strengthened the conviction upon which I then acted. Notwithstanding the amount of time and labor that one must spend in learning to write shorthand, there is much writing in which he cannot employ it. There is, however, a relief, an economy, possessing much of the value of shorthand writing and none of its disadvantages. I refer to type writing, which is three times as rapid as ordinary pen work, less fatiguing, available for all writing, always legible when done, and the art readily acquired. I regard the type writer as an indispensable part of a clergyman's outfit. I would say to every brother in the ministry, after using the machine for more than five years, "By all means procure a type writer."

ALBERT DOD MINOR.

St. Johnsville, N. Y.

Short-Hand for Ministers.

The question of short-hand for ministers is so serious a one I am moved to add my experience. I began Pitman early, but on reaching the "Phrase Book" was convinced that none but a professional could ever master such an array of spider tracks. By and by "Long short-hand" pressed its claims only to be found inadequate except as a system of abbreviation. Lastly, some years ago I tried Lindsley's "Tachy-

graphy," so warmly commended by Mr. Biddle in your June number. I agree with him that it is the best, both in the arrangement of the (Pitman) signs and in incorporating the vowels into the forms, as well as in doing away with "position." Yet, after going through the corresponding note-taker's and reporting styles, acquiring double or treble long-hand speed in the latter, I've abandoned it wholly. In sermons it is not the thing; in correspondence it's of little use, as no one knows it; the most of extracts, etc., worth preserving, can be better cut out or indexed for immediate reference. It should be said, in justice to all concerned, that the friend of whom I learned Tachygraphy does all his private writing and book-keeping in short-hand, but every minister before undertaking either system should reflect that probably nine out of ten drop short-hand after trial; that this method of writing was invented not for men like clergymen who have time for deliberation in *composing* but must *deliver fluently*, but to catch the fleeting word as uttered irrespective of legibility. Surely, if anything kills a sermon (and ultimately a minister) 'tis a hesitating, stumbling or tied-to-his-notes delivery. And something of this I never failed to note, even with those most familiar with the characters. And the reason of this strange fact has seemed to me to lie in the unfixeness of the whole thing—the continual tinkering of form by each individual writer, till almost any scratch may stand for any word—a perpetual Chinese puzzle.

WM. GREENWOOD.

Liquor Selling in Maine.

In the June number of HOM. REVIEW (p. 363) you explain the nature of the so-called United States license for retail liquor dealing. To show further that each "Special Retail Liquor Tax" paid does not represent a saloon in Maine, a case which came before the Municipal Court of Augusta, a few days since, will serve to illustrate. The defendant in

the case had paid the special tax to the United States Government, and the evidence in behalf of the State showed that he and his sons had sold liquor from bottles carried in their pockets. The Government purchased of the State of Maine a tract of land known as Tognus, on which is located the Eastern Branch of the "National Soldier's Home," having about 1,200 inmates. In the case mentioned above, the evidence showed the sales to have been made on the reservation of the United States Government and to the inmates of the "Home," and is only one instance of many similar cases where this traffic is carried on, and over which the State of Maine has no jurisdiction and no control. And in these cases all that the United States Government can do is to prosecute for trespass and damage, the penalty for which is slight and the charge difficult to substantiate. We do not have a saloon in Maine for every special retail liquor tax paid by a "long shot," and our prohibitory law is of infinite value in dealing with those we do have.

Augusta, Me. J. SMITH GLEDHILL.

The Attractions of the Ministry.

Will you allow me to say how surprised I was in the sermon upon the "Attractions of the Christian Ministry" to find no prominent place given to its greatest of all attractions, to me and many others—indeed I had thought of every true minister of Christ, viz., that of saving souls. Opportunities of fellowship with good men and of scholarly culture, dealing with noble themes, etc., are all very well as far as they go; but what about having "souls for our hire?" Even the prospect of a crown at last cannot compensate for the want of an "earnest" here, any more than kindred company, chance to botanize, and even a good basket at the close of the day, could compensate the loss of lively biting and catching when on a fishing excursion. If we are, as our Master meant us to be, "fishers of men," surely the capture of men for Him will be the great consideration. Our ministry of to-day wants more of the evangelistic method, to realize its divine ideal and restore and maintain its incomparable enthusiasm. Thank God it's coming.

London, Can. WALTER M. ROGER.

EDITORIAL SECTION.

SERMONIC CRITICISM.

"Whenever men think clearly and are thoroughly interested, they express themselves with perspicuity and force."—F. W. ROBERTSON.

Preaching Sin and Salvation.

"A FAITHFUL saying" is one that ought to be believed—one worthy of acceptance. Paul, in his pastoral instruction to Timothy (1 Tim. i: 15), declares that the coming of Jesus Christ into the world to save sinners is worthy of all acceptance; of the most complete and universal belief. No fact in history is so well attested; no principle of science or philosophy is so essential to the welfare of men. It concerns every human soul to know and believe it. The importance of Christ's advent does not consist in the mere fact of His miraculous birth and the constitution of His glorious person: the emphasis of the faithful saying is in the *design* of His coming. What was that design? What

was His *mission*? Is it answered that He came to reveal God to men, to teach the truth, to set a holy example? All this is true, but only parts, and subordinate parts of the grand comprehensive truth that He came into the world to *save sinners*. Sin and Salvation are the essential and correlative facts of the Gospel. Christ's suitability to all men rests upon the admitted fact that all men are sinners, lost and ruined in the fall. The first qualification for a preacher of His Gospel is to receive Him as a personal Savior, under the full conviction that there is no salvation in any other, "for there is none other name under heaven given among men whereby we must be saved."

Having declared the faithful saying,

which is the essence of the Gospel, Paul immediately numbers himself among those whom Christ came to save. He is a sinner—yea, the chief or first of sinners. Not the first in the order of time, but the first or chief in his need of salvation. This saying of Paul is not to be interpreted as an exaggeration or hyperbole. Still less is it a specimen of that *cant* in which men exhibit their own humility by saying of themselves what they would resent if applied to them by others. Paul was not like the old woman who was always complaining to her pastor that she was the worst member in his church, but instantly grew angry when he ventured to agree with her. He said what he believed and felt. His saying may be justified by his remembrance of what he was before his conversion. He was a persecutor of the Church of God, breathing out threatening and slaughter against the followers of Christ. But he obtained mercy, because he did it "ignorantly in unbelief." This was no excuse for his conduct, still less was there any merit in it. Deserved mercy is a contradiction in terms. His ignorance and unbelief simply made him susceptible and capable of receiving mercy. But he ought to have known better. He ought to have believed from the first. The approval of a blind conscience does not make wrong-doing right. Every man is bound to enlighten his conscience. So Paul felt. His sin was forgiven, but it was never forgotten; nor did he ever cease to condemn himself for it.

But his saying, "I am the chief of sinners," is justified not only by his remembrance of what he was before, but by his Christian experience after his conversion. Much is said about the need of a Revival of Religion. But what the Church at large, and individual Christians, most need, and what alone can constitute a genuine revival of religion, is a "Revival of Sin," as that phrase is explained in the record of Paul's experience. "I was alive without the law once, but when the commandment came sin revived and I

died." (Rom. vii: 9.) That revival was not a transitory emotion. It continued and increased in power through the whole of Paul's Christian life. It wrung out from his soul the threefold expression, ever increasing in intensity: "I am not worthy to be called an apostle;" "I am less than the least of all saints;" "I am the chief of sinners." The last of the three is the climax and consummation of all. It goes deeper than his apostolic office, deeper than his Church membership, into the very roots of his character, and into his personal relationship as a sinner to Christ. He never counted himself to have attained the end of his calling; he never thought himself perfect; he was always burdened with a body of sin and death, from which, till the end of life, he longed to be delivered. It was this increasing sense of his own unworthiness that made the sufficient grace of Christ so sweet and precious to him, filled his preaching with the essence of the Gospel, and fired it with an unquenchable zeal. Knowing in his own soul both the terror of the Lord and the love of Christ which passeth knowledge, he persuaded men. Paul is for all time a model preacher, as well as a pattern of Christ's long-suffering mercy "to them which should hereafter believe in him to life everlasting."

Secular Culture of Ministers.

It is well said that every kind of knowledge and everything that enters into the culture of mind and taste, will be useful to the preacher. As theology is the science of sciences, so the preacher, whose duty it is to apply theology to the convictions, the consciences and the lives of men, may draw that which illustrates and enforces divine truth from every department of human inquiry. But, while this is true, the preacher may squander much time in endeavoring to master other subjects than those bearing directly upon Bible study. One of the saddest things which occur to us, in surveying the Church of to-day, is that of the immense amount of secular learning among the clergy,

which does not tell at all, or, at best, tells but incidentally, in the line of religious influence upon the community. The clerical profession could supply all the chairs in our Universities, from that of lecturer in metaphysics to that of demonstrator in the laboratory. And yet, in respect to practical, evangelical work, our *savants* in the pulpit are, as a rule, surpassed by men of inferior grade of scholarship.

