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REVIEW SECTION.

I.—THE BIBLE AND THE HOMILY IN OLD ENGLISH.

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IN the course of my regular English studies, I have become so interested in the topic at the head of this paper that I have thought it might be helpful to the readers of THE HOMILETIC REVIEW if I should give them the benefit of such studies.

With reference to our present purpose, we do not deem it essential to insist upon rigid chronological distinctions as to our language and literature. Suffice it to say, that by the phrase, Old English, we mean that portion of our speech and authorship that lies between the middle of the seventh century and the opening of the sixteenth; between Caedmon's Paraphrase, in 650 A. D., and Tyndale's Version, in 1526. As it may conduce to clearness, we may study this general period in its two well-defined divisions—that of First English, extending to the close of the twelfth century, and that of Middle English, from this latter date on to the modern era of Fox and Latimer. In each of these eras we shall aim to show that a distinctive and an ever-increasing Christian element is visible; so prominent, at times, as to control the current speech and never so in abeyance as to be without decided potency. So manifest, indeed, is this to the discerning student of our oldest literature that it is not unhistorical to say that Old English, taken as a whole, is more biblical and ethical in its tone than it is secular, and might be assigned, as to much of it, to the alcoves of theology and morals, of ecclesiastical history and pastoral teaching.

Nor is this altogether strange. Our forefathers in continental Europe were pagans, and came to British shores in the great Teutonic movement as pagans of the most pronounced type. No sooner had they landed, however, than they came in contact with a form of religious influence, crude indeed and mixed with error, and yet religious at the basis and unspeakably in advance of anything that they had known. Long prior to the time of their entrance, there had been a native ministry in Britain, and we read to this day with interest of the Culdees

and of Alban, "the first British martyr." At the close of the sixth century occurred the great missionary movement from Rome, under Gregory and Augustine, by which Romish Christianity was firmly established in Kent. Churches and parochial schools were founded. Each of the divisions of the octarchy became nominally Christian, and at the time of the unification of the provinces under Egbert was under the rule of a Christian king or queen.

Despite all admixture of bigotry and superstition, Christianity was established, and as early as the seventh century we can see the promise of Protestantism in the sixteenth. Aelfric reaches out his hand across the centuries to Wiclif, and Wiclif reaches out in turn to Tyndale and the Reformers.

FIRST ENGLISH PERIOD.

We are now prepared to examine and apply the special statement in hand.

If we include in the words, biblical and homiletic, all that is religious and ethical in type, the field is almost limitless. Our oldest hymns and psalms and prayers in the vernacular would enter here. Also, such songs and elegies as, *The Song of the Three Children*, and *The Lament of Deor*. Here might be included a large amount of Christian biography, such as *Bede's Life of Cuthbert*. Most of the best and longest poems found in the Exeter and Vercelli books are of this ethical character. Such are *Cynewulf's Christ* and the two notable poems ascribed to him, *Elene* and *Andreas*, while equally notable in moral teaching is *Alfred's translation of Boethius*. Such a book as *Bede's Ecclesiastical History of England* would here have place, not to speak of epistles and commentaries, creeds and liturgies, while the laws themselves, as collected by Alfred, were based directly on the Decalogue.

Keeping, however, within the assigned limits of our theme, we note, as first in order, *Bible Versions and Translations*. They are as follows: *Caedmon's Paraphrase*, *Bede's Gospels*, *Aldhelm's Psalms*, *Alfred's Psalms*, and *Aelfric's Pentateuch*.

Scarcely had the Romish Bible been introduced before an earnest endeavor was made by native scholars and even by Anglo-Latins to secure the Word of God in the native speech. In the nature of the case these efforts were partial and faulty, and yet accomplished results of untold value in the line of religious thought and life. Whether or not such an author as Caedmon ever lived and wrote, a Paraphrase of the Old and New Testaments was written, and stands at the very opening of *First English Letters* to give them tone and tendency.

As Shakespeare would have expressed it, the people were becoming "gospelled," and education itself was parochial.

Passing from the Bible to the Homily, we naturally enter a wider province of literary product. As it would be impossible to mention all the homiletic treatises of the time, two or three collections of special value

may be cited. First, Gregory's Pastoral Care, as given us in Alfred's West-Saxon Version. Though from a Latin original, there is so much that is Alfredian in it that it seems largely to have lost its foreign character. "When I remembered," says the king, "how many could read English writing, I began to translate into English the book which is called in Latin, *Pastoralis*, and in English, *Shepherd's Book*; sometimes word by word, and sometimes by the sense." Its sixty-five sections are marked throughout by a devout spirit and an earnest purpose to teach the people. As Morley expresses it, "It is the object of the book to show what the mind of a true spiritual pastor ought to be." As such it is well worth examination by the modern pastor to whom is committed the cure, the care of souls. That the unlearned are not to undertake teaching; that the teacher shall be clean in spirit, discerning in silence, and useful in speech; that he shall approach and address men in ways adapted to their differing needs, and that he shall always take a humble view of his own life and work—such are some of the practical teachings in the pages of this pastoral. Passing by the Homilies of Wulfstan, we note, as next in order, the Homilies of Aelfric, gathered from the writings of the Fathers, and selected with reference to the prevailing doctrines of the native church. Made up of eighty homilies, they may be said substantially to cover the common ground of religious appeal, and for this reason, among others, were held in high esteem by the native church.

As to the special topics treated, the habit of the time was followed in devoting separate homilies to days and saints and rites and doctrines; the series opening with a sermon on Creation and closing with one on Penitence. The most interesting feature of the collection is, that special care is taken to depart from the accepted Romish doctrine of the Eucharist and to insist that the sacrament is to be received spiritually (*gastlice*). In the chapter preceding the last, are given the Lord's Prayer; the Athanasian Creed and the Apostles' Creed, called, respectively, the Mass Creed and the Minor Creed, and, lastly, Prayers for Wisdom and Patience, all prefaced by the suggestive heading, "Here is Faith and Prayer and Blessing for the Laity who know not Latin."

A third collection is, the Blickling Homilies, so called from the Blickling Hall MS. Though referable to the tenth century, they differ much in diction and structure from Aelfric's Homilies, while also more flexible and poetical in style. They are strictly Old English, and of the nineteen no one is more interesting and effective than that on the theme, *The End of the World is Near*. Much of the old monastic unction is seen therein, and we seem to be listening to Bernard of Clairvaux. Nowhere so fully as in these discourses is the Christian spirit of the time apparent, and eliminating all that there is of papal legend, tradition, superstition, and dogma, there is still a large residuum of solid gospel teaching.

The passionate appeal of the homilist in the sermon referred to is as much needed now as it was then: "Oh! dearest men, we must remember not to love too much that which we ought to give up, nor yet to give up too easily what we ought to hold everlastingly."

MIDDLE ENGLISH PERIOD.

Passing from the twelfth century to the thirteenth, and on to the later development of our home literature, in the fourteenth and fifteenth centuries, this biblical and homiletic element is quite as prominent as in the earlier period, and far more diversified in its expression. As to Scriptural Versions and Translations, we note the following:

The Ormulum, The Story of Genesis and Exodus, Cursor Mundi, Shoreham's Psalter, in prose; Hampole's Psalter, in verse; Wiclif's Version and Tyndale's, at which time there may be said to have begun the series of Elizabethan and modern versions of the Bible. The Ormulum, the first of these Paraphrases, is a somewhat free metrical adaptation of those divisions of the New Testament that were in use in the daily worship of the church. Its author, Orm, a canon of the Order of St. Augustine, seems to have been an eminently simple-minded and holy man, thoroughly devoted to the highest spiritual interests of the nation. Thus it comes about that just as Caedmon, with his Old Testament Paraphrase, stood at the very opening of the first period of English, so stood the devout and kind-hearted Orm, with his New Testament Paraphrase, at the very opening of the second historical era, so as to make it sure that English speech and authorship should have a right beginning. In a similar spirit did the unknown author of The Story of Genesis and Exodus freely render for us parts of the Life of Joseph, as did also the unknown author of The Course of the World furnish a metrical version of the Old and New Testaments.

So did the pious monk, William of Shoreham, translate the Psalms into prose, and the Augustine monk, Richard Rolle de Hampole, render the Psalms and portions of Job into verse. Of the notable versions of Wiclif and Tyndale it is needless to speak further than to say, that in their respective centuries they served to co-ordinate the English language and the English Scriptures as nothing else could have done, and make it impossible for them ever after to be widely divorced.

Turning now to that element in the period before us which is purely homiletic, we note, first of all, those invaluable collections which are published under the special titles, Old English Homilies and Homiletic Treatises, as edited by Dr. Morris, and English Metrical Homilies, as edited by Small. Belonging alike to the twelfth and thirteenth centuries, they might rightfully find place in each of the periods now under discussion; the Blickling Homilies, as we have seen, coming in the tenth.

As the large majority of these, however, belong to the thirteenth century, we may speak of them as Middle English. Mainly in prose,

some of them are in metre, while the wide variety of topic treated may be said to include nearly every feature of homiletic discourse. Parables, prayers, creeds, expositions, and sermons proper appear. Of these short sermons the occasions are numerous—holy days and days of saints; accepted and disputed doctrines of the church; liturgical ceremonies; prominent events in the life of Christ, and needed advice to clergy and laity. Hence we find in these collections homilies on Palm Sunday, Easter, St. James, St. Andrew, the Advent and Epiphany, Shrift and Prayer, Death and Doom. Some of these are worthy of special mention, such as *The Lord's Prayer*, *The Soul's Guardian* (Warde), *The Wooing* (Wohunge) of our Lord, *The Creed*, *Be Watchful in Prayer*, and, as especially interesting, *A Moral Ode or Homily in metre*, in which we find such lines as these:

No man shall be slow to do good.

God is beginning without beginning and end without end.

What shall we say or do at the Great Doom,

We who lived unright!

For our first father's guilt we all suffer.

Those who seek God's mercy may certainly find it.

Let us leave the broad street and the open way

That leads to hell the ninth part of men and more, I ween.

Outside of these collections, the homiletic list is large. It includes the celebrated *Old Kentish Sermons* (1250), *Shoreham's Religious Poems* (1320), *Dan Michel's Remorse of Conscience* (1340), *Hampole's Pricke of Conscience* (1340), and *Wiclif's Sermons*. If we extend the use of the word homiletic to include that type of teaching which is significantly ethical, we must note a goodly number of specimens:

The Anceren Riwle (Rule of Nuns); *The English Works of Wiclif*, containing a special homily on the Pastoral Office; while it would scarcely be too much to say that such books as *Langland's Piers the Plowman* and *Pierce the Plowman's Crede* have a place in ethical and biblical literature. Even the *Travels of Sir John Mandeville* were travels to the Holy Land, and the knightly, wealthy, and learned Gower still bears the name that Chaucer gave him, "*The Moral Gower*."

Thus the story runs from Caedmon to Orm, and on to Wiclif and Tyndale, and quite enough has been said to justify the statement made as to the character of Old English. Outside of the language itself there were undoubtedly historical and providential reasons for this. For several centuries the Church of Rome was more or less authoritative in the land. Church and state, religion and education and social life were blended. More than this, the nation was intellectually in its youth, as was English civilization, so that the bounds of human knowledge were narrower than now, and secular tendencies had less decided sway. It was the era of the monk and the monastery, even down to Wiclif's day. It is not till near the opening of the fifteenth century

that new adjustments are made, new realms of observation disclosed ; influences strongly secular arise, and the reversal of the old relation of literature and ethics is seen to take form. Whatever the causes, however, of the old condition of things, it was a condition permanent enough to affect English at its origin, and potent enough to defy all later attempts to ignore it. The "image and superscription" are there. It would be suggestive, indeed, to trace the varied expression of this early ethical influence along the line of our expanding history, from the Christian epic of Spenser to the poetry of Wordsworth and Longfellow ; from Hooker's Polity to the serious prose of Bunyan and Coleridge. In the theological treatises of Owen and Warburton ; in the moral philosophy of Butler and Charnock ; in the sermons and homilies of the Reformers ; in the manifold discussions of secular truth from the spiritual side, and in the ethical spirit of literature itself from Shakespeare to Browning, there is the clear expression of "one increasing purpose," and woe worth the author or class of authors who insist upon eliminating from modern English this olden element ! The Bible and the Homily are essential parts of an English library.

II.—A STUDY OF JUDAS.

BY CHARLES F. THWING, D.D., MINNEAPOLIS, MINN.

IN the most notable act of the most notable drama of human history, Judas stands a conspicuous figure. If his name is put last in the list of the apostles, it is so put not because of his lack of eminence but of merit. He is the last of the twelve, as Nero was the last of the brilliant line of the Julian family. Never were rulers in which existed greater extremes of the highest splendor and basest infamy than in these Roman emperors. Never, likewise, was there a life in which meet such extremes of highest capability and lowest attainment as in the case of Judas. He comes, this man Judas, like Melchisedec, we know not whence : whether of Galilean origin, like the other eleven, or of Judean, scholars are not agreed. The very meaning of his surname Iscariot is a question of philological discussion. His name seldom appears in the divine story, as also seldom appear the names of any except the specially loved three. On one occasion Christ speaks of him as a devil. Christ seems, however, to know that it is he by whose hand he is to die. Not until the close of the three years' history does he become prominent, and then his prominence is that of a traitor. The very motives that lead him to the betrayal are not presented with the fullness adequate to the significance of the deed in which they are to eventuate. He remains the enigma of sacred history. Yet he remains offering suggestions as to his character sufficient to make his character a fitting subject of study.

Theories of fatalism, either theistic or atheistic, have always had a

fascination for inquiring minds. Philosophers as diverse as Calvin and Spinoza have been at least inclined to represent humanity as passengers upon a ship, of which the course, the rate of speed, the tension of each sail, and the dash of each wave against the bow were predetermined; a ship too, on the decks and in the cabin of which the movements of each passenger were ordained in advance. Such a theory of fatalism has been summoned to explain the character of Judas. In the Divine Comedy Mr. Longfellow calls this theory into his service, in words put into the mouth of Iscariot :

“Lost, lost, forever lost. I have betrayed
 The innocent blood. O God, if thou art love,
 Why didst thou leave me naked to the tempter?
 Why didst thou not commission thy swift lightning
 To strike me dead? or why did I not perish
 With those by Herod slain, the innocent children
 Who went with playthings in their little hands
 Into the darkness of the other world
 As if to bed? Or wherefore was I born,
 If thou in thy foreknowledge didst perceive
 All that I am, and all that I must be?
 I know I am not generous, am not gentle
 Like other men; but I have tried to be,
 And I have failed. I thought by following Him,
 I should grow like him; but the unclean spirit,
 That from my childhood up hath tortured me
 Hath been too cunning and too strong for me.
 Am I to blame for this? Am I to blame
 Because I cannot love and ne'er have known
 The love of woman, or the love of children?
 It is a curse, and a fatality,
 A mark that hath been set upon my forehead
 That none shall slay me, for it were a mercy
 That I were dead, or never had been born.
 Too late. Too late, I shall not see him more
 Among the living. That sweet, patient face
 Will never more rebuke me, nor those lips
 Repeat the words: One of you shall betray me.
 It stung me into madness. How I loved,
 Yet hated him. But in the other world,
 I will be there before him, and will wait
 Until he comes, and fall down on my knees,
 And kiss his feet, imploring pardon, pardon.
 I heard him say, All sins shall be forgiven
 Except the sin against the Holy Ghost.
 That shall not be forgiven in this world,
 Nor in the world to come. Is that my sin?
 Have I offended so there is no hope
 Here nor hereafter? That I soon shall know.
 On God, have mercy! Christ, have mercy on me!”

From a scene so pathetic, so moving to the heart, it is easy to turn to the contemplation of calm truth; for however true seems the doc-

trine of God's sovereignty, the freedom of man's will seems even more true. For of our freedom in choice we are immediately conscious, but of the divine power we are only mediatively conscious. It is the result of reasoning more or less involved. We know that we are not free in many respects. No one is free to brush away the stars. Each is ruled by unrelenting law, but each is free to will, each is free to choose, each is free to determine. Judas was free to prefer or not to enter upon a traitorous course, which might result in betrayal on the one side and suicide on the other. Man is free, absolutely free in his will; man is free nowhere else. It is because Judas preferred to betray the Christ that he is the Pariah of the world.

A view of the character of Judas has in recent years become prevalent which quite overturns our ordinary conceptions. It is a view first promulgated in Germany and later set forth by the imaginative genius of De Quincey. This theory represents Judas as not only a good man, as were the other disciples, but also as possessing a higher degree of wisdom and energy than they. Judas believed, in common with all, that Christ was to found a material kingdom. He believed also that Christ was endowed with higher and more than human power. The time was ripe for the restoration of David's throne. Delay was danger. The power was Christ's to sound the note that should summon all true followers of Jehovah to His standard. Yet he defers, declines, hesitates. "Indecision and doubt," says De Quincey, "crept over the faculties of the divine man as often as He was summoned away from His own natural Sabbath of heavenly contemplation to the gross necessities of action. It became important therefore, according to the views adopted by Judas, that his Master should be precipitated into action by a force from without and thrown into the center of some popular movement, such as, once beginning to revolve, could not afterward be suspended or checked." (Essay on Judas Iscariot.) This view therefore represents Judas as not only the peer of John in love, but also the superior of John and of all the disciples in wisdom of vision, and energy of action. He is the charioteer of the chariot that bears the King of kings to His triumph. He is the one whose wisdom and might oblige Christ to make the declaration from which, in his Hamlet-like meditation, He shrinks. In such a view Judas would stand, in our picture of early Christianity, between John the beloved disciple and Paul the great apostle, having the love and more than the energy of the first, and the energy of the second together with a more intimate degree of companionship with our Lord. This theory has only one fault: it lacks evidence. It may be said indeed that the evidence is opposed to the theory. All the statements of Scripture are in contradiction to it. If such were his motives, the compassionate Saviour would not have declared him one of whom it were well if he had never been born, nor spoken of him as a devil, nor would John have referred

to him as a thief, nor Peter called his reward the reward of iniquity. Judas still deserves his place at the foot of the twelve, together with the postscript, "who always betrayed him."

The opposite view, however, of the character of this man prevails. It is the view that Judas is the incarnation of all baseness, treachery, and vileness. This opinion has found its way into literature, and is the common view among men. Dante, in his circles of agony, represents Judas as having the greatest pain. (*Inferno*, Can. 34.) On the one side are pictured the spotless purity, the measureless compassion and deathless love of Jesus, on the other side the meanness and blackness of the treachery of Judas; and as the attributes of the character of the one are more than angelic, so the attributes and character of the other are deemed more than satanic. He enters the apostolic band, it is assumed, for the purpose of stealing; abandons the band only when his thefts become known, and in abandoning it sells his Master for eighteen dollars, the legal price of a slave. He is hardly worthy to be compared to the blackest criminals of criminal history, for his crimes add a shade of darkness to the most shameless. He might be compared to the fabled Oedipus, who killed his father and married his mother, yet Oedipus committed murder and incest in ignorance; Judas knew he was betraying the Lord of Light, the Prince of Peace. He may be compared to Macbeth, yet Macbeth needed the prompting of a will stronger than his own before he could drive the dagger into the heart of his king; Judas was the guide to the arresting band in the garden of Gethsemane. He might be compared to Iago, for Iago betrayed his friend; but the motives that moved the heart of the devil of Shakspeare's fancy were far stronger than those which stirred the heart of Judas. The opinion prevails that the evolution of crime will never unroll a heart more poisoned, a conscience more depraved, a determination more satanic than had Judas Iscariot.

For one, I do not so think. We attribute to Judas an understanding of the character and mission of Christ as full as that which we possess. Judas had no more adequate view of the character and mission of our Lord than had the other disciples, and so inadequate was that view that they all forsook Him and fled in the crisis of His life. And at His resurrection their own surprise was hardly less than that of the Jews. We must put ourselves in the place of Judas to know his infamy or appreciate his ignorance. Instead of lifting him into the highest niche of criminals we should look upon him as a commonplace, ordinary kind of villain, who becomes a follower of Christ for worldly reasons, not regarding Jesus as the Christ any more than do Matthew, or Thomas, or Bartholomew. He is a shrewd, careful man; he is probably the best of the twelve in matters of finance, yet his financial qualities are doubtless of the sordid sort. He is selfish. His association with Christ teaches him nothing. The proverb of the camel passing

through the needle's eye he knows, but Christ's application of it is for him as seed sown on stony ground. The warnings as to service divided between God and Mammon he hears, but they pass unheeded. Christ's first parable of the sower he hears, together with its awful truth concerning the cares of this world and the deceitfulness of riches, but the word is choked and is not fruitful. Three years of the gentle ministry to the feeble, of the wise teaching of the ignorant, are to him years wasted. As the spiritual aspects of the kingdom become more clear and luminously beautiful through Christ's teaching, Judas never comes to love the dear Jesus. He sees the crisis approaching, he hears the foaming hate of priests and scribes as one hears the roar of the sea long before he beholds the white-capped breakers; he knows that Christ is to lose in the impending conflict. He desires to be on the winning side. If Christ is to lose, he may through his wisdom make for himself a place in the new economy, which he has failed to gain with Christ. By delivering Christ into the hands of his enemies he may ingratiate himself with those who are to be the victors. He may also compensate himself for the money which has been kept out of the bag by the breaking of the alabaster box of ointment. Avarice and popularity tempt him. Law and religion also are on his side. Has he not transferred his allegiance to the great high priest of his people from the despised Galilean of Nazareth? Therefore he plans to deliver him.

But at last comes to the soul of Judas a messenger on whose coming he had not reckoned. It is the illumining power of sin. Sin before the moment of commission is often like that image used in the Inquisition, which at a step's distance seems glorious and joy-giving. Sin after commission is like the same image which, once touched, draws the victim into its crushing embrace, piercing eye and heart and limb. At last he knows, at last he sees, at last he hears: a voice from heaven, a lightning flash shows the divineness of that life which he has betrayed. Remorse, remorse! The ringing of the silver pieces upon the temple pavement is the devil's laugh to his confession, "I have betrayed innocent blood." Whither can he flee? The priests disown him, the disciples despise him. Shall he go to the hall of judgment, kneel before the Christ and cry, "Forgive"? No. He hurries out, anywhere, out into the darkness of the night. No hope. Lost! Lost! Lost! He cannot live, and death cannot be worse than life. It is not long, the suicide's work, but the tree refuses to support such a weight, and he falls into the waiting chasm—Judas the traitor.

III.—TOLSTOI. SECOND PAPER.

BY WILLIAM C. WILKINSON, D.D., TARRYTOWN, N. Y.

It is a pity that one cannot go endlessly on, as the author himself does, and make a paper of some proportionate length for the display of Tolstoi's quality. "War and Peace" is issued in no less than six volumes. A very long novel certainly, and one such that the mere novel-reader might supposably find it even tedious. There is no all-harmonizing unity of plot to it. It often moves without seeming to move on. It moves in many separate currents in as many separate channels. Your voyage is interrupted by frequent portages. You now and again suppose yourself making advances on the main stream, only to find at length that you had been sailing into a cove having no outlet, and that consequently you have made no distance on your true course. Characters with unpronounceable Russian names file innumerable into the story, and then file out again—to disappear, some of them without having contributed perceptibly to bring about anything essential to the action. The enormous breadth of the canvas which Tolstoi employs for his picture may be guessed from a census of the personages represented. "War and Peace" would supply, I suppose, at least five hundred distinct and discriminated characters—I actually set down and counted about two hundred within less than half of the book. Among them were three emperors, while kings, princes, generals, and various personages of high degree jostle each other on many and many a page. Incidents occur such that, naturally, if you are unaccustomed to Tolstoi, you expect them to have an important bearing on the progress of the narrative; but they turn out to be literally mere incidents—that is, they fall upon the story without entering into it. The result of all is that you feel played with, cheated, disappointed. You are interested again and again, but your interest is intermittent, not continuous. There is really nothing in the novel to draw you irresistibly on, curious to see how the plot will work itself out. There seems in fact to be no plot to work itself out. This absence of discoverable plot makes it impossible for you to read "War and Peace" satisfactorily by judicious skipping. It is not at all the final goal which is important with Tolstoi; it is the way to the goal. And it is not as a way to a goal, but simply as a way. Tolstoi's interest is, as yours also must come to be, in the journey, not in the arrival.

No wonder if you give up altogether the reading of such a novel. But call it not a novel, but a book; a book of human life—a book like human life in having its false starts, its waste wanderings, its chance contacts, its barren incidents, its absence of apparent plan—call it such and, thus reading it for what it is instead of for what it is not, you will perhaps come gradually to feel that in Tolstoi's "War and

Peace" you have found something really "epoch-making" in your intellectual experience.

Manifestly such a claim as I have made on behalf of Tolstoi is one incapable of being justified within the bounds of a paper like the present. The claim must necessarily be submitted to the judgment of individual readers who have become acquainted at large for themselves with this Russian writer's works.

I do not forget that a large proportion of those who read what I here set down will be Christian ministers. These readers of mine in particular will wish, and rightly, to have an expression from the critic on a point concerning Tolstoi, more truly vital than any that has thus far been considered. They will wish to know what I have to say as to the ethical quality of Tolstoi's writings. Under a sense of the most serious personal responsibility for my utterance, I will try to be frankly faithful to all the grave interests involved in the question thus raised.

Some years ago, in discussing the literary and the ethical quality of George Eliot's novels,* I laid stress on the distinction to be made in this regard between the motive of the author and the tendency of his works. I then found George Eliot's moral motive to be good, while her unmeant moral influence, on the contrary, was injurious. A similar discrimination might, if necessary, be made in the case of Tolstoi. For, whatever the moral influence of this writer may be, whether wholesome or baleful, it seems to me unquestionable that the motive of the man is sound and sweet. The discrimination indicated might, I say, be thus made in Tolstoi's case—if necessary. But for myself I do not think it necessary. Tolstoi's moral influence, as well as his moral purpose, I hold to be good and not evil.

This opinion of mine does not, of course, go to the extent of approving everything in the way of moral sentiment that Tolstoi expresses or implies. It certainly does not go to the extent of approving the taste and the judgment of some things in him. His standard of morality is not altogether my own. His standard of delicacy is different. This latter is continental, Russian perhaps, rather than Anglo-Saxon and American. But, with due allowances made for minor exceptions, I believe that the balance of moral impression likely to be made by Tolstoi is decisively on the right side. This, no matter what class of readers be considered. Still, I should counsel some discrimination in choosing from among Tolstoi's books for recommending to young readers. "Anna Karénina," for example—though in purpose on the author's part, and in probable eventual effect no less on any reader, a pure and noble book—is yet not exactly such a novel as I should think well to put an inexperienced young person upon reading. I sincerely believe indeed that whoever reads the book will be strength-

* "A Free Lance" (volume of essays).

ened by it, rather than weakened, for the maintenance of personal purity and virtue. But absolute, unsophisticated ignorance of sin in the world, *where this state of mind really exists and can be preserved*, is, as I maintain, the very best of all possible conditions for anybody and everybody. By no means cut this period short for anybody by a gratuitous, premature introduction to evil arranged even for the purpose of so the better guarding against future possible temptation. It is only in cases where temptation is likely to be encountered that the proverb holds, "Forewarned is forearmed." Except for such cases, I repeat, mere unsuspecting innocence is better, far better, than the dreadful risk through which virtue exercised and breathed must be bought. Still, notwithstanding that I do strongly think this, I am ready to say that not for any mind, old or young, male or female, is there moral contamination to be feared from Tolstoi's fiction—except such contamination, if such contamination there be, as consists solely in being confronted with vice—to recognize it and to abhor it. I set this down with confidence—in full present regard of the fact that Tolstoi's continental taste and sense of delicacy permitted him in the original text of "Anna Karénina" to descend in the description of sensual vice to details that American editing has thought wise to retrench in the English translation. The passages retrenched I have not myself read. They may be in shockingly bad taste, but they could hardly, as I take it, change from good to evil the pervasive moral character of the entire book. The whole drift and tenor of the novel in question cries out a lie upon the man who represents it as either in purpose or in effect a pander to impurity.

I am going here to present in condensation, and of course in severance by vivisection from its vital continuity in the context, Tolstoi's description in "War and Peace" of a certain opera, and of a series of incidents connected with that opera. It is perhaps a strange, perhaps even an unworthy, use to make of a passage so instinct as a whole with extraordinary power of conception and of representation; but I am going to present this passage in extract simply for the sake of afterward asking two questions for the thoughtful reader, in view of the passage, to answer. I must explain that the chapter from which I take my extracts achieves what beforehand one would have pronounced an impossible feat. It takes a charming young girl, represented as just then in the flush of sincere passionate longing for an absent lover, and this girl in the course of a single evening it perverts into the false and foolish captive of another man, and that man an empty-headed, hollow-hearted villain—so bringing about the sinister change that not only do you not feel the change, horrible as it is, to be improbable even, much less, violent, but, more incredible still, you do not lose your sentiment of respect, though you mingle it with pity and with lively blame, for the guilty young deluded victim of the sorcery. The victim is that

same Natacha whom the reader has already met in an extract from "War and Peace" in a preceding part of this essay :

"The overture being ended, the conductor rapped out three strokes. Every one settled into place, the curtain rose, and there was silence. Young and old, civilians and soldiers, and the women with bare arms and shoulders, covered with jewels—all alike turned their eyes on the stage, and Natacha followed their example.