Fred. W. Robertson put some suggestive sentences into a letter to a young minister: "Life is very short; and the painter must not hope to be a good seaman, nor is the clergyman to pine because he cannot be a man of literature. . . . Hebrew, Italian and German I learned after leaving the University; and now that I have them, I do not set much value on them. . . . It is surprising how little they tell on the great work of life. . . . I have sighed again and again to feel how much I have to reject as unfit for even an enlightened audience, and how many days and years have been spent in acquiring and pondering over thoughts that will never tell in this world, and, perhaps, never will be even communicated! . . . Take care that the mind does not become too fastidious and refined. It is not a blessing, but a hindrance in the work of life. For a clergyman who has to deal with real beings of flesh and blood, I believe it perfectly possible for too much of a literary turn to mar his usefulness, at the same time that it gives him more keen sensitiveness in perceiving that it is marred. For this reason, if I were in your place, I should be anxious to give to life as much the aspect of reality as possible, which a student's life is apt to keep out of sight. . . . In vacations I would vary study with systematic visiting of the poor, which, more than anything else, brings a man into contact with the actual and the real, and destroys fanciful dreams."

Strike while the Iron is hot.

Every minister is startled at times by the suggestion of topics in the course of his reading or pastoral work, which

are so bright, helpful, and so readily applicable that he notes them for treatment at his first convenience. But the convenience seldom comes; his notebook is like a seedman's shop in the potential harvest stored within it. Or if, at some subsequent time, he recalls one of these topics, he finds that somehow it has lost its deep diamond lustre, and he wonders why he was once so impressed with its richness.

We should remember that our appreciation of truth depends not solely upon the value of the truth itself, nor upon our general ability, but as much upon our peculiar state of mind at the time the truth is presented. This is especially so of sentiments, or those truths which appeal to our aesthetic or moral disposition. No strength of lens will take the place of the proper focusing of the telescope relatively to the object to be observed; and no general strength of mind can compensate the lack of heart adjustment to the truth we are considering. And perhaps we will never again have our hearts so nicely adapted to it as to feel the subject as we once did. That vision is gone, it may be forever. It is therefore wisest, when such a suggestion comes, to at once pause, at least long enough to formulate it in a definite proposition, elaborate it enough to discover its main lines of development, and feel your way far enough through its discussion to note its most practical application. No after-leisure can accomplish so much as the even, hasty work of those moments when our minds are quick and warm with the novelty of the fresh impulse.

The Man-Pleasing Preacher.

A certain city pastor, devoted and efficient in his way, gives much attention to assembling the masses by such attractions as they naturally feel. In addition to inviting accessories, the preaching in the view he is inclined to, must be popular and entertaining by all means; not too aggressive and radical, it must be juicy with sweet Christian sentiment, weighted occasionally with a morsel of hard truth not too

large to be lost in the mass, and bolted like a pill, unnoticed. There are certain qualities in this good brother's composition that forbid his becoming a preacher of methodical and reasoned doctrine. But what need? There is nothing in him to prevent preaching the living Christ with power, except this servile policy of conciliation, by diluting, muffling and softening. He brandishes a sheathed sword. Shrinking from the root of the matter, and from

the core of the divine life, all the talk of such teachers is "about it, and about it." The fear of men, or, what is often near akin to it, an overweening solicitude to please men (for their good) is the secret of very much pulpit weakness. A profound and vivid faith in the inextinguishable power of the Gospel, Christ crucified—inextinguishable except by worldly-wise paring and adapting—must enter into the very first condition of any revival of pulpit power.

HINTS AT THE MEANING OF TEXTS.

He preaches as he talks and talks as he preaches, and men heard and heeded.

Christian Culture.

BELIEVERS PARDONED YET CHASTENED.

Thou wast a God that forgavest them, though thou tookest vengeance of their inventions.—Ps. xcix: 8.

In this Psalm we see, as in a glass, how God deals with His people. Toward their persons He acts in grace, answering their prayers and forgiving their trespasses—towards their sins, in justice, taking vengeance on their inventions. The allusion is to Moses, who must die in the wilderness because he sanctified not the Lord at the waters of strife; to Aaron, who joined with Miriam in murmuring; and to Samuel, who was partial to his sons whom he appointed judges over Israel.

I. THE MOST FAITHFUL TO GOD HAVE COMMITTED SOME SINS WHICH NEED HIS PARDON. These may be

1. *Concerning His worship.* This was Aaron's sin (Deut. ix: 20). Uzziah only puts forth his hand to steady the ark, and he dies. God's order of worship must be observed. Holy acts require holy frames. "The fear of the Lord" ever attends on the "comforts of the Holy Ghost" (Acts ix: 31).

2. *Neglecting to give God glory before men.* "Hear now ye rebels; must we fetch you water out of the rock?" God's glory is very dear to him, it is the end of all His purposes and dispensations (Mal. i: 16). It is a very great attainment to say continually, "Let God be magnified."

3. *Want of humiliation because of our and*

other's sins. We are more proud of our graces than ashamed of our sins. Jeshurun (Deut. xxxii: 15), Uzziah (2 Chron. xxvi: 16), David prays (Ps. xxv: 5), Job complains (xiii: 26). The sins of youth, if not confessed, will be the sufferings of age. A believer has his sweetest joys with his deepest wounds, his greatest exaltation when most truly humbled. In all our sufferings and joys, sin and grace should never be forgotten. Samuel was faithful to God, but too favorable to his sons (1 Sam. viii: 3). With the administration of justice in his hands he could have put out those he put in. What a commendation it was to Levi (Deut. xxxiii: 9).

II. WHY DOES GOD TAKE VENGEANCE ON THEIR INVENTIONS, WHILE HE PARDONS THEIR SINS?

1. *To prevent the abuse of His mercy.* Sampson profaned God's ordinance and fell into the hands of his enemies, Peter, etc. If Christians, like the men of Bethshemish, pay unwarrantably into the ark, they must like them suffer (Jer. ii: 19).

2. *To manifest the holiness of God and His law* (9). Our sins are known, our repentings and pardon unknown, therefore God publicly vindicates His holy name by a public reproof. He pardoned David, yet the child died.

3. *To secure our watchfulness.* A believer's very life lies in heart holiness, and when he is chastened for sin, he prays, "Cleanse me from secret faults," searches out earnestly his besetting

sin, and walks more closely with God.

4. *To warn the impenitent.* If the son be scourged, surely the servant more. "If these things be done in the green tree, what shall be done in the dry?"

III. WHY DOES GOD ANSWER AND FORGIVE WHILE HE CHASTENS HIS SAINTS?

1. *From the relation He sustains to them.*

Text. The covenant remains firm, while its dispensations vary. Though He hide His face, yet not His heart. Whom He loves He rebukes. He does better for us than we ask or think. He took Moses to heaven instead of Canaan.

2. *Because of the ransom which the surety has paid.* "The chastisement of our peace" was laid on Him. Love to our person is quite consistent with anger against our sins. God has found a ransom for us, therefore will pardon. Christ has more to say for us than our sins can say against us.

3. *It is one of His titles.* "Thou art a God of pardons," "a just God, yet a Savior." When He visits most severely it is yet in mercy. He will not be called the "God of all comfort" in vain. The light of His countenance and the love of His heart are two things; we may lose for a time the one, but never the other.

4. *If He will not pardon, then we must all perish.* "All we like sheep have gone astray." In the most fine gold there is dross. The Canaanite is left in the land to prove, not to destroy us. Grace and mercy are for a time of need.

Application. Not murmur at trials: sin the cause is within us. Agag will die though he walk delicately. Labor to have our affections suitable to providential dispensations. Rejoice in prosperity. Whatever mercy is withheld, bless God for Christ. No acceptance but in the Beloved, no pardon but by His blood, no peace but through the King of peace, no glory but through the King of glory. Let us admire God's patience. So many inventions, and so little vengeance. "Wages of sin is death." "Whoever believeth in Christ shall not perish, but have everlasting life."

SPIRITUAL PARENTAGE.

Neither shall thy name any more be called

Abram, but Abraham; for a father of many nations have I made thee.—Gen. xvii: 5.

I. The change of name here made was founded on a change of character. The servant and "called of God," had grown into the character of a man of illustrious faith.

II. His fatherhood of Isaac was in consequence of special Divine interposition, and the fact is confirmatory and illustrative of the teaching of a spiritual sonship, so often alluded to in the New Testament.

III. For faith-character he is made the father of the "faithful," or the full-of-faith. It is only in the line of Abraham's faith—the reception of and obedience to the moral ceremonial law which he represents—that any are the true sons of Abraham. Mere natural descent counts for nothing; instance the unbelieving Jews, while all true believers in Christ are counted the spiritual children of Abraham.

CONCLUSIONS.

1. Faith is an inheritance: Abraham achieved it for his posterity, and in an important sense, for all true believers to the end of the world.

2. Faith is the sign of our descent; it proves us to be the true posterity of Abraham and entitled to the blessings of God's covenant.