"Side scenes representing trees framed the boarded stage; in the middle stood groups of girls in short petticoats and red bodices; one of them, who was remarkably stout and dressed in white, sat apart on a low stool leaning against a slope of green canvas; they were singing in chorus. When this was over the large girl in white came nearer to the prompter's box; a man in silk tights stretched over a huge pair of legs, a cap and feather on his head, and at his waist a dagger, went up to her and began singing a solo with much gesticulation. Then the lady in white had her turn; then both were silent, and presently, as the orchestra recommenced *da capo*, the man with the plume seized the damsel's hand as if he were about to count her fingers, and resignedly waited for the bar when they were to begin singing together. The audience clapped and stamped with delight, and the two singers representing, as it would seem, a pair of lovers, responded to the applause by bowing right and left by way of thanks.

"To Natacha, fresh from the country and predisposed to be particularly thoughtful that evening, this performance was bewildering and purposeless. She could not follow the thread of the story or appreciate the subtleties of the music; all she saw was coarsely-painted canvas, men and women in extraordinary garments moving, speaking and singing in a broad patch of blazing light. She knew what was aimed at, of course, but the absurdity and unnaturalness of the whole thing affected her with a feeling of shame and embarrassment for the actors even. She looked around for some trace of the same effect on the faces of her neighbors; but every one, with eyes fixed on the stage, was watching the action of the play with growing interest, and expressing such extravagant enthusiasm that it struck her as artificial and affected. 'I suppose it must be so!' she thought as she still looked down on the curled and oiled heads of the men below, at the low-dressed women in the boxes, and above all at her fair neighbor Helen [Pierre's unfaithful wife], who might almost have been supposed to have nothing on, and who sat placidly gazing at the scene, smiling with Olympian serenity, pleased with the full light that showed her off, and inhaling the steamy heat of the crowded house with evident enjoyment. Natacha gradually felt a sort of intoxication stealing over her to which she had long been a stranger; she forgot where she was, and the playing going on under her eyes; she looked without seeing, while the absurdest and most fantastic ideas danced through her brain. Should she, now, jump upon the stage and sing the air that the prima donna had just finished; or give a tap of her fan to the little old man in the front row; or lean over Helen and tickle her back?

"During one of the pauses which preceded each fresh number, the door of the stalls close by the Rostows' [Natacha's] box, opened softly to admit a late arrival whose steps could be heard in the passage. 'Here comes Kouraguine!' [the Anatole of the previous extract] whispered Schinchine.

"Countess Basoékhow [Helen] turned round and Natacha saw her smile to a grand-looking officer in aid-de-camp's uniform, who came toward their box with an air of ease and good breeding; she remembered having seen

him at the ball at St. Petersburg. There was a conquering manner in his gait that might have been ridiculous if he had not been so superbly handsome, and if his regular features had not worn such a prepossessing expression of thorough cordial good humor.

"Though the curtain was up he walked quite leisurely along the carpeted way, his sword jingling slightly as it tapped his spurs, and his perfumed head held high but gracefully. He glanced at Natacha as he went up to his sister, and laying his hand on the shelf of the box, nodded to her [Helen], leaned forward, and asked her a question, with an evident reference to her pretty neighbor:

"'Charming!' he said, clearly alluding to Natacha; and she [Natacha] felt it, though she did not hear it. Then he went on to his place in the front row, and as he sat down he gave a friendly nudge of the elbow to Dolohow, whom the others treated with envious deference.

"'How much alike the brother and sister [Anatole and Helen] are,' said the old count [Rostov]. 'And both how handsome!'

"Schinchine began to tell him in a low voice of some recent intrigue of Kouraguine's; and Natacha did not lose a word of it—just because he had thought her charming.

"The first act was over, and the public began to go out and come in again incessantly. . . .

"The scene of the second act was a cemetery full of graves and monuments, and in the middle of the background there was a hole to represent the moon. Night fell—by means of shades over the footlights—horns and double-basses were muffled, and a crowd of supernumeraries in trailing black cloaks came forward from the side scenes. They proceeded to wave their arms like madmen, and they were brandishing an object which in the dim light looked like a dagger, when some others rushed on, dragging with them the lady of the white robe—only now she was in blue. Happily for her they began to sing in chorus before they had gone far. They had no sooner done than three smart blows on the drum were heard behind the scenes; the men in black fell on their knees and intoned a hymn, accompanied by the vociferous plaudits of the spectators, who even interrupted their pious exercises more than once.

"Every time Natacha looked down at the stalls she could not help seeing Anatole, who sat with his arm over the back of Dolohow's seat, and his eyes fixed on her; and without attaching any importance to the fact she felt a thrill of pleasure at the idea that she could so bewitch him.

"Countess Helen took advantage of the next interval to move; she turned her handsome shoulders on the count [Natacha's father] and beckoned him with her finger; then she began a confidential talk, totally ignoring the visitors to her box who had come to pay their respects to her.

"'Pray introduce me to your charming girls,' she said. 'All Moscow is talking of them, and I have not yet made their acquaintance.'

"Natacha rose and courtesied to the superb countess; she was so much touched by the compliment that she could not help coloring.

"'I mean to become quite a Moscovite,' Helen went on. 'What a shame to keep two such pearls hidden in the depths of the country!' The countess [Helen] might well be called a fascinating woman; she had the gift of being always able to say the very contrary of what she thought, and above all the whole art of flattering with a perfectly natural grace. . . . To promote their further acquaintance she invited her to come into her box.

"The third act took place in a brilliantly-lighted palace, decorated with full-

length portraits of bearded knights. In the middle were two personages representing apparently a king and a queen. The king, after some gesticulation, timidly began a grand *scena*, which he got through, it must be said, with small credit to himself, after which he took his seat on a purple throne. The young lady who had first appeared in white and then in blue now seemed to have little more on than her shift; her hair hung loose, and she gave utterance to her despair in a song addressed to the queen; but the king having raised a prohibitive hand, a crowd of men and women with bare legs appeared from various corners and began to dance. The fiddles played a light quick tune; one of the dancers, who had large feet and lean arms, came forward from among her companions, and after retiring for a moment to arrange her bodice, took her stand in the middle and began to jump, clapping her feet together. The spectators applauded with all their might. A man, also barelegged, struck an attitude in the right-hand corner, bells and trumpets played faster than ever, and he, in his turn, sprang forward, leaping and kicking in the air; this was Duport, who was making 60,000 francs a year by cutting caper. The enthusiasm of the house, boxes, stalls and 'gods,' knew no bounds; there was a perfect storm of clapping, shouting, and stamping, and the dancer paused to bow and smile. Then the ballet went on till the king made some observation in recitative and all the chorus replied; but suddenly a tempest came on to an accompaniment of minor scales and chords in the orchestra, the stage crowd dispersed on all sides, carrying off the damsel in the shift, and the curtain fell. Then the spectators shouted louder than before, calling Duport with indescribable vehemence. And by this time Natacha had not only ceased to think it strange, she was actually smiling at all she saw.

"Is not Duport quite admirable?" Helen asked her.

"Oh yes!" replied Natacha.

"During the next interval the countess's door was again opened, and the cold draught was followed by Anatole, who bowed his way in, careful not to disturb anything.

"Allow me to introduce my brother," said Helen, turning her eyes with vague significance from Natacha to Anatole. Natacha looked round at the handsome young man, whom she thought no less splendid near than he had seemed at a distance, and she smiled at him over her shoulder. He sat down behind her, and assured her that he had longed to have the pleasure of her acquaintance ever since he had seen her at the Naryschkine's ball. Kouraguine could talk very differently to men and to women; with the latter he was always natural and unpretentious; and Natacha was agreeably surprised by his simplicity and frank kindness of manner, so that in spite of all she had heard against him, she did not feel at all uneasy with him.

"Anatole asked her what she thought of the opera, and told her of the fall that Séménova had had at the last performance. 'Do you know, Countess,' he said suddenly in the tone of an old acquaintance, 'that a fancy-dress procession is being arranged; you really must join in it. It will be very good fun. We are all to meet at the Karaguines'. Do come, too—you will, will you not?' And his eyes smiled back at Natacha's smiling eyes and then glanced, still with a smile, at her shoulders and arms. She felt their gaze even when she was looking elsewhere, with a mixed emotion of gratified vanity and natural shyness. However, she turned her head quickly, trying to divert this impertinent curiosity to her face again, and then she could not help asking herself with some anxiety what had become of that instinctive coyness which had always stood as a barrier between her and

other men, and which he apparently ignored. How had this stranger, in so short a time, put himself on such a footing with her? How was it that after these few minutes' conversation on indifferent matters she was conscious of discomfort at seeing him so close to her, and of a fear lest he should secretly seize her hand, or even bend forward and kiss her shoulder? Never before had any man given her this sense of audacious intimacy. She looked up with questioning eyes at her father and Helen, as though they could explain it; but Helen was thinking only of her squire then in attendance; and her father's genial smile and accustomed good humor seemed to say: 'You are enjoying yourself? So much the better; I am very glad of it.'

"After a short pause, which Anatole took advantage of to fix his fine eyes on her face, Natacha, not knowing how to shake off this incubus, asked him whether he liked Moscow; but no sooner had she spoken than she colored, blaming herself for having reopened the conversation.

" 'I did not like it much when I first arrived,' he said with a smile. 'What makes a place pleasant is the presence of pretty women—don't you think so?—And there were none here then.—Come to the procession, Countess; you will be the queen of beauty there—and, to pledge yourself irrevocably, give me that flower.'

"Natacha, though she did not take in all the significance of this speech, felt its outrageous audacity. Not knowing what reply to make, she turned away, pretending not to have heard it. But the feeling that he was there—close to her, behind her—oppressed and worried her. 'What is he doing?' she wondered. 'Is he ashamed? or vexed with me? Is it my place to try to mend matters . . . but I have done nothing . . .' Finally she could not help looking round, and was conquered at once by his winning smile, his perfect self-confidence and cordial warmth of manner. His irresistible attractiveness filled her with alarm by showing her, more clearly than ever, the absence of any barrier between herself and him.

"The curtain rose again; Anatole went back to his stall with a complacent smile, and Natacha returned to her father's box, taking with her the impression of having had a glimpse into another world. Her lover, her visit that morning, her country life—all was obliterated from her memory.

"In the fourth act a tall devil sang and played antics till he vanished through a trap. This was all she saw. She was agitated and upset; and it must be confessed that Kouraguine, on whom she involuntarily kept an eye, was the cause of her discomfiture. As they were going out he reappeared, called up their carriage, and helped them in, taking advantage of the opportunity to press Natacha's arm just above the elbow. Startled and blushing, she looked round, and met a glance of tender passion from eyes that glowed and smiled at her.

"When they reached home they found tea waiting for them, and not till then did Natacha shake off her bewilderment and begin to understand what had happened. The memory of Prince André [her absent lover] came upon her like a thunderbolt, her face tingled with shame, and she hastily fled to her own room: 'Good God! How could I let him do such a thing! I am ruined, lost . . .' she thought in her horror. Covering her burning cheeks with her hands, she sat thinking for a long time, but without succeeding in bringing order into the chaos of her impressions. Just now, in that great lighted theater, where Duport in his short spangled jacket was jumping on the watered boards, while old men and young men, and even the placid Helen, with her preposterously low bodice and her imperious smile, shouted bravo till they were hoarse—just now, under the influence of

that intoxicating atmosphere, all had seemed obvious and natural; but here and now, alone with her conscience, everything was dark and confused."

I have made an extract in proportion almost unprecedentedly long. It seemed necessary. To any wise reader of these pages, such an extract will be more enlightening than any amount of the justest and the most penetrative criticism could be, in the lack of opportunity to see, in a specimen of some length, the original text of the author. I did what I could through retrenchment to shorten the passage quoted; but it proved unreducebly long, after all. I have read it over and over and over again, in the prolonged act of choosing and deciding; and at every successive reading, it has gained upon me in impression of intellectual and moral power. I wish I could be sure of persuading my readers to do the same in the way of repeated perusal; I should then be sure of their experiencing the same result.

Against strong temptation, I refrained from interrupting the passage with remarks of my own to point out what seemed to me touches of peculiar power, profounder glimpses of insight, frequent throughout its course. I did not forget the purpose with which I had proposed the extract, namely, that of asking certain questions concerning it.

The questions, then, that I wish to ask of the thoughtful reader of the foregoing passage from Tolstoi are these:

1. What was the moral attitude, the moral state of mind, the moral purpose, of the author? Was it one of sympathy with sin? Was it one of indifference to sin? Was it not rather one of vehement elemental antipathy to sin?

2. What is the natural effect of the passage quoted on the mind, the heart, the conscience, the character, of the reader? Is it to make dalliance with temptation seem a light thing, or even possibly a delightful? Is it not rather to make such dalliance seem, as it is, a dreadful thing, and a deadly? Would a pure young girl reading it have her imagination titillated with suggestion of evil desire? Would she not rather experience an irresistible recoil from possible like weakness and fault in herself? Would she not afterward be safer, rather than less safe, against the possible approaches of villainy triangulating against herself? Would she not know better both the masculine devil, *whom she is never certain of not meeting*, and the insecurity of her own heart?

For my own part, I should not know where to go in quest of a more searching, more penetrating, more effective exposure of the vanity, the falseness, the essential vulgarity and unwholesomeness of the Spectacle, or of an unmasking more complete of the arts of the high-bred pandress and of the sensualist son of Belial. Never was deadlier satire, never satire exercised more severely, more entirely, in the service of virtue. "War and Peace" was written by Tolstoi, many years ago, before therefore he had fully awaked to the consciousness of his mission

as a teacher, but he was already then a knight sworn by nature among the lovers and defenders of purity. The very excesses of his own youth had revolted him to virtue.

A newspaper critic, one with whose spirit and with whose judgment I have generally been delighted to find myself in accord, grows mistakenly indignant against Tolstoi, and asks, with an air of demonstration: "Who can quote him? What American magazine would dare publish a literal, out-and-out translation of . . . 'War and Peace?'" My readers may safely judge the matter for themselves, for in my own quotations they have already seen quite the worst, or, better to express it, the superficially most objectionable that "War and Peace" contains—that is, "War and Peace" as it appears in the current very unsatisfactory English translation. I have diligently sought information from men in this country the most likely to know the truth on this point, and I have been unable to learn that the original text has been seriously tampered with, or indeed, in the way of moral expurgation, tampered with at all in the process of transfer from Russian to English. That thing most nearly doubtful in "War and Peace" which my readers have just seen, they, in virtue of its segregation from the context, saw at some disadvantage as against Tolstoi—an unavoidable involuntary unfairness on my own part, which I very imperfectly redress by adding now that Tolstoi provides a noble redemption in the eyes of all for Natacha, in a long expiatory self-devotion, beautifully observed by her toward her true lover while he slowly and pathetically though patiently dies of a dreadful wound received on the field of battle.

I have never found anywhere in Tolstoi's writings the least sign that impurity of heart or of life was indifferent to him—nay, was other than unchangeably abhorrent. And yet I can, from my own experience, understand how easily the mistake of judging him differently may, even by a candid and intelligent mind, be made. I had several of his books, "Anna Karénina" among them, nearly a year in my house before I overcame, sufficiently to read one of them, the moral revolt inspired by a first dip into "Anna Karénina." I finally forced myself to read that novel, doubting much of my way through its pages. From that I went on to another and another of Tolstoi's works, to arrive at length at the conclusions respecting them which I have here advanced. I trust I have guarded sufficiently the general approbation expressed. Let me repeat that I should not select "Anna Karénina" for recommendation to the reading of the young. But so, for different reasons indeed, I should not select Thackeray's novels for that purpose. Tolstoi might shock more the taste of such readers than would Thackeray, but he would not be at all more likely to weaken in them the love or the instinct of purity. "Anna Karénina" is eminently a book for older readers, for readers of more experience. To no reader, however, is it, in my opinion, a morally dangerous book.

Of Tolstoi as a religionist I do not speak, except simply to say that he is in this character at once a most stimulating companion and a most untrustworthy guide. What he lacks is a profound personal experience of Jesus—of Jesus not as a wise, even the wisest, moral philosopher and teacher—as such he sincerely confesses Him—but as absolutely authoritative Lord and Master, as the Son of God, as the Saviour of the world.

Of Tolstoi as social and political theorist, much the same praise, much the same caution, must be spoken. Read him—with open but with judging mind and conscience and heart. You will be quickened to your inmost core—quickened, illuminated, purified, helped. You will be inspired to admire and to love the man, perhaps to pray for him that the kindly light may yet lead him on to the full knowledge of that Truth whom now, perhaps with unconscious self-will, he follows without obeying, and therefore without knowing aright.

I have written this very inadequate appreciation of a great author, too little known and too much misunderstood, in the undoubting conviction that I should be rendering a true service in proportion as I succeeded in causing Tolstoi to be more widely, and at the same time more wisely, read. I hope this my conviction will prove to have been as sound as it was strongly and conscientiously held.

IV.—THE DUTCH PULPIT.

BY THE REV. HENRY E. DOSKER, A.M., HOLLAND, MICH.

THERE are two countries where the influence of religion is paramount. It immediately attracts the attention of the continental traveler. He no sooner sets foot on their soil than he feels the ascendancy of an undefinable something. The national life, however perverted it may be, bears the impress of religious thought, and the domains of the State and the Church do not appear to be separated by a "gulf impassable," as elsewhere. They perceptibly touch on each other, and their branches and rootlets are inseparably intertwined. These two countries are Scotland and the Netherlands.

Especially in the latter the reaction of ecclesiastical affairs and theological discussions on the social and political life of the nation has been intense since the days of the Reformation. Such being a fact, it goes beyond contradiction that the social standing of the ministry must be very high, and its power and influence considerable. But this very condition of affairs exposes the ministerial profession to great dangers and temptations.

On the one side a decided hierarchical tendency has been gradually developed in a church which was out-and-out Presbyterian in its church government; and on the other, small vices are quite prevalent, especially the extensive use of intoxicating beverages. In the sphere of morals, it must be confessed, the Dutch pulpit stands considerably

below the American. There is, however, a steady improvement, an upward trend, in this respect, and the ethical ideal of the ministry is now far higher than a few years ago.

It has often been said by competent critics that the Dutch preachers are among the best, ranking with and not rarely even above the Scotch in this respect. Whether this be true or not depends of course altogether on the *ideal of the sermon*. What ought it to be?

If we believe in the Scriptures as the all-sufficient revelation of God's will to men, and if our salvation depends on a true estimate of God and ourselves, in accordance with these Scriptures, the ideal of every true sermon ought to be:

1. A clear and true exposition of the Word of God, with 2. A direct aim at the conviction and conversion of sinners; and 3. The edification of believers. If it be granted that these conditions are vital in every true sermon, the Dutch pulpit certainly stands very high.

But I must not be misunderstood. It is utterly impossible to treat of the Dutch pulpit without pointing out in a few sentences the great tendencies and parties which separate the church yonder into so many rival factions, and which preclude the possibility of qualifying the Dutch pulpit as a whole.

In some respects, however, nearly all the preachers of the Netherlands agree. The *style* of all sermons there, barring a few exceptions which rather prove the rule, is *logical* and *rhetorical*. The thought moves on uninterruptedly, and but few illustrations are used.

The delivery is *oratorical*. The Dutch language, full of rotundity and abounding in vowel sounds, aptly lends itself to this style of oratory. Many critics have noted the similarity, in this respect, between the Italian and the Dutch pulpits. And undoubtedly the shape of the old cathedrals, vast and unsocial as they are, necessitates a style of delivery entirely *sui generis*.

If the preacher desire to make himself understood, he must send his voice far away, slowly and deliberately enunciating his words and rolling his sentences toward his audience, which fills the vast space before and around him. Speaking in the open air is in many respects child's play compared to preaching in the old cathedrals of Holland, whose gothic arches and ceilings re-echo every sound with alarming distinctness. They were admirably adapted to Catholic worship, but only very poorly to the plainer and peculiar service of the Protestant church. To speak rapidly in these vast auditoriums is to mix all sounds in a perfectly unintelligible jumble, and thus the peculiar style of delivery of the Dutch pulpit was naturally developed.

But as cozier churches are slowly erected, the Hollanders begin to rebel against this old style of preaching, and one of their finest poets—De Genestet—has lamented in one of his diatribes:

“Spare us this dreadful preach-tone, Lord;
Give us the true and natural word.”

And yet the majority of Hollanders to-day will not only criticise the contents of the sermon, but also its delivery, and will describe a man lacking in the acquirement of this peculiar way of address as having "no talent."

Thus far all Dutch preachers very well agree; but no sooner do we begin to touch the body of their sermons, than the bone of contention is reached. Almost innumerable paths diverge from this point. The Modern preachers, bringing to their people the gospel of a purely rationalistic humanism, lack every one of the above qualifications of a true sermon, and hence fall beyond the pale of this discussion.

The Ethical-Irenical party, closely allied to the German "Vermittlungs" theology, and one and all spiritual children of Schleiermacher, are to be divided into two wings. The left wing is tending more and more to the Moderns. They accept, without qualification or demurrer, the successive results of higher criticism, and losing their moorings are perceptibly drifting toward the shoals of Rationalism, not a few of them to-day following in the wake of Ritschl.

The right wing, far more conservative, have a higher aim in their preaching. They are more affiliated with the Orthodox party. They still view with distrust the aggressiveness of modern criticism, and are unwilling to be guided by its dictums. They still endeavor to preserve the fundamental doctrines of faith; they are far more objective than their brethren, in the estimate of truth, and not rarely a healthy mysticism prevails among them, with all its peculiar charms. Not a few of these preachers are exceedingly popular and have a marked influence on their surroundings.

But the third faction, viz. the orthodox, fully complying with the three great requisites of true preaching given above, have the strongest hold on the people. If it be true that the preaching of the old Puritan doctrines has given to New England its strength, and that on these doctrines is founded the history of the "States," I would say that the preaching of these same doctrines and the sturdy beliefs of Calvinism has largely molded the character and history of the small strip of water-soaked country immortalized by the pen of Motley.

And, strange as it may appear, the influence of this kind of preaching, the enunciation of these same strong truths, considered antiquated by so many in our day, has not perceptibly diminished. The conservative Hollanders have a taste for it, find it a strong and nourishing spiritual food, and desire to hand it over to their posterity as a sacred heirloom. The churches are everywhere crowded when an orthodox preacher is in the pulpit, and almost deserted when Moderns or their spiritual brethren officiate. All subjective preaching, pleasing as it may be for the moment, has its weak point in that it centers in man.

The orthodox preacher comes with a divine message. It is not he who speaks, but the Holy Spirit who speaks through him. "He is an

ambassador for Christ, as if God were beseeching by him." His preaching is, like that of Tholuck, in the highest sense popular, "because it meets the needs of earnest, inquiring souls, by leading them to the Saviour."

The preaching of these men is largely doctrinal; they evidently have a system of theology. There is a great outcry in our day against Systematic Theology. People are often heard to say, "That man is an evangelical preacher," as if such preaching were antithetical with doctrinal preaching. Again, there is a demand for Biblical Theology as opposed to Systematic or Dogmatic Theology. Now all true evangelical preaching must be doctrinal, because it rests on the Scriptures, and all true Biblical Theology must be Systematic for the same reason; and all Systematic Theology which is not Biblical is no theology at all. All theological science, as we have it today, is simply the gradual and systematized development of the consciousness of the church, throughout the ages, regarding the great doctrines of the Sacred Scriptures. And the Orthodox Dutch preacher is usually a theologian. He is a student of *the Book* as well as of his system. His sermons bear the impress of thoroughness, of the concentration of all his intellectual and emotional powers on his text.

His sermon therefore is generally not merely a series of "remarks on the text," but it grasps its fundamental idea and develops it, in a well-defined way, endeavoring to impress that one great thought on the minds and hearts of the audience. Moreover, by the law of the church the Dutch preacher is compelled to preach, in course, on the Heidelberg Catechism, thus covering in a set time the entire system of theology. At first blush this kind of preaching must appear exceedingly dry and uninteresting, but the volume of sermons by Prof. J. J. Van Oosterzee, on the 52 Lord's days of said Catechism, amply shows what such preaching may be developed into by the hand of a master.

One of the striking peculiarities of the Orthodox Dutch pulpit is its great directness in preaching. You are made to feel at once that there is no display of spiritual pyrotechnics, but that a weapon is leveled at your heart and head, with an intense and direct purpose on the part of the speaker.

He does not lose himself in generalities. He follows the sinner; he lays hold on him and shows him to himself as he truly is, by the light of the Scriptures. The aim of his preaching is not to please, but to impress, to convict of sin, to convert; not to make you pass an hour in spiritual enjoyment, but to give you food for prayer and meditation; not to serve as a becoming accessory to the Sabbath rest, but to give tone to the life of the week. In this respect, of course, it runs on parallel lines with all true preaching everywhere.

Homiletically the Dutch sermon is more like the theoretical ones of

our seminaries; less like many of our actual American pulpit efforts. A thing but rarely practiced here is quite common over there, viz. the use of the so-called "exordium remotum," leading to the announcement of the text before the long prayer, which is followed by its reannouncement and the direct introduction to the theme, the divisions usually being announced by the preacher.

The old box pulpit, elevated far above the audience, cramped as it is, and the quite general use of the "toga," prevent the Dutch preacher from reaching a full development of all the powers of eloquence. He can never preach "with his whole body."

In this respect the Dutch preacher must of necessity fall below our standard. There is, however, a dawn of better things to come in the gradual adoption, here and there, of the platform instead of the pulpit. The Dutch sermon is still the great central feature of the worship of the Sabbath. The main danger which threatens us in America is the gradual but persistent encroachment of the accessories of the sermon on the sermon itself. The time allotted to it is gradually shortened, until it has in many pulpits become a caricature of what a true sermon should be—a sort of lightning express hurrying along, to our own great spiritual detriment.

It may be true, however, that the balance yonder is slightly dipping the other way, for the praise-worship in the churches of Holland is exceedingly primitive and unattractive; the prayers are not rarely stilted or formal, and people in great numbers rush out of the old churches as soon as the sermon is finished, many never waiting for the final prayer and benediction.

There is less fickleness in the Dutch churches than with us; less of this dangerous restiveness of church members which is so common among us; less of the constant hankering after a change of pastor; less of the inexplicable desire, almost general in this country, for young and inexperienced pastors in preference to men of middle age. The demands on the preacher are neither as variegated nor as many as with us. He is considered, in Holland, as wedded to his study, his pulpit, his lecture-room, and his sick. His labors are deemed to be strictly spiritual, and many of the cares and burdens of our American ministry are absolutely unknown to him, and are laid on other shoulders. In the death of Prof. J. J. Van Oosterzee the Dutch pulpit sustained a great loss. He was undoubtedly the foremost pulpit orator of the Netherlands of his day—a man well known beyond his own country by his many and valuable writings. His sermons bear the stamp of a wonderful individuality and ingenuity. His themes and divisions, sometimes almost artificial, are yet without a parallel for conciseness and grace. His volume of sermons on the Epistles of Christ to the Seven Churches of Asia has always impressed me as a model of sermonizing perfection. Among other Irenical preachers of note I might mention the late Dr. Chantepie

de la Saussaye, well known by his exposition of the Epistle to the Hebrews, one of the finest commentaries on this difficult part of the New Testament.

Hasebroek and Ten Kate, aged men to-day, both poets and generally known by their writings, have been marked men in their time. Prof. Gunning and his son, of Amsterdam, have both acquired eminence as preachers and men of letters. Dr. Koetsveld, the Dutch court-preacher, is eminent both in the pulpit and in the world of letters. He is the author of a wonderfully suggestive and realistic series of religious novels.

I might name many more men of this genre who have graced and do grace the Dutch pulpit. Let me name, in conclusion, a few of the most eminent orthodox preachers of the Netherlands. Foremost among them, leading them all by a great distance, stands Prof. Abraham Kuyper, D.D., of Amsterdam, *the* leader in the present great reformatory movement in the established church of the Netherlands. His pen is as light as his tongue. Great and irresistible as he is as a pulpit orator, he is almost greater as a party leader and author. On him nature seems to have showered a reckless profusion of gifts and talents, so as to make one wonder in which capacity he is most of a marked man. Besides his labors as professor of theology in the Free University of Amsterdam, he edits one daily religio-political and one weekly, strictly religious, newspaper, the *Standard*, and the *Herald*.

And, *mirabile dictu*, notwithstanding this dreadful press of labor, he finds time to write volume after volume on a variety of subjects, mostly theological, polemical, or political, all marking a master mind. His "Our Programme" is the very magna charta of the anti-revolutionary party in Holland, of which he is the father and leader. Another book of his, "The Reformation," is equally important with reference to the present agitation in the Dutch church, of which he is also the recognized leader. Several theological works of great importance have given him besides an enviable reputation on the continent. The greatness of this leader eclipses many men who might be of signal importance but for his existence among them.

In the Free Church of the Netherlands I mention Dr. Herman Bavinck, professor of theology at the Seminary of Kampen. He is but thirty-four years of age, and still is recognized, not only as the great leader of his church, but also as the most hopeful of the positively orthodox young theologians of Holland. As a preacher he excels, and his appearance in any pulpit is sure to collect a very large audience. He is respected for his great scholarship, not only by his own church but by men of all parties. With him I would name Rev. J. Van Andel of Leeuwarden, a splendid orator and an author of growing fame, whose "Manual of Sacred History" has recently received the most favorable criticisms in the Netherlands. He is one of the few

Dutch preachers who absolutely refuse to be boxed up in the traditional narrow pulpit. Wherever he preaches a platform must be erected for him.

Finally, I would name Rev. W. H. Gispen of Amsterdam, an autodidact, a man of wonderful magnetism, the most popular preacher of the Free Church of the Netherlands, known almost as generally by his attractive writings as by his winning eloquence.