3. Faith may be transmitted: there is a spiritual heredity, as the history of the Church demonstrates. Faith, prayer, obedience, godliness, may be made to flow down through successive generations, and will, if parents are faithful. Mark the special care taken by the God of the Abrahamic covenant to preserve a believing posterity.

Revival Service.

YE SHALL NOT BE ASHAMED.

Whosoever believeth on him shall not be ashamed.—Rom. x: 11.

1. He shall not be ashamed of Christ.—2 Tim. i: 12; Mark viii: 38.

2. He shall not be ashamed of the Gospel.—Rom. i: 16.

3. He shall not be ashamed at Christ's coming.—1 John ii: 28.

4. He shall not be ashamed of God's people.—Ruth i: 16; Phil. 16 v.

5. He shall not be ashamed of God's Revelation.—Ps. cxix: 6, 31, 46, 80.

6. He shall not be ashamed to suffer as a Christian.—1 Peter iv: 16.

7. He shall not be ashamed to own his former state.—Eph. ii: 1-5.

8. He shall not be ashamed to bear the reproach of Christ.—2 Tim. i: 8, 16.

9. He shall not be ashamed in the last great day.—Dan. xii: 1-3.

10. He shall be ashamed of "nothing"—shall glory even in tribulation—"in nothing I shall be ashamed, but with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death."—Phil. i: 20.

"They shall not be ashamed that wait for thee."

"Ashamed of Jesus! that dear Friend
On whom my hopes of heaven depend!
No! when I blush be this my shame,
That I no more revere His name.

Ashamed of Jesus! yes I may,
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

'Till then—nor is my boasting vain—
'Till then I boast a Saviour slain:
And oh, may this my glory be,
That Christ is not ashamed of me!"

RECOGNITION OF AN UNACCOMPLISHED PURPOSE.

Thou didst well that it was in thine heart.—
1 Kings viii: 18.

God knows what is in us, both of good and evil. He rewards, just the same as if accomplished, when we plan and purpose and strive to do some service for Him and fail. He approves the purpose and the motive, even when and where

our best efforts fail. He sees the issue of every right purpose, and though, in His wisdom, He may commit the harvesting to another, the faithful sower shall be recompensed the same as if he were permitted to gather the sheaves. The parent who does his whole duty by his children shall receive a faithful parent's blessing, even if his children go astray. The pastor, who goes forth "weeping" and casts in the precious seed in faith, "shall come again rejoicing," even if another enters into his labors. The soul that sighs and cries over prevailing iniquity and the low state of Zion, and would fain pray down the spirit of reviving grace, God will recompense in a way that shall put honor on his promises, and encourage faithfulness even amidst abounding desolations.

God goes even *beyond our purpose* in His providential co-operation and final recompense. Had King David seen the temple which Solomon built, and witnessed the resplendent glory of it, and God's gracious manifestations at its dedication, he would have seen how wondrously his humble purpose had been magnified in its execution. "When Mary anointed her Lord, she did more than she imagined, for she was the high priest anointing the High Priest of God and the eternal King of all Israel." And the rewards of the day of judgment will amaze the righteous by their magnitude and the ground on which the Divine Judge will grant them: "And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least, of these my brethren, ye have done it unto Me."

LIVING ISSUES FOR PULPIT TREATMENT.

Every man is a laborer for posterity, and makes an addition to that great sum total of achieved results which may, in commercial phrase, be called the capital of the human race.—GLADSTONE.

Church Accommodations in London.*

That is the best Church that doth the best duty of a Church.—CUMMING.

The house of God, which is the church of the living God, the pillar and ground of the truth.—1 Tim. iii: 15.

THE London Congregational Union,

in 1879, obtained complete statistics of the material resources provided by the several religious bodies of London for divine worship. The tables were revised and carefully corrected last year, and are believed to be now as nearly perfect as rigid impartiality and earnest labor can make them. We give an

*We are indebted to *The British Quarterly* (April, '85) for most of the facts and statistics here given.

analysis of these returns, which excited a widespread interest when published in London. The broad result of the analysis is that for a population estimated last midsummer at 4,019,361, the aggregate means of public worship in London was for 1,388,792 persons, being at the rate of 34.55 per cent. There has been relative progress since 1851, as the following will show:

Proportion per cent. of the 1851. 1868. 1884.
population accommodated: 29.6 31.8 34.55.

Of this total no less than 258,894 of the sittings are to be found in mission halls and rooms, being over 18 per cent. of the whole. This is a comparatively new feature of religious life in London, as well as in New York; and it is too soon as yet to determine its results on the progress and life of the Church at large.

The question of attendance on public worship has not yet been attempted by the Congregational Union. We must go back to 1851 for definite information on the subject. Then the attendance at the most numerously attended service throughout the metropolis was only 21.4 per cent. of the population, while for all England and Wales it was 35.4 per cent. *Has there been a general decline in the habit of going to church or chapel throughout the country?* We fear an affirmative answer must be given. This was the most striking revelation of the newspaper statistics of Sunday worship published two years ago, which had reference to 78 towns, excluding London—some among the largest, with an aggregate population of over three and a half millions. The average attendance at the most numerously attended service of these towns and districts was less than 21 per cent.—about the same ratio as the metropolis in 1851. This is, however, no safe criterion for the whole country. In the rural districts, especially the Principality, the attendance is proportionately much higher. We should, however, be much surprised if the present average for all England and Wales is nearly equal to that of 33 years ago, viz., 35.4 per cent. As to London, common observation sustains

the conviction that *the practice of attending Sunday worship has been steadily declining*. Some persons well qualified to form an opinion, and who have no disposition to exaggerate the tendency, have come to the conclusion that on the average not more than one-half of the church and chapel accommodation of London is made use of—an estimate which implies that less than 18 per cent. of the population of the metropolis attend divine service on the Lord's day, which is 40 per cent. less than it is estimated could be present. This is a condition which must tend to sadden and humiliate Christians of all denominations.

Turning from these general aspects of the question we proceed to give the returns of the London Congregational Union in relation to the several religious denominations. The Established Church provides in the aggregate accommodations for 677,645 persons in London, being in the proportion of 16.86 to the population. The non-established churches are credited with 711,147 sittings, or at the rate of 17.69 per cent. of the population. The relative proportion of the Church of England and the Free Churches since 1851, is shown in the following table:

	1851 AND 1884.		ESTABLISHED CHURCH.		FREE CHURCHES.	
	Total	Prop. per ct. of	Total	Prop. per ct. of	Total	Prop. per ct. of
	Sittings.	Sittings. whole.	Sittings.	Sittings. whole.	Sittings.	Sittings. whole.
1851..	691,723	409,834	69.25	281,889	49.75	
1884 .	1,388,792	677,645	48.8	711,147	51.2	
Increase	697,069	267,811		429,258		
(or 65.34 per cent.)		(or 152.3 per cent.)				

According to these figures the relative position of the Established Church and the Free Churches has been more than reversed since 1851. At that time the former provided 59.25 per cent. of the accommodation; it now supplies only 48.8 per cent., being 1.2 per cent. less than one-half. This is a striking revelation. We hear so much through the daily press, official year-books and the like, of the activities of the Church, that they seem to fill the religious horizon, until diligent inquiry discovers that thousands of workers are quietly and effectively emulating the zeal and self-

denial of the recognized clergy. During the last 33 years the progress of the Church has been in the ratio of 65.34 per cent., while that of the Free Churches has been 152.3 per cent. Tables are given, showing the relative advance in London at the several periods for which statistics have been obtained, the net result of which is as follows:

	Sittings in	Sittings in
	Established Church.	Free Churches.
	Increase	Increase
	per cent.	per cent.
Between 1851 and 1884	63.34	152.3
" 1851 and 1865	24.93	58
" 1865 and 1884	32.33	59.55

This comparative statement tells its own story.

A searching test of the relative activity of Church and Dissent is their respective positions in the poorer districts. We select six, lying in the eastern group of districts, which are inhabited largely by the more indigent classes of society.

SITTINGS IN SIX EASTERN REGISTRATION DIS-

	TRICTS.		Total.
	Established Churches.	Free Churches.	
	1884.	1884.	
Shoreditch	18,474	22,520	40,994
Bethnal Green	15,620	19,111	34,731
Whitechapel	11,758	14,815	26,573
St. George's, E.	5,900	6,451	12,351
Stepney	9,510	6,520	16,030
Poplar	17,589	26,403	43,992
	78,851	95,820	174,671

In each of these districts, except Stepney, the Free Church outdoes the Establishment. The relative proportions are respectively 54.85 and 45.15—a difference of 9.7 in favor of the former; thus disposing of the belief current in church circles, that Dissenters fix their attention on well-to-do districts, and neglect those where poverty greatly abounds.