It is a pity that the glimpses of the Dutch pulpit, so eminently worthy of closer scrutiny, given us in this country by the translations of some of the writings of Profs. Van Oosterzee and Doedes, have been so few and far between. It is a field well worthy, and certain to repay, the earnest and continuous study of every true lover of theological science in all her varied ramifications.

V.—"ROBERT ELSMERE" ONCE MORE.

BY REV. ALBERT J. LYMAN, BROOKLYN, N. Y.

THE book "Robert Elsmere," written by a niece of the late Matthew Arnold, is a flag edged with mourning on Matthew Arnold's grave. In order to understand it we must understand something of the grave beneath it.

That grave itself, albeit singularly noble and even classic in its suggestiveness, is yet perhaps one of the saddest graves in England of this decade; for Matthew Arnold, possibly more than any other Englishman, represented the wistful, reluctant pessimism of our time. This was his deeper tone. We must analyze briefly this peculiar pessimism, for although not logical with its own premises, it is also the undertone of this book "Robert Elsmere." It is the secret both of its fascination and of its weakness, the key both to the authoress and to her work, explaining the intensity and the extravagance, the lack of argument under the show of argument, the mournful sincerity of unreason, the strange blending of spiritual ardor and intellectual injustice which characterize this remarkable production.

The skeptical pessimism then of Matthew Arnold, which has descended upon his niece, is in the first place a pessimism of the North, the "dark and true and tender" North. The three adjectives are Tennyson's, as everybody knows, but it is since Tennyson's prime and "Locksley Hall," thirty years ago, that this modern pessimism has appeared. I have called it *wistful*. It is wistful because it is half Christian. It is the pessimism of modern Christian culture cutting itself adrift from Christian faith. We say *Christian* culture, for there is no culture to be had to-day, certainly among the English-speaking peoples, with Christ wholly left out of it. For, even when you throw away the rose, something of the rose perfume yet clings to your hand.

Matthew Arnold in his rejection of Christianity did not even throw away the rose, so much did he love it, but he delicately snipped its stem with those polished Hellenic scissors of his. He cut the rose loose from its ancestral root of faith and then tried to keep the rose alive, with a most exquisitely graceful care, but it died of course, and on Matthew Arnold's grave rests the strange sadness of this uprooted but still curiously cherished dead rose of the old faith. "Now He is dead," says Arnold of Jesus.

"Now He is dead. Far hence He lies
In the lorn Syrian town;
And on His grave with shining eyes
The Syrian stars look down."

The insistent pathos of the stanza betrays the dislocation between sentiment and belief which lies back of it in the mind of the writer. Arnold sings an elegy over the dead Christ, but he loves even the old vision which he discards, and mourns for his disbelief, even while he disbelieves. This dislocation in the soul, or at best this painful tension between the ancient hereditary love, unwilling to lose its ideal, and the new group of positive intellectual doubts and verdicts, is what characterizes the finer portion of the religious doubt of our time, and the pain and pressure of it will be deepest in woman and in woman's best work, for woman has the deeper heart. And the note of this skeptical pessimism is that head and heart are not in accord. The severance appears among the serious and Protestant populations where the rover's intellect and the cottager's affection meet in the same man or woman. It longs to believe, but thinks it cannot. This wistful mood is not French; it is not German; Gallic thought is too gay, Teutonic thought too profoundly dry,—I had almost said too clumsy, too nearly blind of one eye, to be wistful. You cannot think of a one-eyed man as being wistful, and German thought, notwithstanding its scholarly pre-eminence, is certainly, to use Lowell's word, a little "splay"—a very little one-sided and one-eyed.

Nothing is wistful that has not a soul somehow at odds with the brain above it. The same man is a believer down in the cabin, but a skeptic up on deck. And indeed this half-hearted, pensive doubt of our time has in it the pathos of the sea. It belongs to intellectual seafarers. It discloses the sailor's long, baffled look across the waves, like that of a man drifting away from his heart's dear home, doubting, as Arnold doubted, because his exquisite literary genius was dragging its anchors in the storm of the age, yet sad in doubting because after all, down below deck is the hereditary strain of the Northman's and the Christian's spiritual longing.

We have seen thus arising in literature within twenty or thirty years a peculiar and intense intellectual attitude. It is a mood and attitude of gentle, noble, cultured half despair, "forlornly brave," to quote Mrs. Browning's phrase. It is hardly more than one generation old. Wordsworth did not betray it, nor Coleridge, nor even Carlyle, anticipative and prophetic in many things as he was. The earliest literary signal of its approach was perhaps in Etienne (Pivert) de Senancour, author of "Obermann," who died in 1846 desiring that the words might be placed on his grave, "Eternite! deviens mon asile"! Traces of a similar feeling are also seen, though with a different dogmatic accompaniment, in Frederick Robertson, who died in '57; in Mrs. Browning, and in a line here and there of "In Memoriam." It appears still more plainly in the published "Lay Sermons" by the late Prof. T. A. Green of Oxford, the original of Gray in the story. It reached full expression in the finished poetry of Arnold himself.

This pensive mood is now perhaps a little on the wane, and a more robust mood with less of compromise is succeeding. But this is the mood and sentiment which fell from Arnold upon his niece, at her most susceptible age, as we shall see. It reappears in this volume "Robert Elsmere." It is the secret of the pathos of Elsmere's career. Mrs. Ward, however, has given to it an imaginative and not a realistic form of embodiment—that is, she has described an intellectual environment which might have existed fifteen or twenty years ago, as though it existed to-day. This is the great defect of the book, considered as a piece of contemporary realism. Underneath this defect of form, however, which we shall try to illustrate later on, the spirit

of the book is typical of the time. Its skepticism is exactly Matthew Arnold's skepticism—a sad surrender to a supposed intellectual necessity, and yet a surrender made reluctantly and against the grain. The heart rebels. There is an ache, as of dismemberment, in the mind. Mrs. Ward is driven as by some secret anguish to attempt a compromise which shall save the Christian sentiment which the heart clings to, and yet admit intellectual denial. It is as though Voltaire and Strauss and a group of the Seraphim were housed under the same roof, and they do not get on well together. It is, to state it mildly, a condition of ethical maladjustment.

Let us remark in the first place, in a general way, that it is odd to notice the unanimity of conventional critical judgment upon the work. People all admire the style, the art, the dramatic power, the moral dignity of the story. Everybody is a little scared about its theology and is fumbling around for an orthodox club. Everybody secretly blames Catherine, thinks Wendover horribly well done, has a quiet, hidden fondness for the wayward Rose, stands mourner at poor Elsmere's reasonless fate, and is on the whole convinced that here is no milk for theological babes, but a dangerous *tour-de-force*, which depicts in altogether too fascinating outlines the skeptical struggle of the age. In a word, the book is supposed to be *realism*, and statesmen and clergymen rush to the rescue. The ex-Premier of Britain marches into print to attack this "propagandist romance," as he calls it. Clergymen unlimber the rhetorical cannon, thump the pulpit cushions, and raise the astonished dust. Deacons read the "first novel they have opened in ten years," and grave clerical bodies forget their good sense and good manners and command some unhappy brother to dissect this volume, and then to "go" for Elsmere with bell, book, and candle, and generally to denounce "the Devil and all his works" as presented in this bewitching humanitarian substitute for the pure gospel. In all which fuss and stir among the faithful, the real sad truth about the book is, as it seems, lost sight of, and its real weight enormously over-reckoned.

"Robert Elsmere" is *not* realism. It is fiction. It is magnificent dramatic art. It *looks at* a real situation, but splendidly misconceives it, and people are so excited about the target that they do not notice the miss of the shot. The truth is that our age is gazing with a startled anxiety upon the *target* which this book is shot at, and the interest which the book has excited is mainly the reflection of the absorbing interest which people feel in the subject treated. "Miss Bretherton" made no wide sensation, although a fine piece of art, but showing much less of the undertone of Mrs. Ward's mind. Now the interest is different. It is a *religious* interest, and here also associated with a double-barreled love story, and it is very stimulating thus to go to church and the theatre at the same time. This confluence of religious anxiety and dramatic passion is a novel thing in a book, and excites people so much that their critical judgment is lost in the mental tumult. They do not see that Mrs. Ward's arrow is in fact *her uncle's arrow*, not less than fifteen years old. It does not quite fit the bowstring to-day; the shot does not quite hit the target, but people think it does, and if it does not, no matter. The target is the thing. This grand battalion of "Robert Elsmere's" readers, comprising the ethical and intellectual third of our society, had rather see that target missed than any other target hit. The target is in plain sight yonder across the field. It is, as we say, the religious question. It is more than that. It presents itself at the point where the religious question touches *life*, the life and love of man and of woman. The challenge appears at the juncture where not only the old faith meets the new doubt, but where

the old religious love meets the new chill of misgiving—where the loyal *heart* suffers; where the conscience, even, is confronted with materialistic analysis, and the beautiful, ancient spiritual vision so dear to us is shadowed with what seem like intellectual denials. Here is the furnace point of our age. Here the age proposes to itself the tremendous and peremptory task, not only how to adjust the ancient dogma to the modern brain, but how to reconcile the indispensable life of devotion with the inevitable life of criticism; how to cross from the mild saints of Fra Angelico to what a friend of mine once called the "infernal almightiness" of Prof. Huxley—in a word, how to dispose of the Christ so as to be in accord both with old spiritual sympathies and with new intellectual demands.

But the current literature of fiction does not deal with this question. It ignores it, or it dismisses it as not within the province of art. Our current fiction is allowed to be most ingenious, brilliant, various, but it is not serious. It is, if the expression may be allowed, elaborately thin, profoundly shallow.

In such a time, when Puck is admitted freely to Parnassus, when Rider Haggard is on horseback, with no bridle to speak of; when Alphonse Daudet is served to us *a l'anglais*, fresh every month—in such a time, it is something, and it is much to meet with a book which recognizes, with a man's vigor and a woman's depth and delicacy, the real ache of the age. Mrs. Ward misjudges its present field. Her diagnosis of its present intellectual complications is imaginative, inaccurate, indeed almost antiquated, as I shall try to show, but she *recognizes* the ache, and, what is more, she herself feels it, *just as her uncle did*.

We come then to what seems to us the truer view of the book, and it starts with a perception of this peculiar and almost unrelieved sadness of which I have spoken. The book is most pitifully mournful. It is a miserere in seven keys. The black plumes nod from the beginning to the end. Current criticism has not caught this note of latent pessimism, which is really Arnold's pessimism, in the volume, and the clue which that fact gives as to the genesis of the work, and the true estimate of it. The popular interest in the book is very much the interest of a funeral. Ten thousand fine men and women are just now attending Elsmere's funeral, and their special interest in the service arises from their doubt as to how much is really dead—as to how far the funeral dirge applies, whether it relates to Elsmere's soul as well as body. In a word, whether it is not a funeral of faith to which we are summoned.

How shall we account for this sadness? Have you thought how it pervades the book like a monomania? Nobody has a good time, and the mischief is that time itself is apparently so bad and out of joint that nobody *can* have a good time. It storms all the day. Elsmere and Catherine get engaged in the rain, and plight their troth under sobbing skies. Then the wind in the book! Somebody's "Inverness cloak" is always flapping. Langham and Rose have to go out into the dark and cold when they get into their mutual mental muddle. They owe their troubles partly to dark streets and a wintry blast. Even at Prof. Grey's funeral it must needs rain. Why couldn't Mrs. Ward at least let up on that occasion? There was no reason earthly or supernal why it should rain when the grand Oxford professor was buried. The weather in "Robert Elsmere" is about as bad as it is good in "Miss Bretherton," which shows simply that in the more recent novel Mrs. Ward has struck down into the undercurrent of her own mind.

We should ask pardon of the accomplished authoress for this tone of half-

jest in speaking of a work so serious and noble. What we are really striking at is not the book itself, but the false conception of the book which is current in most American readers' minds. For, waving satire, what a mournful procession they all are, these people in "Elsmere." Wendover, the most able and intellectually consistent character in the book, but bitter in life and crazy in death. Catherine, a woman whom every one's soul honors and would love if she were not half frozen and entirely without humor, and treated most unhandsomely by the author in the matter of intellect, and made to flounder in a kind of quicksand between love on one side and religion on the other—a cruel alternative, which, thank God, exists to-day much less in real life than in this over-tense, imaginative brain of Mrs. Ward. Then Rose, the most brilliant creation of the writer, but the slave of impulse, not knowing her own mind, and going through several unintelligible fantasies with Langham, finally finding out that her love was not love, and left by the author on the threshold of what we secretly suspect is to be the relative commonplaceness of marriage with Flaxman. Then Langham himself, pale, bitter, scholarly, cowardly, musician and cynic at once, which by the way is a rather rare combination on the actual planet, but undoubtedly sad, as Mrs. Browning says of Byron, to quote the line already alluded to:

"Sad as grave,
And salt as life; forlornly brave,
And quivering with the dart he drave."

Only Langham was "forlorn" without the "brave." And finally Elsmere, the hero, poor, grand fellow, with his first-rate soul and second-rate brain, self-banished from his chosen profession, holding even his own wife by a chain heated so hot with pitiful misunderstanding that a little more would make it burn into ashes; then beating his hands on the grim rocks of London misery, a martyr at last, a

"Soldier of the legion dying in Algiers";

and while in his case there was no "lack of woman's nursing" nor "lack of woman's tears," yet dying with his own England far away and his work all straggling and undone.

Is it not a funeral march? Hats off, gentlemen, and reverse bayonets, for yonder come the muffled drums! Something "is here for tears." We are tempted to ask the author, Why so chary of sunshine? Real life does not wail so diligently as you do. Was your cradle, in the far Southern Pacific Tasmanian island, rocked too harshly? Does it always rain there? Is it always night in England? And she would answer, No! but fifteen years ago in my early womanhood, when I was twenty-two—when my intellectual life was young—I kneeled at two great but sad intellectual shrines—that of George Eliot, novelist, moralist, rationalist, the mighty queen of her epoch; and that of my father's gifted brother, Matthew Arnold, critic, classicist, pessimist, the glory of Oxford—and my brain took its deeper stamp from these two shrines.

Dropping metaphor, may we not believe that the genesis and secret of Mrs. Ward's literary tone is to be found in the overmastering influence of those two great writers coming in full force upon her in the young aroused, responsive years immediately preceding and following her own marriage? She was born in Tasmania, an island near Australia, in 1851. She married in England in 1872, at the early age of twenty-one. Matthew Arnold's "Literature and Dogma" was published the same year or shortly before; George Eliot's masterpiece, "Middlemarch," had appeared but a little earlier. The young and gifted bride, remotely born and reared, brought suddenly by her marriage

with an Oxford scholar face to face with those two majestic, fascinating literary fames, took at once her deeper intellectual and spiritual stamp from them, and this is why her work is a flag on her uncle's grave. To establish this is to add if possible to the beauty of her book as a work of art, but it is to divest it of much of its trustworthiness and intellectual authority as a realistic and accurate picture of the life of our epoch. Let me try to show briefly that the picture is not accurate. The book is *not realism*. It is an imaginative reproduction of past impressions.