The relative strength of the principal denominations in London, in respect to the accommodation they provide, is as follows:

	Sittings.	Rate per ct. to population.
Church of England	677,645	16.86
Congregationalists	172,547	4.29
Baptists	136,178	3.39
Wesleyans	96,410	2.40
Primitives	17,785	.99
Methodist Free Churches	17,100	.80
Presbyterians	32,221	.88
Salvation Army	35,180	1.27
Roman Catholics	51,190	.40
Brethren	15,107	.19
Unitarians	7,135	.11
Society of Friends	4,530	.11

The Congregationalists, it will be seen, stand second on the list. In 1851 they provided 106,086 sittings, an increase during the interval of 61.51, being about 4 per cent. less than the Church of England. From the former period to 1878 their progress was very slow, being little more than 1 per cent. annually; but during the last six years the rate of increase has been about 25 per cent., or more than 4 per cent. annually. The Baptists have made a great advance since 1851, when their strength was represented by 54,234 sittings. It is now almost three times that number, and not a little of the increase must be traced to the enormous influence of Mr. Spurgeon. Since 1878 their advance has been about 17 per cent., or nearly 3 per cent. annually. London is not one of the strongholds of the Wesleyan community, which in 1851 stood considerably ahead—say 2 per cent.—of all the bodies outside the Church for the whole of England and Wales. The Wesleyans have, however, more than doubled their accommodation in the metropolis since that period, having, like the Baptists, erected a considerable number of commodious chapels on a uniform plan. In the last six years they have added about 23 per cent. to their sittings. We believe there has been of late a considerable revival of their evangelistic work, and the Wesleyans are about to launch a new and comprehensive scheme for extending their operations in the metropolis. The Salvation Army has had an astonishing growth during the last few years, and in the extent of its agency stands sixth on the list of religious denominations—if such a designation can be applied to the army of noisy recruits that "General" Booth has gathered around his banner. Presbyterianism is weak in London, though it is said that the Scotchmen in London exceed the population of Edinburgh. In 1851 it had sittings for 18,211 persons. That has grown to 32,221 sittings; but the larger proportion is associated with several large and commodious churches, especially in the north of London, ministered to by preachers of great pulpit

power. The Protestants of London have no great reason to fear the revival of Romanism. Twenty years ago Cardinal Manning was sanguinely expecting, at no distant date, the return of England to the bosom of the Roman Catholic Church: but at present the adherents of the papacy can only claim 3.69 per cent. of the entire religious accommodation of London, which is in the proportion of 1.27 per cent. to the population. Their chief strength is in the western districts; and although the Roman Catholics may possibly be quite 150,000 out of a population of four millions, their increase is mainly to be accounted for by the immigration of Irish into the metropolis. The growing strength of the Free Churches in London, as well as elsewhere throughout England and Wales, is the surest safeguard against a Romanist revival.

The great *practical question* suggested by these statistics is well hinted at by the *London Times* in commenting on them: "The future is with the religious body which can best solve the problem how the masses of the population are to be drawn within range of Christian influences." But the ambition to attain such a position, however legitimate, ought to be subordinate to the devout aspiration to take an adequate share in the spiritual regeneration of the millions in London and elsewhere. The machinery is not inadequate; but where are the men, at least in sufficient numbers, to work it; men of quenchless zeal, self-consecration, and endowed with power from on high? It is for the Protestant Churches, and more especially the Free Churches, to give a full and prayerful response to this momentous question.

Opium Smoking.

Vice is fed and gathers strength by its very concealment.—VIRGIL.

Be sure your sin will find you out.—Num. xxxii: 23.

The evidence is clear and abundant that the use of this vile and accursed drug is rapidly on the increase in the United States. Opium smoking is no

longer confined to Chinamen, but prevails to a considerable extent among our natives and imported Europeans. Females as well as males, young girls as well as adults, are found guilty of the habit. The importation of the drug has very largely increased during the past few years, and "joints" from time to time have been opened in New York City especially, where there is quite a Chinese population. The greatest possible secrecy is practiced, lest they be found out and broken up. A few months since the police made a raid on a "joint" at No. 44 Clinton Place, and found seven men there, smoking the drug. Another has just been broken up in Crosby St., which was evidently largely patronized by dissolute characters of both sexes, who were ready to seek excitement and gain stimulation in any way within their reach. The daily *Sun*, of New York, in an editorial on the subject, says:

"The exposure of another opium joint shows again that the vice practiced in such places is making alarming headway among young people, and especially young girls. The breaking up of other joints in New York, Boston, and Philadelphia, has brought to light the fact that they are patronized not only by the dissolute and shameless, but also by respectable men and women—dressmakers, teachers, clerks, and mechanics who, perhaps, first went to them out of curiosity, and were soon made victims of a peculiarly tyrannical vice. Many, too, doubtless took up opium smoking after having previously been otherwise addicted to the opium habit. For many years past the victims of opium have been many throughout the Union, and perhaps were more numerous proportionately in the country than in the cities, where the opportunities for other forms of dissipation are greater. The girls in factory towns, we are told, as in Lowell, for instance, are often addicted to the use of opium, and the habit of taking morphine under the skin is increasing and spreading, both here and in Europe.

"It is only a few years since the first opium joint was opened in New York, and yet now we see that wherever they are established, and in whatever secluded and loathsome places, they speedily do a profitable business. Those who want them find them out, although people generally are ignorant as to their situation: for, of course, they must be kept secret and without signs to indicate where they are."

If this pernicious vice has grown so rapidly and spread so widely during the last decade, what will be its extent a

quarter of a century hence? Is it not possible that, next to drunkenness from intoxicating liquors, it is going to be the greatest of our social evils? Look at the frightful condition of China to-day under the domination of this habit.

There are those who reason that, as mankind must and will have excitement—stimulant, mental and physical, in some form or other—to do away with spirituous intoxicants is sure to induce opium smoking on a grand scale. But this reasoning is totally false, as facts and observation abundantly show. They go hand in hand. The opium consumer is almost sure to be addicted to drink. Either habit paves the way for the other. The end sought is the same in both cases. We have demonstrated in these

columns that the increase of whiskey drinking during the last twenty years has more than quadrupled the consumption of malt liquors during the same period; and for the same reason, the fearful increase in the consumption of spirituous and malt intoxicants is certain to increase the habit of opium eating and smoking. Well does the *Sun* say, in conclusion:

"To guard against so terrible a possibility, the police must everywhere be on the alert to break up at once every opium joint that begins its demoralizing and degrading business. But are there not to-day open in New York not a few of such establishments which are well known to the authorities? Cannot a police detective always guide the curious stranger to places where he can investigate the effects of opium smoking on the minds and morals of its victims?"

EDITORIAL NOTE.

"Delay of Conversion": Dr. Spencer.

We have received inquiries from several persons in relation to some startling facts and statements made in THE HOM. REVIEW (May No., p. 453) bearing on this subject, from a sermon by the late Dr. Spencer, for many years one of the most laborious and successful pastors of Brooklyn, N. Y. A very prince among preachers; in pastoral work without a peer, abounding in labors of love, scouring every part of the city, and familiar with its moral wastes; building up from its foundations one of the largest and most active Presbyterian churches in the denomination; the author of that unique and wonderful work, "A Pastor's Sketches," translated into various tongues, running through perhaps a hundred editions, and blessed of God to the conversion of very many souls, and dying in the prime of his years and usefulness—his memory, and his printed works, remain a power for good: "being dead, he yet speaketh."

One of his most marked characteristics was his habit of *sharp, close observation* of men and of human life—the remarkable fruits of which so abound in "Pastor's Sketches"—which are pictures from *actual life*, drawn from personal contact with it. Not Dickens, nor any of our noted novelists, had a keener

perception of character, or greater genius in sketching it; and had he seen fit to turn his attention to fiction, he would have excelled in that line. As it is, his "Sketches," though all on serious and religious themes, possess a charm, a fascination, equaled by very few novels, and reached a circulation excelled only by "Uncle Tom's Cabin," of the same period of time. And the same trait characterizes his *sermons*. The extract we quoted is taken from one of three sermons* on "Delay of Conversion." The first is argued from the *nature of man*; the second from the *economy of the Holy Spirit*; and the third from *facts* (not "faith," as our printer made us say). It is from the last we made our extract. (Vol. I., pp. 391, 392.)

As an error crept into the figures, in one instance, weakening the argument, we repeat them in one of the tables:

"Make up a congregation of 1,000 Christians. Divide them into five classes, according to the ages at which they became Christians. Place in the

1st class those converted under 20 years of age;

2d class those converted between 20 and 30;

3d class those converted between 30 and 40;

* Sermons of Ichabod S. Spencer, D.D., author of "A Pastor's Sketches," with a Sketch of his Life, by Rev. J. M. Sherwood, 2 Vols. New York: M. W. Wood, 1855.

4th class those converted between 40 and 50;
5th class those converted between 50 and 60.

Then count each of the five classes separately.
Of the 1,000 Christians there were hopefully converted

Under 20 years of age.....	548
Between 20 and 30 years of age	337
Between 30 and 40 years of age	86
Between 40 and 50 years of age ...	15
Between 50 and 60 years of age	3

989

[There is still a slight discrepancy in the aggregate, which we do not attempt to reconcile. The ratio, however, is assumed to be correct, and is borne out in the table following. The vol. of sermons we quote from was prepared for the press by Dr. Spencer himself before his death.]

In the first of the three sermons (p. 385) there is another statement equally striking, illustrating the text. We doubt not our readers will be glad to see it in this same connection. The argument here is based on the probability of death:

I suppose myself to behold here a congregation of 2,000 souls.

In the course of one year 66 of them will die.
In ten years 588 will have died.
In twenty years 1,078 will be gone.
In thirty years 1,477 will be no more.
In forty years 1,744 will be in eternity.
In fifty years 1,922 will be dead men.

Only 78 left in the land of the living! What a picture of the probabilities of life! How rapidly we are rushing into eternity! At the beginning we beheld 2,000; but how rapidly that number is diminishing! Seventy-eight only left in fifty years! One half century, according to the common chances of life, will not leave 80 in the land of the living.

“Would that this picture were as efficacious as it is appalling! Would that the hearts of the two thousand in a promiscuous assembly were so affected with the idea that sixty-six of them would hear the voice of the Son of God and live. My hearers, your days are fast numbering. The sands in your glass of life are fast falling. For you the shroud is near; for you the bed of death is spread. Your seat here will soon be vacant, and the ear that now listens to me will be sealed up till the trump of the archangel shall awake the dead. Death is certain. Life is uncertain. ‘To-day, if ye will hear his voice, harden not your hearts.’ To-morrow may be too late to hear.”

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

GERMANY.

BIBLICAL.

The Unbelief of the Disciples, an Argument in favor of Christ's Resurrection. (*Evangelisch-Kirchlicher Anzeiger*, Ap. 3 and 10.) Nothing so strongly argues in favor of this resurrection as the fact that at first the disciples disbelieved, but afterwards believed it. This change cannot be accounted for on the theory that the whole affair was purely imaginary on the part of the disciples. Were it a fiction, how can we explain the disciples' faith after their unbelief? There must have been some mental preparation for it; but of this there is not a trace in the New Testament. They thought him really dead and had no hope of seeing him again. In their case, as well as in that of the women to whom He first appeared despair had taken the place of faith. The supposition that their minds were brooding over visions of the risen Christ is out of the question. That his own mother, for instance, could have mistaken her imaginations for a real view of Him is incredible. The accounts show that all His followers were in such a state of mind that nothing but the strongest and most direct evidence could have convinced them that He was alive. Only the sight of Him explains their later testimony. The discussion closes with this declaration: “The theory that faith in the resurrection had its origin in the mental state of the women and disciples is a pure fiction, without the slightest basis in the gospels. For this

reason the unbelief of the proclaimers of the resurrection is for us the strongest proof both of the reality of the resurrection and of the faithfulness and truthfulness of the apostolic faith in that resurrection. Between the unbelief and the belief comes the resurrection itself, and it is equally confirmed by both.”

THE DIVINITY OF CHRIST.

Professor Dr. CRUMER recently read a carefully prepared essay on this subject before the “Friends of Positive Uni.n.” assembled in Berlin. This doctrine, he said, is not merely an article of theology, but of faith, as old as the Church and belonging to the whole Christian communion in all times and places. For it we are not dependent on science and its investigations, but each one by a right relation to God, can be convinced of it; therefore it is to be proclaimed to all men. Christ brings with his entrance into the heart the conviction of his divinity. The right relation to God will lead to Christ, and he who has Christ will find God. Therefore the Church must regard the doctrine of Christ's divinity as a doctrine for all believers, not merely for certain classes, as preachers or teachers. Were Christ not God, then the religion of the believers in his doctrine would be nothing but superstition and idolatry; but if He is God, then those who deny his divinity do not stand in the truth, however truthful they may be. For many honest, inquiring souls this doctrine may not be fully recognized; but for

the praying, confessing, testifying church it cannot be an open question. To the sinner, Christ recognized as God and Lord is a very different Redeemer from what He can be if viewed only as human. If Christ's divinity is denied, the whole conception of sin and of man's ability is radically changed. Therefore this article is the most essential, both for doctrine and for life. Faith in Christ's divinity explains the fact that the New Testament speaks of Him just as of God. Had He been only man, then He might indeed have been a reformer, even the greatest of all; but He could not have been the regenerator of the spirit. But we need regeneration, and this can be accomplished only by Him who could create the spirit, namely God. It is not subjective faith which saves, but Jesus Christ, the object of that faith. The significance of the doctrine accounts for the conflicts of which it has been the occasion. With it the Church stands or falls; hence the need of maintaining it to the utmost. Believers must be strengthened in it and led to its realization by prayer. It is common in our day to admit Christ's divinity, but to claim that He is divine just as every other human being ought to be. Thus the likeness to the divine is put for His divinity. This makes Christ a mere saint, but as such He cannot be the Savior.

Those who are in the habit of regarding Germany only as a hotbed of infidelity may be surprised to learn that of the two or three hundred ministers present not one protested against these emphatic utterances on Christ's divinity. At the conclusion of the address the whole audience arose and sang a verse which ascribes all spiritual power to Christ. In the discussion which followed, Professors Kaeher, of Halle, and Strack, of Berlin, indicated their agreement with the speaker. Various ministers then spoke, expressing their gratitude that representatives from Greifswald, Halle and Berlin, teachers of those who are hereafter to preach the gospel, had so unequivocally advocated the doctrine. In closing the discussion, Professor Cremer stated that as one of the most orthodox of theologians he held that orthodoxy itself is not synonymous with the possession of a justifying faith. In our heart's life and in prayer we can become conscious of this Christ and rejoice in Him. That Christ whom we have found we confess as one concerning whom the Scripture testifies that He arose from the dead, is exalted, and sends the Spirit into the hearts of His disciples. Our friends leave us, but Christ is always with us—"Jesus Christ the same yesterday and to-day, and for ever."

UNBELIEF.

In a journal devoted to pastoral theology (*Halte uns du hast*, 7 Heft.) there are *Aphorisms for the Ministry*, by Rev. Kirchner. I give a summary of those which refer to unbelief and how to meet it. Properly speaking, unbelief is the worst religio-moral disease. It is not a defect of the intellect, as a lack of knowledge, but really

a disease, an affection of the heart. It is not merely a negation, but being very positive, being direct opposition to God, Christ, and whatever is divine. According to Paul (Rom. x), it has its seat in the heart. But figuratively the heart is used in Scripture for the centre of man's mental life, just as literally it is the centre of the physical. Thought, emotion and volition unite in the heart. Still, in the biblical sense, it is used most of all to express what we term will. It is generally admitted that faith is mainly an art of will; hence the appeals to men to believe. Unbelief must accordingly also be mainly volitional. "I will not believe," is the watchword of unbelief. Its main cause is lack of love for truth, or rather a suppression of that love. But the truth which first of all concerns man is the fact that he is guilty; that sin separates him from God; that only in God, his Creator, can he find rest and satisfaction for his immortal soul; that only through Christ as the Redeemer and Savior can he come to the Father, and that only through the Spirit can he be united with Christ. This truth is not effective, because the sinner loves darkness rather than light. Often absorbing attention to material things becomes the occasion of unbelief, preventing the desire for higher interests to prevail. Positive unbelief, opposition to God, must be distinguished from not-yet-believing, from mistakes in faith or want of orthodoxy. By the latter the two are often confounded. It is not merely foolish to pronounce one not orthodox, an unbeliever, but it is even calumny. A Saul who prays (Acts ix: 11) may yet become a Paul, and an inquiring, praying Cornelius, may become a true disciple. Not-yet-believing or correct faith may have its source in defective knowledge. There are intellectual doubts and difficulties which are partly justifiable and which may prevent many from attaining a cheerful faith. Perhaps they mistake the nature of faith, expecting something it cannot give; perhaps they depend too much on the intellectual element. To such the minister is to be a help and a guide. They may be aided by the apologetic element in preaching and by pastoral work, especially by the Bible-class. Apologetic literature is also an important help. Formerly the traditional influence was strong in the Church, but now the press and numerous other agencies create intellectual doubts respecting what has been handed down from the past. The minister who has himself passed through doubt is particularly well adapted to sympathize with those in doubt and to lead them to faith. Some persons, however, make doubt a mere pretext, a covering for a real aversion to spiritual truth. In such cases the conscience must be aroused. Doubt is never normal. It may terminate in unbelief, but it may also end in a deep, certain faith. In life the abnormal is often a forerunner of a normal state. Thomas, the doubter, passed from doubt to a confession which no disciple had made before him: "My Lord and my God."

APOLOGETICAL.

The current apologetical literature of Germany consists of pamphlets, addresses and discussions in journals, rather than in extensive and heavy works. The masses have been contaminated with infidelity and estranged from the Church; to win them back is now the chief aim. Hence the prevalence of popular apologetics. The profoundest problems of philosophy and the deepest researches of science are discussed in addresses in defence of Christianity or some particular aspect of religion.