First: take for instance, the literary style. Mrs. Ward's style is not the style of the realist. When she is fairly under way her style is remarkably fine, but when she starts she betrays the specific weakness of the imitator. She does not start well, with George Eliot and Uncle Matthew both looking on. The opening paragraphs of "Robert Elsmere" are in George Eliot's manner, but lumbering and clumsy. Excluding the first line, the next twenty-one lines are divided into only three sentences of nearly equal length. We are told that "warmth and sunshine had *only just* penetrated the bare green recesses of the valley," and yet, nevertheless, in the next line we are informed that the trees were "*fast rushing* into their summer dress." Well, the buckle is somehow on the wrong side between those two ideas. But when the literary "blood is up," as we Saxons say, Mrs. Ward's style is rich, fluent, vital. Mr. Gladstone rightly, praises it. It is not so accurate or forcible as that of George Eliot, but it is lighter, more facile, in many respects better. It strongly resembles the style of George Eliot, but with a dash of Matthew Arnold's grace, pliancy, and love of nature.

But it is not at all the style of realism. Open a work of genuine realism, like "Anna Karénina," or even a work of an half realist like Howells's "Annie Kilburn," and you will see at once the *generic* difference. The truth is the nervous tension with Mrs. Ward is too high for realism. All through the book, in all the description, in all the dialogue, this tension appears. The pen trembles too much in the writing. She uses the word "passionate," for example, often, as though she loved it, but in places where a milder word would better serve. And throughout the book little things are overstrained. The influence of detail is exaggerated. Conventionalities are unduly surcharged. There is too much dynamite before breakfast. Two people cannot get together for ordinary chat but you hear the fizz of a fuse somewhere. Now actual pulses do not beat so fast. Real life is not so continuously intense. In real life people sleep sometimes, but nobody seems to sleep in "Robert Elsmere," or hardly even wish to sleep. This is dramatic power. This is tragic art. It is not realism.

But the stronger evidence of the truth of this theory of Mrs. Ward's work, that it is genius making echo of former impressions and not a real portrait-ure of the present time, appears the moment we cut beneath the style and the story, into the philosophical and critical attitude which it betrays. "Robert Elsmere" appears too late. The book ought to have been written fifteen years ago. It represents exactly the crest of an intellectual wave which has now about fifteen years gone by. We shall be asked for the proof of this. The proof is perfectly patent. We know that the whole question upon which Robert Elsmere's skepticism turns is the *critical* question as to the New Testament. It is the question of documents. It turns upon the literary authenticity and authority of the New Testament Gospels. Here is where Wendover shakes his mighty mane. Now that question *was* the question of twenty years ago; it was the question of fifteen years ago; of ten years ago, if you please. It was Renan's question. It was Matthew

Arnold's question. It was the question when Mrs. Ward was the young bride of twenty-one at Oxford. It is *not* the question of to-day. Not that this question is conceded to be decided, but that both parties to the discussion admit that something else must be decided first.

The question of the present intellectual decade is the greater, subtler, more peremptory *antecedent* question of *Theism and Ethics*. Is there a personal God? Is the human conscience valid and authoritative? Or is God mere force, and is conscience a shifting product of human evolution? Is the universe an "everlasting storm which no one guides," as Jean Paul Richter puts it, or is it in very truth "our Father's house"? This is the tremendous question which flings its instant challenge upon the brain of every reading and thinking man to-day. But it does not even whisper in Elsmere's brain. What does Elsmere say? In his address to the London workingmen, "My friends," he says, "the man who is addressing you to-night believes in God, and in conscience which is God's witness in the soul," and then he goes on to tell how he does *not* believe in the supernatural in historic Christianity.

Well, that attitude of mind, in which a man is a theist *without a mental battle*, and at the same time a skeptic concerning the New Testament, *as the result of a mental battle*, represents the cadence not of this present epoch in modern thought, but of the epoch just past. It is the strain of that epoch which culminated fifteen years ago, when Matthew Arnold fascinated and fixed the genius of his young niece with his "Literature and Dogma." Robert Elsmere's critical attitude, so far as he has any, is almost precisely identical with that of Mr. Arnold's work. In other words, Mrs. Ward is dreaming of the battle after that kind of battle has been partly suspended, at least for a while. Both sides to the discussion are now aware that the battle is to be decided further back on the philosophical field. The real battle to-day is on *that* anterior field, O gifted, brilliant, but over-imaginative lady, and the fatal intellectual weakness of your book as a piece of contemporary realism is that you do not see it and your hero does not see it. He is as dull as the dead to the fact of it.

Mr. Gladstone says, "Mrs. Ward evidently believes that Christianity is not grounded in reason at all." This is a true criticism. But more than this, no argument appears in the book on the orthodox side. Newcomb is a fanatic who cannot reason, and Catherine's reasoning, what there is of it, is the reasoning of a noble baby, or at best of a good girl of sixteen just out of Sunday-school. Elsmere's only explanation of that tremendous and thrilling historic phenomenon which is the great conundrum of history, that fire of faith let loose in the first century, which as we know burnt to the water's edge all round the Mediterranean and remade the Roman world—his only explanation is in these three feeble, childish lines: "In the days and weeks which followed Jesus' death," says Elsmere in his lecture to the workingmen, "the devout and passionate fancy of a few mourning Galileans begat the exquisite fable of the resurrection." That is all. What intellectual drivel! It is Baur's poor old dead "mythical" theory, in a very weak statement of it. It crushes like pulp, in the hand of logic. In the first place, the "mourning Galileans" were "longshoremen," and hadn't any fancy, couldn't beget any fable at all, much less an "exquisite" fable. In the next place, when plain people are "mourning," clutched with the choking despair of death, as those followers of Jesus were, fleeing for their lives, they do not "beget" *anything* in the way of new ideas. They are paralyzed. In the third place, exquisite fables, even if begotten of passionate fancies, are not the kind of shot which hold up and carry level clear across the Mediter-

anean, causing the most despised outpost of the Roman Empire to conquer the empire itself, capital, emperor, and all, in three hundred years. As well try to pierce a Roman shield with a sprig of Syrian lilies.

On the contrary, Christianity has been the athlete and wrestler of history. Any "fable" so-called, which can survive the centuries and be found walking in the midst of the seven times heated intellectual furnace of the nineteenth century, yet free and regnant, without "an hair of its head singed," is no fable at all, but betrays a "form like unto the Son of God."

But waiving even this non-sequitur—and it is not at all a part of our present argument to insist on it—the point we insist on is this, viz. that a real Robert Elsmere, living to-day, would not find his main fight on this historical question at all. An actual Elsmere now would meet his prime and inescapable fight on the anterior philosophical question as to faith in a personal God. But Mrs. Ward's Elsmere, though a man of fair brains, does not seem even to hear of such a question. He incarnates the incredible anachronism of accepting the greater faith, the theistic and ethical substrata of faith, without even a quiver of questioning, and then tears himself to pieces over the subsidiary question which nowadays the whole intellectual world is relegating to a subsequent place in the order of thought. In other words, Robert Elsmere is Mrs. Ward's Elsmere. He is Matthew Arnold's Elsmere—an Elsmere possible twenty years ago perhaps, but not to-day's Elsmere, and so, as introduced in this novel, he is a phantom, an unreality, an impossibility in the intellectual world of the present hour. I should pity Elsmere very much if he were a possibility.

This view of the book is, as I am very well aware, diverse from that generally taken. Indeed, I fear I stand quite alone in it. Mr. Gladstone, in his combative review in the *Nineteenth Century*, calls it a "propagandist romance." A still abler review of the book is in *Blackwood's Magazine* for July, 1888. The writer intimates that the book is a draft-sketch of an ideal Christianity of the future, with Catherine as the "Thirty-nine Articles in the flesh." The same reviewer asserts that Mrs. Ward springs from a "family which has now for three generations aspired to lead the religious thought of the country." This is plausible, as though Mrs. Ward in her day were attempting what her Uncle Matthew did in his day, and her grandfather Thomas Arnold did in his day. We think not. We think there is little definite or conscious propagandism intended. We suspect that the book is half art and half echo. In its ideas, its tone, its unmatched, half-unintentional sadness, it is a rich, mournful *echo* of Matthew Arnold, rather than an advance upon him. The sadness is that such a gifted authoress should in our day be so intellectually in the trough of a *past* wave and yet not know it. But indeed the very deepest note I hear in this book is what Mrs. Ward perhaps did not intend to put there at all: it is *her own cry*, the cry of the woman's soul in the authoress, caught in what seems to her the inevitable grasp of intellectual skepticism. It is that wistful pessimism of the Saxon North, of which I have spoken, where head and heart are parted. She herself is not aware of that cry, but it is betrayed in the tense and thrilling style, in the very sincere one-sidedness of the argument, in the insistent, even unnatural fatality which is made to drive the story on. It is Mrs. Ward who is suffering, not Catherine, not Elsmere. She, the authoress, thinks that these sad figures on her page are actualities, and typical of the time. Instead of that they are not possible in the time, and she is dreaming a sad, strong dream of what might have happened fifteen years ago.

The point in a word is this. No live man nowadays, starting as a Christian,

then drifting or driven into rationalism, maintains his *theistic* faith without a struggle. Theism, as *Elsmere* holds it, indeed carries with it the very premises which the Christian logic desires.

We do not mean to say or imply that theistic faith is incompatible with skepticism as to the historical incarnation, but we mean to say that no scholar in our day reaches such a blending of faith and unfaith without a *fight for his theism*. *Elsmere* had no such fight. Hence *Elsmere* is unreal in the present decade. A reasonably full course of Christian apologetics, a branch of literature that Mrs. Ward does not seem to have ever heard of, would be very clarifying to *Elsmere*. It would do one of two things: either anchor him again as a Christian believer, or cause him to be logically consistent in refashioning his theism so as to agree with the modern philosophy of science.

To discuss, therefore, the tenableness of *Elsmere's* position is, as it seems to us, nugatory and vain. It is, as he holds it, a "betwixt and between," which nobody holds.

Give us Christians our theistic case, in the form in which *Elsmere* concedes it, and we have the logical heart of our christological case. *Elsmere's* position is intellectually weak because it is inconsistent. It is inconsistent that a doubter in our day should still be a theist *without fighting for it*. Positivism, agnosticism out and out, scientific materialism is the real and sinewy foe.

Such positivism is not very popular. Indeed, in view of its very slender hold on the popular imagination, a positivist meeting in London was once defined as a meeting of "three persons and no God," but it has the logical coherence and density of the real wrestler.

If such a mental history as that of *Elsmere* were in our day psychologically possible, we should hold that his position at the end was a substantially Christian position, notwithstanding its lack of orthodox faith; that is, we should maintain that the faith was held *in solution*, as it were, in the sentiment felt toward Christ. *Elsmere's* intellect was second rate. His heart and nature were first rate, and so that quietly got the better of his poor worried brain without his knowing it, and gave him back his latent faith again, only dissolved in the living stream of his love and sacrifice.

Pascal says: "The infinite distance between sense and mind is a figure of the infinitely more infinite distance between mind and love." *Elsmere* had the love. That is his glory and his security, and his love for Christ climbed, as Channing's did, into adoration without his knowing it. He simply had not clear, calm intellect enough to understand himself and analyze that love of his, and see how it involved virtual faith, a practical supernaturalism and special separate sense of God in Christ after all.

Only one general word in conclusion. Where we Christians must take our stand in the real battle of our time is at the point of the human self-conscious personality as the impregnable, logical basis for a true and ethical theism. Personality with its moral consciousness is the one nut which science cannot crack nor dissolve. Save that nut, and the grand oak trees of faith in God, in righteousness, in miracle even and in Christ, will spring from it, with all their myriad leaves. Every act of free, self-conscious human will, choice, and volition, is in some sense, from the standpoint of physical science, a miracle. Indeed, perhaps we may say that the scientific reasoning against prayer to God would be equally forcible against making petition to any man.

If personality is a product of material necessity, if necessity governs, then it governs man and God alike, and prayer to either is alike availing or of no avail.

There is a principle and mystery of *will*, a law of moral change and conversion, as truly as there is a law of evolution, working through and over the latter, just as there is a law of electricity working through and over the law of gravity and the law of winds. What would evolution alone have made out of Saul of Tarsus? It would have made him a rabid rabbinical tiger. He started, as he himself says, with being "exceedingly mad." And when a man *starts* with being exceedingly mad, what will evolution bring him to?

The conscious experience of personal change is the disproof of materialism and proof of the existence of a higher law. At any rate, in this region of thought, where materialistic agnosticism opposes ethical theism, is the real conflict of the present hour. It is on this philosophical field that Elsmere's curious hybrid position of faith and unfaith, without a bit of fight for his philosophy, is seen to be not only inconsistent and illogical, but practically now antiquated and abandoned. We must either be positivist, agnostic, or Christian, or else we must fight a philosophical battle for a theism which can be consistent with the rejection of the supernatural in history; a precarious theism which will be held, if at all, at the point of the bayonet, assailed from both sides.

Finally, therefore, we conclude that as a theological treatise this book is a palpable failure; as a critical argument it is amateurish and feeble. As a picture of current thought it seems, as we have argued, a little *passé*, representing a past, not a present status. On the other hand, as an artistic effort, dealing with a new field—as a dramatic *chef d'œuvre*—it is of the first order. As a half-unconscious expression of the fathomless sadness of modern Christian culture divorced from Christ, it is incomparably touching and eloquent. But its greatest lesson after all is its unintentional lesson. It is that of the eternal supremacy of Jesus after all, in spite of all doubts and denials. The book conveys, as no other recent book conveys, the sense of the irrepressible rush of the thwarted but still loyal soul, warned off from its accustomed road of orthodox devotion, but even then still rushing on toward Jesus with a flaming energy, along the other and yet open road of chivalric affection and imitation. In rendering this picture the volume is unmatched in our age.

This is the book's theological value. It is an unconscious tribute to the mastery and the mystery of Jesus. As Elsmere himself says, "Do what you will, you cannot escape Him."

The picture of the worn and most noble Elsmere, loving men unto death, and as we can see, really adoring the Lord whom he thinks he only loves, is a picture which, though scarcely possible at the present hour, yet touches the nerve in us all of that wondrous Christian enthusiasm which with more consistent and rational intellectual accompaniment is the life of life and the love of love.

After all, then, we suspect that the chief and most permanent charm of the book is not its theological animus, or didactic teaching, but its dramatic power. I find myself about as much interested in Rose and Langham as I am in Elsmere and Catherine, because I see that just in proportion as the story becomes specifically theological it becomes untrue, psychologically untrue, I mean, and in the form in which it is put, practically out of the question in the present day.

Take Rose and Langham out of the story, or make Catherine a little less lovable; or, better still, make Elsmere to have married *Agnes*, which he would have been just about as likely to do in real life, and the spice and sauce would be gone from the banquet. The theological meat would still be present undiminished, but somehow it would not be quite so appetizing.