It is well known that materialism has been promoted in Germany largely by physicians; but among these are also found decided opponents of materialistic tendencies. This opposition is the more weighty when we consider the strong influence of materialism in their training and surroundings. Recently the General Assembly of the Protestant Union in Darmstadt was presided over by the privy medical counsellor, Dr. Eigenbrodt. In his inaugural address he discussed the best methods for bringing the Liberals back to the Church. Why, he asked, are the majority of the Liberals estranged from the Church? Orthodoxy has been blamed as the cause; but if the Liberals had had a living conviction of the truth of Christianity, the preaching and methods of the orthodox would not have kept them from the Church. The main reason is the lack of this conviction. Many of them do not know whether they are Christians; some of them are in doubt as to whether they still possess any religion. The spread of materialistic views both among the learned and the masses has much to do with the weakening of the religious life. Our view of the universe is, of course, based on the present status of natural science. It is a misfortune that the majority of those who felt themselves called to oppose materialism were not properly prepared for this task. Consequently they attacked scientifically established doctrines and facts, as well as false ones. Many failed to discern the difference between scientific and materialistic views. What is commonly called materialism is not natural science. It is philosophical system developed with great acumen and consistency; nevertheless, it has no more claim to be exact and enduring truth than other philosophical systems which advocate anti-materialistic views with equal acumen and consistency. Materialism, is, however, distinguished from other philosophies in that it can easily be popularized. During the last decades this has been successfully accomplished. It is particularly those materialistic doctrines that apply to practical life which have struck their roots deeply into the souls of the lowest classes of the community. Thus materialism has spread among the masses the conviction that conscience and religious emotion are worthless. One need but read the literature of the Social Democracy to be convinced of this fact. If the Liberals are to be won back to the

Church, it can be done only by convincing them of the truth of its claims. If thus far the efforts in this direction have been crowned with comparatively little success, we need not be discouraged. Spiritual movements usually begin in small circles. Books, journals, personal influence, particularly our own devotion to the Church, should be used as means to win back the estranged. No impartial person can doubt that the Church is indispensable for the systematic culture of the ethico-religious life. Most of all is the head of a family in duty bound to take an active part in promoting the life of the Church.

Another significant voice from the laity was recently heard at a religious meeting in Berlin. Hugo Sommer, a philosopher of Lotze's school, delivered an address on the *Personality of God*. It is rich in philosophic thoughts, which lie at the basis of all religion and morality. He recognizes in man's nature an innate moral and religious capacity, and holds that the consciousness of God is its highest attainment. This consciousness is indeed found in the Oriental religions, in Judaism, and in the philosophy of classical antiquity; but it was reserved for Christianity to give it the most perfect form. This revealed God as the loving Father, who is the Creator and Upholder of all things. But while the Christian idea of God is the central thought for our contemplation of the universe and life, we cannot make to our minds any clear representation thereof. It is an old command that we shall not make an image of Him. Nevertheless, we can understand what is meant by this idea. It is nothing less than the conception of a *perfect personality*. A person is a living being, conscious of a unity underlying its varied manifestations; a being with a permanent nature and definite interests, which pursues ends transcending the present, and which controls itself and events for the attainment of these ends. A being deserves the predicate personality in proportion as it is perfect in these respects. All the attributes ascribed to God—such as truthfulness, righteousness, omnipotence, omniscience, holiness—are essential elements of the highest and most perfect personality. "Only a personal God can be thought of as a God of love, and as a good and holy God. . . . He would not be God were He not personal." But He is more than an object of intellectual contemplation. "We do not merely think of God, but we also experience Him. In worship and love we exalt ourselves to Him; we pray to Him, we yield our whole being to Him, and in doing so we feel ourselves blessed. . . . The relation of man to God is a personal one, and is experienced as such. We can worship, revere and love only a personal God, not the abstract ghost of the Absolute or of any unalterable Substance. Only the highest personal Being is worthy of the greatest affection; only He can claim to be supreme and holy; only a personal God can wa

trust; only to a personal God, whose love and goodness we can understand, can we yield ourselves, and only when we commit ourselves to such a Being can we be exalted, comforted and blessed. This is the decisive point; all religious faith finds satisfaction only in the idea of a personal God. All divine worship and reverence, all religion and all religious exaltation stand or fall with faith in a personal God. This faith is the essence of all religion, particularly of the Christian religion, which teaches us to apprehend God as a loving Father." This doctrine of the divine personality is not in conflict with a sound philosophy. Personality does not as some have held, imply limitation; it is really the highest possible conception of being. The fact is, the idea of personality is not perfect except in the idea of the highest Being. Therefore, the notion of God actually demands instead of including personality. Nor does modern science conflict with this view. God is the basis of all life and being. The mechanism of nature is established by Him to accomplish His ends, and furnishes no argument against Him. "This mechanism no longer appears to us as interfering with God's creative activity and man's freedom, but as an arrangement ordained by God himself to serve for the realization of the good and for the free development of the life of the individual." In summing up his argument he affirms that the idea of a perfect personality is the only correct expression of what we experience in becoming conscious of God. It is the highest conception of being and the only proper expression to designate the Highest Being. Faith in a personal God is not in antagonism with experimental knowledge, but supplements it and completes our view of the universe and of life. Faith in a personal God is the vital element in all culture and progress—"for all culture and progress ultimately spring from a healthy conception and realization of the eternal destiny of man, which destiny reveals the infinite value of life and gives to life its consecration and exaltation."

These two addresses (the first reported and the second published in full in the *Protestantische Kirchen-Zeitung*) were delivered before bodies representing liberal religious tendencies. Being strongly influenced by Schleiermacher and Hegel, some of the members have hesitated to speak of God as personal. There is likewise a lack of definiteness on this point in some of the dogmatic works prevalent among the Liberals. There has also been hesitation respecting the doctrine of personal immortality. These facts make the utterances of the philosophic thinker on such an occasion the more significant.

Faith and Knowledge, Faith and Life, is a pamphlet by Rev. C. G. Steude—popular, but based on science. He aims to show that knowledge cannot dispense with faith, and that without faith morality is impossible. The most exact science cannot make a belief in an invisible,

supernatural Being useless, but actually needs this belief to complete its own hypotheses. It is not the real but the imaginary knowledge and a materialistic faith which oppose religious belief. God must reveal himself in order to be known. Science rests on facts. Christian faith is a fact, and science cannot afford to ignore it. As science needs faith, so faith encourages all proper intellectual development, being well aware that an omniscience which can dispense with faith is unattainable. While faith supplements science, it is also indispensable for morality. The ethical standpoint of the individual is always conditioned by his faith. Materialism is the death of morality.

MISCELLANEOUS.

The liberal theologian, Professor Dr. B. Puenjer, recently delivered an address on *The Present Mission of Protestantism*. This is to war against Rome, but while doing so also to promote pure Christianity. The essential element of Christianity, he holds, is the divine grace bestowed on man in the person and work of Christ, by which grace the penitent sinner is pardoned, the honest soul is strengthened in its search for the good; and through this grace peace is granted to him who abandons all selfish ends and consecrates himself full of confidence to God as revealed in Christ. The greatest good proclaimed in the gospel is for experience but not for demonstration. In the attempts to harmonize religion and culture, care should be exercised lest the religious life be lost sight of.

Germany is threatened with an invasion by the *Salvation Army*, which has led to considerable discussion of its methods. Prof. Dr. Kolde has published the results of his personal observations of its proceedings, and his pamphlet (*Die Heilsarmee*) is hailed as timely. Besides his observations, he uses the literature of the Army. He finds the explanation of the origin of these modern crusaders in the social and religious condition of England. The success of the movement is found in the Jesuitical discipline and the fanaticism. It is madness, but there is method in it. Admitting important results attained, he yet sees in the spirit and methods of the Army a serious danger for the religious life of England.

The sects are spreading in Germany as well as Scandinavia, and the State Church is sounding the alarm. Prof. Palmer, of Tübingen, was astonished to find on inquiry that in the small kingdom of Württemberg there are fifteen sects. Recently a Lutheran pastor in Hanover joined the Irvingites, and he is now trying to bring others into the same communion. Those who withdraw from the State Church and join the smaller bodies, are usually earnest and zealous; if the indifferent were taken the loss would not be seriously felt. A recent letter of the ecclesiastical authorities in Berlin calls attention to the sectarian and separatistic tendencies, and urges the pastors to do their utmost to check

them. Persecution is of course to be avoided, yet certain disciplinary measures may have to be resorted to; but special stress is laid on greater faithfulness in the pulpit, in pastoral work, and in the Christian life. It must be evident from the minister's whole conduct that he truly believes what he professes, and that the love of Christ constrains him. Special religious services may also be necessary. If the result is a deepening of spiritual life and greater Christian activity, the State Church will only be the gainer by these separatistic movements.