SERMONIC SECTION.

RIGHTEOUSNESS FIRST, THEN PEACE.

BY ALEXANDER MACLAREN, D.D.
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First being by interpretation King of Righteousness, and after that also King of Salem, which is King of Peace.—Heb. vii: 2.

THE mysterious figure of Melchisedec is here taken as being a significant allegory of Jesus Christ. That figure starts out of the history in Genesis with a strange abruptness. He unites in himself the two offices, the separation of which was essential in Judaism, and the union of which has so often been a curse—of king and priest. He has no recorded ancestors or predecessors, and no sons or successors, and the absence of any mention of those from whom he received, or to whom he bequeathed, his double functions, suggested to the author of Psalm CX. the use of Melchisedec as a type of the eternal priesthood of the mysterious monarch whose conquering kingdom he foretold. The writer of the Epistle to the Hebrews echoes the Psalm, but adds some other points to the prophetic significance of the dim figure of that ancient priest-king. His name is probably significant—"king of righteousness"—expressive of his personal character, of the animating principle of his dominion, and the purpose of his reign. The name of his city is significant—"Salem," that is, peace. Amidst the barbarisms of the military monarchies of the time this strange figure stands as a witness of the aspirations of man after a dominion which is not a tyranny or founded on arbitrary will, and of a realm in which the swords

are beaten into plowshares and the spears into pruning-hooks.

But our writer sees still a further significance in the order in which the names occur. Of course this is a play of fancy, but it is fancy which pierces deeply into fact. Christ is "King of Righteousness," and after that, and only "after that, also, King of Peace." The order of designation is the order of manifestation, and in it the writer finds a symbol of some of the deepest things about Christ and His kingdom. And I want to point out in two or three words some various applications of this thought.

I. First, then, we find in this order a hieroglyphic of Christ's reconciling work. First, King of Righteousness, afterward King of Peace. There is no peace and amity with God possible except on the basis of righteousness. If we are to believe that He is indifferent to moral distinctions, and that men hating righteousness and loving iniquity can live in friendship and concord with Him, then all our hopes are gone, and

"The pillared firmament were rottenness,
And earth's base built on stubble."
It is a true gospel, howsoever harsh it sounds, which proclaims "Thou art not a God that hast pleasure in iniquity, neither shall the wicked dwell in Thy sight." This is the dictate of conscience; this is the dictate of what people call "natural religion." This, the necessity of righteousness for friendship with God, is the message of the old covenant; and this, the absolute need of purity and cleanness of life and heart for all true enjoyment of the divine favor, is Christ's message as truly.

Nay, further, the first thing which the gospel—which Christ, who is the gospel—does when He comes into a man's heart is to emphasize two facts, the absolute need for righteousness in order to friendship with God, and the want of it in the heart to which He has come. And so the conflict is intensified, the sense of discord is kindled, the alienation between man and God is made conscious on the first entrance of Christ into the spirit. Instead of coming with peace, He comes with a sword, a sword which pierces to the "dividing asunder of the joints and marrow and to the discerning of the thoughts and intents of the heart." The oil comes after the arrow, the bandage after the wound. The bandage and the oil have no blessing or preciousness, except the wound and the arrow come first. And the first word of the peace-bringing Christ, whose mission it is to reconcile men with God, deepens and aggravates, sometimes to despair, and always to bitterness, the consciousness of a separation between man and God.

First, King of Righteousness, and after that King of Peace. For when once the consciousness of alienation, enmity (or at least the absence of concord), has been kindled in the heart, then the next step is the gift of righteousness. "Being justified by faith, we have peace with God." We do not need to plunge here into the subtleties of technical theology, but here is the great message round which all the power of Christianity has centered, and from which it all flows, that by humble faith in Jesus Christ we may all be so united to Him as that we may receive pardon, and stand before God as righteous, and obtain the grant of a true new spirit of righteousness and purity. Christ, by our union with Him, becomes our righteousness in no mere artificial and forensic sense, but in this most deep and real sense, that He, by His Divine power, pours Himself

into the trusting heart, and thereby turns its evil into good, and makes it, though but in germ, in its deepest center righteous, and loving righteousness. Joined to Him, our faith receives the righteousness which is of God, and is ours through Christ.

And so the peace comes. First, as King of Righteousness, He bestows His own righteousness upon us, and makes us, therefore, capable, and only thereby capable, of entering into loving relationship with God Himself. On the hearts thus pardoned and cleansed, as upon some mirror polished from its rust and stains, the living sunshine can fall, and play, and create the image of itself on the now brilliant but once dark surface. He is King of Peace because He is King of Righteousness.

Dear brethren, here are the two great principles which this text enforces upon us: no peace with God without righteousness; no way of getting righteousness but by union with Jesus Christ.

II. And so, secondly, I see in this order a summary of Christ's operations in the individual soul. There is no inward harmony, no peace of heart and quietness of nature, except on condition of being good and righteous men. The real root of all our agitations and distractions is our sinfulness; and wherever there creeps over a heart the love of evil, there comes, like some subtle sea-born mist stealing up over the country and blotting out all its features, a poisonous obscuration which shrouds all the spirit in its doleful folds. Disturbance comes not so much from outward causes as from an inward alienation toward that which is pure and good. "The wicked is as the troubled sea that cannot rest, whose waters cast up mire and dirt." When your consciences are pulling one way and your lusts another, when the flesh is fighting against the spirit, and, if I may so say, the spirit has its back to

the wall and is vainly trying to beat down the impulses of the stinging flesh; when reason says, "Don't," and inclination says, "But I will," what tranquillity is there possible for you? The only way by which we can walk in peace is by living in righteousness. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever."

And now, remember by righteousness we do not mean any abstract theological virtue, but we mean the plain dictates of conscience obeyed; that you shall be good men, even in the world's sense of goodness; we mean that you shall be just, chaste, temperate, self-controlling, gentle, placable, kind, enduring, practicing "whatsoever things are lovely and whatsoever things are of good report." And it is the hearty love of these, and the continual cultivation of them, that alone can bring secure peace to the heart. You will get these, and the desire for them, only by keeping close to Christ that He may bestow them, as He will, upon you. Peace within comes from righteousness within, and no man is righteous unless he has Christ's righteousness for the very spring and strength of his life.

III. Thirdly, I see in this order the programme of Christ's operations in the world. The herald angels sang "on earth peace." Nineteen centuries have passed, and Christianity is still a revolutionary and disturbing element wherever it comes, and the promise seems to linger, and the great words that declared "Unto us a child" should "be born," . . . and His name shall be . . . "the Prince of peace," seem as far away from fulfillment as ever they were. Yes, because He is *first of all* King of Righteousness, and must destroy the evil that is in the world before He can manifest Himself as King of Peace.

So the very psalm on which my

text is founded, with its singular vision of a priest-king scarcely paralleled in the whole course of Messianic prophecy, while it sets forth the dim figure of a priest after the order of Melchisedec, arrays him in the garb of a warrior, and shows us his armies following him in the conflict. David and Solomon have both to be taken together, and in the order in which they reigned, in order to complete the programme of Christ's work in the world. His coming brings effervescence and tumult. "Think not that I am come to send peace on earth. I came not to send peace, but a sword." And so, blessed be His name! it will always be. "In righteousness He doth judge and make war." His kingdom of peace will be set up through confusion and destruction, overturning and overturning until the world has learned to know and love His name. First, King of Righteousness—that, at all hazards; that, though conflict may dog His steps and warfare ever wait upon Him—first, King of Righteousness, and *after that*, King of Peace.

So learn the duty of His servants. There are plenty of us that seek in our religion comfort, pleasant emotion, a sense of the divine favor, an assurance of pardon, a hope of heaven, with a great deal more earnestness than we seek in it a means of conquering our own sins and of helping us to conquer the world's sin.

Let us beware of all forms of Christianity which either fail to answer the question, "How can an unrighteous man find peace with God?" or which fail to answer the question, "How can I make myself more and more pure and good?" or which fail to send the Christian warrior out into the world with a religion in his hand which is not only his own balm and comfort, his own support and strength, but also his weapon, mighty, through God, to the pulling down of strongholds. If we are the followers of the Prince of Peace, who

is, first of all, King of Righteousness, we are called to be His faithful servants and soldiers. For all the social evils that swarm round about us today—intemperance, impurity, commercial dishonesty, follies of fashionable and of social life and the like—for all teachings that dim and darken the face of His great counsel and purpose of mercy, we are to cherish an undying hatred and war against them an unceasing warfare.

My text ought to be as a trumpet call to every Christian man, banishing the foolish dreams of a selfish and ignoble peace, and awaking him to the consciousness that peace is only to be won through long continued conflict, and that to seek for tranquillity before we have fought the fight is an anachronism, and to indulge ourselves in quiet repose while the world lieth in the wicked one is treason to our Master and a misreading of His gospel. The "men that turn the world upside down" was the designation of the early Christians. Ye are called to peace, but ye are called to fight for peace, and to win it by your swords. So for to-day the task is conflict, and for to-morrow the assurance is victory and repose.

IV. And that brings me to the last word. I see in this order the prophecy of the end. The true Salem, the city of peace, is not here. One more conflict every soldier of the Cross, ere he treads its pavement, has to wage with the last enemy who is to be destroyed by Jesus Christ, but only at the end. For us and for the world the assurance stands firm—the King who Himself is Righteousness is the King whose city is peace. And that city will come. "I saw the new Jerusalem descending out of heaven, as a bride adorned for her husband," and within its streets there shall be no tumult nor conflict, and its gates need not be shut day nor night. "The kindly earth shall slumber, lapped in universal law,"

the law of the King of Righteousness, who at last, after that awful, final conflict, when the armies of heaven rode forth behind Him whose name is the Word of God, shall be manifested as the eternal and peaceful King.

So, dear brethren, the sum of the whole thing is, peace is sure: peace with God, peace in my own tranquil and righteous heart, peace for a world from out of which sin shall be scourged; peace is sure because righteousness is ours since it is Christ's. And for ourselves, if we want—and who does not want?—to "be found of Him in peace, without spot, blameless," let us see to it that we "are found, not having our own righteousness, but that which is of God through faith." Christ is King of Peace only to those to whom He has become, through their humble trust, the King of Righteousness.

THE ENCOURAGEMENTS WE HAVE FOR DOING CHRISTIAN WORK.

BY REV. J. P. SMITH, [PRESBYTERIAN], TONAWANDA, N. Y.

Let us not be weary in well-doing:

For in due season we shall reap, if we faint not.—Gal. vi: 9.

It is a very plain, simple statement that is made in the text. Primarily, it is an exhortation to continue faithful in doing good. "Let us not be weary in well-doing"; that is the exhortation. And the reason why we should not become weary, given in the promise that "we shall reap in due season, if we faint not." Only one thing can prevent us from reaping the results of our work. If we grow discouraged, if we faint by the way, then we shall not reap. But if we persist in doing good, if we continue steadfast to the end, then we shall surely reap the harvest, shall surely receive the reward of our efforts.

Such, then, is the teaching of the text. There is, therefore, nothing in the verse difficult of interpretation.

Nor is it an unusual statement for the Scriptures to make. We are again and again encouraged to faithfulness in God's service, on the ground that our work shall surely be fruitful. We are encouraged to be "steadfast and unmovable, always abounding in the work of the Lord, forasmuch as our labor is not in vain in the Lord." We are taught that "every man shall receive his own reward, according to his own labor." Men are encouraged to do their duty toward one another, "not as men pleasers, but as the servants of Christ, . . . knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." God "will render to every man according to his deeds."

Such is the tenor of the whole Scriptures regarding the certainty of reward, the certainty of the harvest. In due time we shall reap, if we faint not. It is to this thought that I would direct your attention at this time—the encouragements we have to do Christian work, and especially the encouragement in the fact that we are sure of the harvest. We are not working in uncertainty, we are not battling in the dark, ignorant whether our warfare shall be successful or not. But we can go into the contest assured from the very start that we are not laboring in vain, that we shall reap in due season, if we faint not.

I dwell upon this theme the more readily because I recognize that the more perfect our assurance of victory, the greater will be our readiness to do battle, and the greater our willingness to continue steadfast, no matter what the odds that are against us. And truly the odds are desperate. There is no need to dwell upon that fact. Who that has ever considered the vast world power against which the church is waging war, who that has ever considered this fierce, selfish, terrible force of

evil that is arrayed against us, has not wondered at the unequal contest! We are verily wrestling, not against flesh and blood, but "against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in heavenly places." Because the odds are so desperate, there is need that we have all possible assurance that we are not laboring in vain. To know this will give us new strength, when we are tempted to grow weary. It will help us to be faithful when otherwise we might shrink from the doing of our whole duty.

We have seen how frequently the Word of God dwells upon this thought. God seeks to inspire us with the confidence born of certainty, that we may the more courageously persist in our efforts, but all our assurance does not come from this source. For him indeed who trustingly accepts the word of God there is no need of further testimony. Nevertheless, the Heavenly Father has given other testimony. As if to make assurance doubly sure, He has written everywhere throughout the universe His law of "the conservation of energy."

It is a fact well demonstrated by science that no physical force can be destroyed. A weight falls and rests. But the energy of its fall has not terminated. It is transmuted into heat, which is a mode of motion still. A drop of dew clings to a blade of grass. Decompose that drop and electricity is freed. In that electricity are heat, light, magnetism, motion. The energy needed for that decomposition is not lost, but transposed into the new form. Thus force is ever varying but never diminishing. Assuming protean disguises, traversing a thousand cycles of change, vanishing and reappearing incessantly, it never lapses, nor wears, nor wastes. Transferred it may be from the earth:

"Somewhere yet that atom's force
Moves the light-poised universe."

This is the divine law regarding material forces. The same law is true for man. No effort that he puts forth is lost or ever can be. Turn everywhere, search physical or mental or moral worlds, and you shall look in vain to find the grave of energy, a place where the least human effort has been destroyed. The law of conservation in matter is a glorious prophecy, the trailing cloud of glory of Him who passed that way and made that law, His path and ours.

Do you desire the proof that this law holds good for man? Turn to the records of history and read the testimony written in characters that cannot be mistaken, that the efforts of those who have labored for God have always been blessed. Even the selfish deeds of sinful men, the dismemberments of tyranny, the rage of persecution—even these have been made to praise God: how much more the earnest, loving deeds that were wrought for Him by His children. The world's history, though its actors be unnamable, bears witness to the indestructibility of their acts. The footprints of yesterday may be effaced, but the foothold of to-day is their testimony. Not that the progress of the world has been steady. Not that its course has always been plainly forward and upward. There are times indeed when the tide seems to turn back, when the flood seems resistless, when gathering offenses become intolerable. For generations men may have felt and dimly seen the need there was to do, and yet stood still, languid, doubtful, embarrassed, impotently drifting toward ever worse despair and final ruin. Here and there some clear-eyed, big-souled man stood out, gathered round him other kindred spirits, curbed for a moment the threatening evil only at length to be swept away before its

resistless tide. Men looking on said that the effort was lost. Nay! It was not lost. It lived, invisible, deathless, an educating influence that wrought its perfect work, until gradually whole nations taught by these "forlorn hopes" to see the way to victory, "became as fuel which still some other great man, a free force direct out of God's hand, came upon like the lightning, and set unquenchable fire." One or more generations march forward, as the Russian soldiers filled the ditch of Schweidnitz fortress with their dead bodies, that the generation after them may march over and in. The bodies lie in the ditch! Mournful enough! But it is only the body, not the essence, not the deathless force.