I was present at the recent baptism of Josef Rabinowitch (accent on o, pronounced as in love), the leader of the new evangelistic movement among the Jews in Southern Russia. He was led to the truth solely by the study of Scripture, without the help of missionaries. Jesus is to him the culmination of prophecy, the fulfilment of the law, the hope of Israel, and the Savior of the world. He gives a gloomy view of the religious knowledge of his brethren according to the flesh, and his heart yearns for their redemption. He is calm but determined, free from fanaticism, zealous for the redemption of his people, and happy in the new light he has found. On assuring him of the sympathy of the Christian world in his efforts, he spoke with enthusiasm of the feelings inspired by contemplating the brotherhood of Christians.

SWITZERLAND.

Of all Protestant countries the Church here is probably more distracted than anywhere else. The State Church requires no subscription to any creed as a condition for preaching or teaching; and, even in the relation to Scripture, the greatest possible liberty prevails. A writer on the Church there says: "There is no longer a common confession in Switzerland—no common faith, no authoritative ecclesiastical order,

no fixed limits between pastoral arbitrariness and the rights of the Christian congregation." Many of the Churches treat baptism as no longer a necessary Christian institution, and the Lord's Supper is regarded with indifference. There are, of course, active Christians, and voluntary efforts are made by believers to promote Christianity in the State, Church, school, and family. It is a most favorable condition for the Catholics to reap a harvest, and they are not slow to see their opportunity.

The most eminent of the liberal leaders died at the close of January, Prof. Biedermann, of Zürich. He was a disciple of Hegel, and was deeply influenced by the Tübingen School, especially by Strauss. His work on Dogmatics is the most scholarly which has emanated in recent times from the liberal school. Just before his death he completed the first volume of an improved second edition. The work is thoroughly speculative. The author denied all the historical facts on which Christianity is based, yet wanted to retain the spirit of that religion. Negative respecting the doctrines of Christ, he yet claimed to be Christian and churchly, and advocated the claims of the Christian life. He was speculative, yet practical. Just because he wanted to conserve as much as possible of the religious life of the Church, he was too conservative for some of the liberals. He held that in the supposed facts of the gospels there are great and eternal ideas, which are to be appropriated by the teachers and taught to the laity. He did not think that personality expresses the true nature of God; but he held that love to God and to man constitutes the essence of religion. He denied the personal immortality of the soul. A strange combination, surely; and it is difficult to discover the basis of the piety ascribed to him by his friends.

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

By J. M. SHERWOOD, D.D.

UNITED STATES.

Books.

Phillips & Sons. "Christian Thought," Second Series. Lectures and Papers on Philosophy, Christian Evidence and Biblical Elucidation. Edited by Charles F. Deems, LL.D., President of the American Institute of Christian Philosophy. A volume of nearly 500 octavo pages, printed on heavy paper, and neatly and substantially bound. As evidence of what this young and ambitious "Institute" is doing in the cause of Christian truth and learning, the volume is entitled to public attention and patronage. The object of the Institute is certainly a noble one, and considering that it is in its infancy and that it sharply arrays itself against some of the strongest tendencies of the age and antagonizes the agnostic and materialistic and other false philosophies and teachings which abound in current thought, it has done good service and

holds out the hope of greater service in the future in behalf of a true and ennobling "Christian Philosophy." It is only necessary to give the titles of some of the leading papers in this volume, with the names of their respective writers, to indicate its high intellectual and philosophical character and claims to recognition. In addition to the anniversary address of the President, being a careful survey of the field and the grounds of encouragement, we have "Some Recent Criticisms of Theistic Belief," by Francis L. Patton, D.D., LL.D.; "Historical Evidence vs. Christian Evidence," by Willis J. Beecher, D.D.; "A New Basis for the Philosophy of Conviction," by Prof. E. J. Hamilton, D.D.; "Philosophical Topics and the Pulpit," by Herrick Johnson, D.D.; "Agnosticism," by Alexander Mackay-Smith; "The Theistic Argument from Man," by Rt. Rev. Sam'l S. Harris, D.D., LL.D.; "The Law of Correlation is as Ap-

plicable to Moral Forces as to Physical," by William H. Platt, D.D., LL. D.: "The Hittites," by Rev. J. F. Riggs: "Genesis—Scriptural and Extra-Scriptural," by Jesse B. Thomas, D.D., and various other articles and papers of interest, all bearing on the general subject.

American Baptist Publication Society. "The Atonement of Christ," by J. M. Pendleton, D.D. The author of this work needs no introduction to those familiar with his former excellent work on "Christian Doctrines." The present treatise is characterized by lucid statement and a deep reverence for the word, the work and the person of the Lord. He discusses, The Nature of the Atonement; The Necessity of the Atonement; The Value of the Atonement; The Extent of the Atonement; The Results of the Atonement, and ends with Concluding Addresses: 1. To Ministers; 2. To Christians; 3. To Awakened Sinners; 4. To Impenitent Sinners. "They fitly close his discussion of a subject so full of truths that appeal to the most deep and tender feeling of the human heart—a discussion that aims not only to enlighten and convince the mind, but also to reach and move the heart."—"Along the Pilgrimage," by Wayland Hoyt, D.D. The same publishers. The former volume, "Gleams from Paul's Prison," will have led Christian readers to wish for this new one. Both are brilliantly written, full of exquisite simile and excellent thought. Dr. Hoyt shows himself a prince of small book makers. These are just the thing for a gift or a memento between friends.

Funk & Wagnalls. "Daniel the Prophet." By E. B. Pusey, D.D. This great work is now given to the American public in a fitting and compact form, making a royal octavo of 520 pages. The character of this Commentary is so well understood by scholars on both sides of the ocean that commendation or criticism by us of any kind, were superfluous. The most eminent men of all schools of theology and of all branches of the Church, unite in expressing admiration of the work for its patient and thorough scholarship, united with the deepest spirituality. Thus, Dr. Howard Crosby says: "His 'Daniel' is far beyond any other commentary ever written on that prophet." The publishers deserve praise for reproducing in this country not only "Daniel," but Dr. Pusey's "Minor Prophets" also, in uniform substantial form, and at a price so low as to bring them within reach of our thousands of scholars and pastors.—"Howard, the Christian Hero." By Laura C. Holloway. Same publishers. General Howard is, perhaps, the best known of all the officers of the army, after Grant and Sherman, among the millions of his countrymen who are familiar with the Christian labors he has performed with no less heroism than he has displayed in his high official position. A soldier of the cross, as of the regular army, he has been a man beloved in Church and State, as well as in the profession which he has followed from his youth. In writing of him,

the author has pictured him as a man of the people, a laborer in all humanitarian work wheresoever the duties of his position have called him. Earnest in his faith in God, inspired with the belief that he has been called to lead the life he has endeared to the world, his simple, joyous trust has awakened the interest of all who have been brought into contact with him. These qualities have been happily pictured, and they make a book of rare interest and entertainment. The author says: "General Howard has been called the 'Havelock of the American Army,' and been likened to Palmer, to Vicars, and latterly to Gordon, whose fine spiritual character was akin to his own. The comparison with Chinese Gordon, of all others, is best sustained for both; Gordon's peace triumphs in Africa and China find striking parallel in Howard's services to the Freedmen and his missions to the Indians of the West. Unlike Gordon, Howard had the opportunity of not only fighting to free the enslaved, but also to be the leader in establishing them under altered conditions of life. . . . In all acts of life each has been first the Christian and then the soldier or administrator. They were also alike in this: that they have not looked upon honest poverty as a reproach, but have estimated wealth at its true value—as a means to noble and manly ends. . . . In a marked degree has the dual character of soldier and administrator distinguished Howard, who, whatever may be the eminence assigned to him as a man or as a soldier, is a child of his age and country."—"Aboard and Abroad." By W. P. Breed, D.D. Same publishers. Dr. Breed has gone over familiar ground, but he has seen it with fresh eyes and an enthusiastic spirit. And the result is a bright volume full of description well done and of information well put. He saw men, and now he gives his readers a graceful introduction to them. He saw things and places, and now he shows a rare skill in making his readers see them too.—"George Eliot's Poetry and other Studies," by Rose Elizabeth Cleveland. Same publishers. The position of the author will inevitably lend a fictitious value to this her maiden book. In one respect this is a misfortune, for the work deserves to stand on its intrinsic merits, which are real and of a high order. Miss Cleveland is a woman of decided convictions, and has "the courage of her opinions," and knows also how to express them in a clear, terse and vigorous manner. Her style is fresh and crisp. She thinks for herself. Her views, on whatever topic she discusses, are anything but superficial or commonplace. She has a profound sympathy with humanity in general and woman's mission in particular. Her courage, heroism, is almost sublime: for she has very little veneration for antiquity, or traditional faiths, or mere conventionalities. She hesitates not to differ with the schoolmen, however venerated, to oppose the master-thinkers of the world, if they run counter to her views, to expose and de-

nounce shams and errors in theory and practice, in science and philosophy, in education, and in literature and society, no matter whom she may hit. There is something decidedly fresh and entertaining in such a writer. You cannot but admire her pluck, her womanly tact, her lively and earnest manner, her mingling of fact and imagination, even where you are not convinced by her arguments, or stunned by her heavy blows, which fall thick and fast all about you. The book is destined to have a phenomenal run, and introduce the "Mistress of the White House" into thousands of households all over this fair land, and give an additional interest to the Administration which at present presides over our national affairs.

H. L. Hastings (Boston). "The Corruptions of the New Testament," by H. L. Hastings Editor of "The Christian." A brief and admirable compend of argument in favor of the authenticity and integrity of the New Testament books. In eighty pages are condensed the substance of many tomes, and the facts, the statements, the arguments, are presented in a telling way. It is a book that ought to have a wide circulation a day like this.

Periodicals.

Bibliotheca Sacra (July). Among the more noticeable articles we specify "The Old Testament Covenant," by Prof. Schodde; "Astronomical Mysteries," by Dr. E. F. Burr; and "Philosophy in Space," by Prof. Campbell, of Dartmouth. Dr. Burr's paper is a grand one. With wonderful power of language and illustration does he set forth the *mysteriousness* of the universe. As applied to *space* and *duration*, he says: "Infinite space itself inhabits eternity. The stars inhabit both of these shadowy mansions as nothing on the earth does. Each earthly thing, of course, exists in space and time; but how small a part of either does it occupy? Its place is but a point amid the endless regions about it; its time (that during which it remains the same thing), but a moment amid outlying eternities. But the stars occupy and reign in space and duration more largely and durably than any other objects of physical science. Even the soul of man is inferior in this respect; for though, in common with the stellar hosts, it may be expected to inherit all the future, it inherits infinitely less than they of the past. For aught that appears, all space is populous with worlds; for aught that appears, there never has been, and never will be, a moment without the presence in it of created worlds. The uncreated and indestructible amphitheatre of duration in which the stars run their courses, and the absence of which is inconceivable, is equally august and infinite with that of space, and equally unintelligible. They are twin mysteries—great cloudy homes, within whose coincident and sublime architectures dwell all other mysteries, all created Nature, and even the Supernatural." And so of size: "On the earth we find things mysteriously

ly small; in the heavens things mysteriously large. Here we have not merely inanimate atoms that are inconceivably minute but also living beings furnished with all the organs of sense in the highest perfection, and yet barely visible as so organized under a microscope magnifying two hundred and fifty thousand times. And how far may even these living infinitesimals be from the last minims of animated Nature! On the other hand, peering up through the night, we discover a world to which our earth is almost a nothing—twelve thousand million times greater—also a system of worlds within which could be packed away, at average star-distances from one another, the cube of that number of such spheres—nay, a system that actually embraces within its glorious round the whole materialism and spiritualism of the universe. There is magnitude for you!" So also of *motion*. When the motion of atoms revolving in orbits about their common centre of gravity is seen to be "incessant as well as universal, and sometimes at the rate of more than 180,000 miles a second; when it means the transfer through space of huge worlds and huger systems of worlds at the rate of 50,000 and even 1,200,000 miles an hour; where such a motion as this is combined with a thousand other motions woven together inextricably and yet never interfering with one another and separately calculable—as when a moon moves on its axis, also around its planet, also around the sun, also around the sun's centre of revolution, and so on indefinitely; when each of these motions has superimposed on itself myriads of other motions called *perturbations* struggling toward all points of the compass; we find ourselves as much lost in this vast wilderness of motions as ever was traveler in new lands or babes in a wood. So many questions can be asked about them that science cannot answer, nor hope to answer. What endless mazes! How the shuttles fly through the heavens in all directions; weaving out, we know not how, law and order and stability! Who can disentangle the threads that make up the wondrous web? Where is Ariadne? Astronomy is helpless and hopeless in the presence of such labyrinths."

The New Englander (July). "Skepticism and Woman," by W. W. Patton, D. D. A learned and able paper, which will be read with interest. The historical aspects of the discussion are specially valuable. Dr. Love's "Objections to the New Congregational Creed" will command attention in some quarters. The "Psycho-Biography" article (Cross' Life of George Eliot) is also worthy of perusal. It is written by Stoddard of Northampton, Mass. It seems to be a prolific subject. We have already seen more than twenty reviews of her life based on her husband's recent "Life" of her. No two of them agree as to the secret of her power, or the final position that will be assigned to her in the republic of letters. Her "Life" is sad reading, notwithstanding her transcendent ability as a

writer. Of all the reviews of this unique character which we have read, in the Foreign and in our own Reviews, we are most pleased on the whole with the paper given in *The British Quarterly* for April. It is fair, discriminating and highly appreciative, and yet does not condone the moral offence which stains her social life, and cannot but, and in righteousness should radically affect the estimate we put on her writings. We quote the closing words as expressing our own sentiments. "And so we part with George Eliot. The above paper has been written with a feeling of deep responsibility by one who knew and loved her well, but who has the thought ever present in his mind, that no one who writes in such a periodical as this will be taken as expressing a private opinion only. Here, if anywhere, should he who writes be careful to judge righteous judgment, and not to falsify the moral code. The central fact of her life's history was one which was not merely regrettable, but one which sadly tended to confuse in her admirers the lines of right and wrong, and to suggest the thought that there may be one rule of morals for the genius,

and another for the ordinary woman; a dangerous and misleading thought, for ethics knows not intellectual distinctions. She herself knew that the world's condemnation was inevitable; she accepted it and acquiesced."

The Methodist Review (July) is not as theological as usual in its make-up. Two of the leading articles possess decided interest for the general reader, viz.: "The Republic of Mexico," by Richard Wheatley, D.D., and "South-Western China and Prospective Trade Routes," by Rev. E. B. Othman. The theological papers, three in number, are on subjects of great and ever-present interest, viz.: "Anthropomorphism," by Prof. Alexander Winchell, who also contributes an admirable article in the current number of the *HOM. REVIEW*; "The Final Outcome of Sin," by Dr. Sutherland, of Toronto; and "The Latest Testimony to the Atonement," reproduced from the *London Quarterly Review*. It discusses the vital subject in the light of John's Gospel, as the last testimony to the Atonement, in a highly interesting manner.

PRACTICAL ASTRONOMY.

BY ROYAL HILL.*

The heavens declare the glory of God; and the firmament showeth his handiwork.—Ps. xix: 1.

THE LOCATION OF THE STARS FOR AUGUST.

AUGUST 1st, 8:30 P.M. As usual in these our observations of the evening skies we face the south, and note first that the Zodiac constellation Libra has passed to the west of the meridian, and we now have before us The Scorpion, of which Antares is the principal star, now nearly an hour past the meridian. Its very red color and incessant twinkling—which last is caused by its very low position in these latitudes, make it by far the most conspicuous object in that part of the sky. The constellation itself is the most conspicuous and beautiful of all the so-called Zodiac constellations, though the fact is that the sun passes through only a very small portion of Scorpius at the upper part of the curved line of stars, the greater part of his course in this part of the heavens being through the lower part of Ophiuchus, the Serpent Bearer. To those who have a clear southern horizon and can see the whole of The Scorpion with its long tail of bright stars, this constellation will more nearly suggest the figure of its pronomen than perhaps any other in the sky.

Another constellation now upon the meridian is Ophiuchus. It is a large constellation of a very irregular shape upon the star maps, though in the sky its principal limits are pretty well defined by a number of rather conspicuous stars forming an irregular hollow square. Its principal star is Ras Alhague (name nearly obsolete) of the second magnitude, now within 15 minutes of passing the meridian about three-quarters of the way up the sky, which marks the highest part of the constellation. Its lowest part extends

down to, and even among, the stars of the Scorpion; the Cross of Ophiuchus marks its western side, and the eastern is defined by the Milky Way, which has become very conspicuous on nights when the moon is absent and the sky is clear.

Glancing from Ras Alhague toward the north star, the eye meets, just beyond the Zenith, two stars of the second magnitude not far apart. These are called The Eyes of the Dragon, and are in the large constellation of that name, which extends on each side of The Little Bear nearly up to the North Pole of the heavens.

The large constellation Hercules, which is also on the meridian at this moment, includes all the stars seen between Ras Alhague and the Eyes of the Dragon in a north and south direction, and between the bright Star Vega in the east and the half circle of the Northern Crown just west of the meridian. It has no very conspicuous stars, but occupies quite a large space in the heavens. It is to a point situated in this constellation that the Sun, attended by the earth and planets and all the comets and other appendages of the solar system, is traveling through space at a speed estimated by astronomers at from ten to twenty miles a second. Whether their path is an orbit having a fixed centre or not, and in what direction this central orb may be, is at present unknown.

On the 21st of this month Vega will pass the meridian at this hour. On the 20th, the Sun is at that part of the heavens where we have been for some months past watching the bright star Regulus of the Lion.

* Prepared for this publication by easy applications of directions in "Stars and Constellations."