Thus, look where we will, we find that human effort has not been in vain. Men may have been unheeding of it. The simplicity of it, the smallness of it in man's sight, may have led the world to look upon it as insignificant and unworthy of notice. But it has not been in vain. For God has cared for it, and nurtured it and made it fruitful. The harvest has come in due season. So it always has been. So, my brethren, we can rest assured it always shall be. In due season we shall reap if we faint not. The Almighty, the All-Wise One is on our side. And if God be for us, then who can be against us? Yea, what does it matter who is against us if God be for us?

But what need to dwell longer upon this part of our theme? We are sure of victory. The end is known from the beginning. Not, indeed, all the steps; indeed, not one of those is known beforehand. But the end is sure. So long as we are on God's side we are sure that our work is not in vain. We shall surely reap the harvest in due time. Here, then, is encouragement for us to labor on. We ought, indeed, to continue faithful in our labor, even if we were sure

of defeat. For we are in the right. We ought to go forward, even though we knew nothing of the outcome. He is the brave man who, in the face of desperate odds, moving forward toward what looks like sure defeat, nevertheless will take no backward step, never hesitating, but moving right onward, because he knows that he is right. And that, I am sure, God's people would do, whether they knew what the issue were to be or not. But God has taken all the uncertainty away from us. Our sowing is not in vain. We shall reap.

But, great as is the encouragement of this thought, there is more blessed encouragement still when we come to consider the requisite for reaping. Carrying out the figure of the text, we recall the fact that, if one desires to reap a harvest he must conform to certain requirements. In the physical world a harvest is not waiting for every man who happens to carry a sickle. There is weary and careful preparation of the ground to be made. The seed must be sown. The rain and sunshine must be granted. Drought, insect, storm, a hundred foes of the growing grain, a hundred hindrances to the harvest must be guarded against and overcome, else all the labor of man shall be in vain. Then, after all has been done, after the faithful work has been wrought and the enemies guarded against, after the blessing of God has been vouchsafed, then comes the harvest. But before the harvest comes all these conditions must be met. Part of these conditions are divine, part human. Part God must fulfill, part man. But if the conditions are all met, then the harvest is sure to follow.

Now the same thing is true for the spiritual harvest. We cannot look, at least we have no right to look, for fruit for the successful outcome of our work unless the conditions necessary to the harvest have been com-

plied with. But here we meet with a feature in which there is no longer any comparison between the material and the spiritual harvest. Occasionally in the material world, after man has met the human conditions to the best of his ability, the harvest fails, because God, for some good reason, has withheld the divine co-operation. But in the spiritual world this never occurs. We have been looking at the divine side and have seen that God will surely bring a spiritual harvest if the human conditions are met. We need not worry about the divine part. The all important question is, What, on man's part, is necessary to secure a harvest?

At the very start we must rule out some of the things that are often considered important. For one thing, the greatness of the field or the opportunity has nothing to do with it. These things may make a difference with the quantity of the harvest that is gathered; but with the character of the harvest, with the sureness of the reward, the certainty that our efforts shall be blessed with success, with that our field has little to do. For we are not responsible for the place in which we are to labor. We, as God's servants, are only stewards sent to care for a certain field. We do not send ourselves. We do not choose our own field, in the largest and best sense of that word. We are called to our field, called to labor in it. Therefore we are not responsible for the field, nor for its productiveness.

Another thing that we need to bear in mind is that the reward that we receive in God's service does not depend upon the talents that we possess. We are not rewarded because we possess great talents. Our harvest is not made any surer because we possess great ability. We are no more responsible for our talents than we are for the size of our field. Rather, every man shall receive his

own reward, according to his own labor, not according to the outward and apparent results, but according to the faithfulness with which each has wrought.

I mention these things because we are apt to let these considerations enter into the question and influence our actions. They have no place there. The harvest that we shall gather, the reward that shall be ours, does not depend upon these things in any slightest measure. And yet we are continually telling ourselves what we could do if we had a great opportunity. But because our field is small, because we have not the talents that another possesses, we somehow get into the way of thinking that we are not so responsible as they, and that there is no use of our doing much, because we are laboring under disadvantages to begin with. But what has all this to do with it? Your brother may be far more grandly successful than you, as the world counts success, in winning souls to Christ. He may be the means of leading scores, or even hundreds, into the kingdom, where you lead one. But what of that? If you are as faithful as he, if you do the best that you can with your opportunities and your talents, if you cultivate and care for the field that God has given you, doing the best that you can with it, then you are as truly successful as he, and shall just as surely receive your reward. And that reward shall be as great as his and as glorious, if you have been as faithful.

Surely, here is a thought that ought to be laden with encouragement to us all. The humblest servant of the Master can work on with the assurance of receiving as great a reward in the service of Christ as the wisest and greatest of earth. And yet this is a thought that we are all apt to lose sight of. The mother, laden down with a hundred cares, burdened with anxieties about the children,

toiling on in the midst of her humble home duties, performing the daily routine of life over and over again, is apt to get discouraged, to feel that she is not accomplishing much for the Master. She cannot attend the prayer-meeting as she would like. She cannot get time, as others do, to attend the missionary meetings, to visit among the sick and the poor. She would be delighted to have a class in Sunday-school. But she has no time for these things. Sometimes she is tempted to murmur at her lot. But is not the murmuring all wrong? That is her field. God has given it to her to cultivate and care for. And it may be that if she is faithful to the duties that are hers, she shall do a greater work there in the humble home than she could anywhere else on earth. The faithful work that she can do in training young lives to love and serve the Master—what grander work can she do anywhere than that? The active work that she so longs to do in other directions may be wrought, in after years, a hundredfold more effectively by the very lives whose characters she, under God's guidance, divinely molded, by the faithful performance of the duties that God gave her to do.

Or the Sunday-school teacher may have but a small class, or it may be that the scholars are inattentive and restless, so that the teacher is tempted again and again to feel that her labor is in vain. She sees other teachers succeeding, apparently, far better than she. Their classes are led to Christ, while hers seems as far away as ever. She is tempted to give up her class, feeling that some one else can do far better work than she. But she is wrong to give way to discouragement. Her one question ought to be, "Am I doing this for Jesus' sake? Am I seeking His strength and guidance in every word and act?" If so, "Then work on, pray on, confident that ye shall reap, if ye faint not; and the more earnest

the prayer, the more entire the dependence upon Almighty power, the more clearly will God flash the light of His wisdom upon your way, and the more quickly shall the ripened grain appear."

And so with whatever place in life God has given us. No wide arena, no great company of applauding spectators is needed to make our work truly great. It may be only the word of loving warning spoken in the ear of the erring one, it may be the visit to some desolate, sin-ruined home, it may be the word of sympathy for the afflicted or the prayer offered in the sick chamber; no matter what it is, if it is only done for Christ, if it is only wrought faithfully and at our best, it shall be rewarded, for it is all seed-sowing for the Master, and the harvest cannot fail. The greatness of the place or the opportunity makes no difference with the result, so far as the actor is concerned. Our labor needs only to be truly good to be lastingly great. The thousand blessings that you and I enjoy to-day are the results of the untiring labors, not of the famed alone, but of the anonymous myriads who, that the island might one day bloom, piled up their lives beneath the sea. The mighty of the past do not, all of them, have epitaphs in Westminster Abbeys.

And if there is encouragement for the humblest, lowliest follower of Christ in this thought, is there not equal encouragement for us who are called in a special sense to be "ministers"?* We see all this and feel it, when we talk to our people. But do we not sometimes forget that the same truth applies to us? We look at the field of another and say, "Oh, that I had such a field in which to labor! how great a harvest I could gather!" My brother, if God wanted us in any other field He would get us there fast enough. Our work is in

* Preached before the Presbytery of Buffalo in October last.

the place where we are. Our business is to sow the word of truth, do it faithfully, persistently, courageously, knowing that God will take care of our work. It cannot fail. Because it is humble, because not many see it, because its influence seems to be restricted—for none of these reasons are we to hesitate, for none of these reasons are we to fear lest our work shall be lost. It cannot be lost. History may never know our names nor recount our deeds. But what of that? They are not therefore lost. The undercurrents of influence will diffuse them, and God's providence will send them to their goal.

There is, therefore, only one condition really necessary to make our work for the Master successful. That one qualification is faithfulness. If we are faithful to our opportunities, whether they be small or great; if we are faithful to our work, whether it be in a high or humble sphere of life; if we are faithful to God in doing with our might what our hands find to do, then we shall not fail, we cannot fail. This is the only requisite to success that God requires in our work for Him.

There is one other thing in this connection that is worthy of mention. When shall the reaping be done? We shall reap, our work shall be rewarded, but when?

Not necessarily now, in this present time. We need to keep this truth well in mind. We are too apt to look for immediate results. We are like children. We plant our seeds, and then, in an hour, because we see no signs of life, we begin to dig them up to see whether they have not died. We lack patience in our work. We are too apt to become discouraged if we do not see the harvest begin to ripen, even while we are sowing the seed. We preach, and even while we preach we expect that the truth shall find lodgment, germinate, and bring forth the harvest ready for the

sickle before we leave the place of sowing. I do not mean that we ought not to be looking constantly for ripened grain. We ought always to be looking for reaping to do. But we ought not to be discouraged because we do not always see the results of our efforts, or because we so seldom see the results we long to see.

But there is a certain sense in which we do get our reward as we go along. We reap even as we sow. I refer to that satisfaction that comes to him who knows that he is working with God. Is it not a blessed thing thus to labor, even if we do not see the immediate results of our labors? Is it not a glorious thing to know that we are on the right side, that we are working in harmony with the divine will and counsel? Is it not a satisfaction unutterably precious to know that our efforts are of such a character that they tend to make men better, to lift them nearer to God? We are ministering to the highest and deepest wants of mankind. We are bringing to them that which can give birth and development to the very character of God in the soul of man. We are sowing seeds which, if they shall be given a lodging-place in the heart and life, shall spring up unto everlasting life. What a blessed ministry is ours! What a glorious thing to teach men the way of life, to point souls to their salvation, to see them coming to the feet of the Master in humble submission, to comfort the mourning ones, to lighten the burdens of them that labor and are heavy laden, to speak the words of joyous hope to the weary and discouraged ones of earth, to tell the lonely and friendless of that Friend that sticketh closer than a brother, who will never leave nor forsake them that are His! What a blessed thing to feel that your life is in line with God's plan for it, and that you are working for eternity with Him! What a glorious privilege is this, my brethren, which is ours, as we go on

through this earth-pilgrimage! Do we not find our rewards as we go? Is it not ours to eat the grapes of Eschol as we toil on in the wilderness; to feel the nearness of God to our own souls, and to have our inmost being quickened to better and nobler life by fellowship with our Father and His Son Jesus? Surely we do reap as we go. We reap rich harvests. If there were nothing else, it would be worth all the toil, all the cares, all the weary days and nights a hundred times over — this satisfaction, this joy unutterable, that comes to us as we labor.

But this is not all. It is scarcely a beginning of the reaping. The greater part of the harvest is not in the present, but in the "due season." In due season we shall reap, if we faint not. When God sees that it is best, when the grain has come to fruition and ripeness, then we shall reap. That "due season" may not be in this present life; certainly, in its fullness, it cannot be all in this life. The joys of that reaping shall endure forever. Through all the endless ages of eternity we shall be reaping the joys of the harvest that come to us from the seed-sowing of the present. Then shall be given unto us the knowledge of how far-reaching our work has been, of how much greater and better its results than we ever had dared to dream or hope.

Years ago in a little village of New Jersey there lived, for a whole generation, as pastor of the old Dutch church, one John Van Dersuy. He wrought faithfully. Everyone loved and trusted him. And yet it seemed as though, under his ministry, the church had not grown. Members had been added occasionally, a little faster perhaps than the old ones died or moved away. But there had been no growth of a marked kind. At last the faithful pastor came down to his deathbed. As he lay there, he said, again and again, that it seemed as though his life had been almost a failure. He had tried to do his best, and

yet he had accomplished very little. The old pastor died and was buried. A new pastor came. In a few months there was a great revival and nearly two hundred were added to the church. And what, think you, was then testimony? They had all, with few exceptions, been made thoughtful, been led to see their duty, not by what the new minister had said, but by what the old pastor had said and done among them. Whose, think you, was that harvest? When faithful John Van Dersuy looked down from the courts of heaven and saw the scores of souls that dated their new life back to his influence, do you not think that it was as truly his harvest as though he himself had welcomed the souls to the church in his own lifetime?

My brethren, if we are faithful to God's work, we need not worry about the reaping. The harvest is sure. We shall see it gathered in due time, if we faint not. We shall see one day, when we know as we are known, we shall see that much of the work that we thought was fruitless and profitless was, after all, filled with ripest and most precious grain.

Is there not encouragement, is there not inspiration for each of us in such thoughts as these? We are not working in vain! We are working for eternity because we are working for God. Our place in life does not hinder our success, for success is not dependent upon time, place, or circumstance. It does not depend upon our ability or our greatness, as men count greatness. It depends simply upon our faithfulness to God and to the work that God gives us to do. If we are faithful, we cannot fail. We shall reap in due season, if we faint not.

In the face of such inspiration as this; with such blessed words of encouragement as God has given us, how can we get discouraged? To be sure, the labor is hard, but how short the time of labor! Only a little

while and the labor shall be over. Only an hour, and then comes evening—that glad evening which is the beginning of the new day that never ends. And then comes rest by the river of life, the glad hallelujahs of the redeemed—redeemed, some of them, God grant, through your efforts and mine—and there the vision of that face which was marred for our salvation, but whose radiance illuminates the city of our God. In that city, mingling our voices with theirs who sing the glad song of victory, may you and I meet, by and by, when our work is over, and hear the Master say, "Thou hast been faithful."

LIFE: ITS GREAT TEACHER AND MODEL.

BY REV. WALTER M. ROGER, M.A.
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Learn of me.—Matt. xi: 29.

ONE of Christ's titles is "the Master." As such He saves men still as He did His disciples of old, by instructing and training them, as well as by making atonement for them. He teaches by example as well as precept, illustrating His divine teaching by a perfect human model. For this He is qualified alike by infinite wisdom and skill and by genuine humanity—community of nature, of experience, of circumstances, yielding tenderest brotherly sympathy. "As He is, so are we in this world."

I. *What special lesson* does Christ here propose to teach us? One of universal interest and priceless value—how to combine *service with freedom*. "Ye shall know the truth, and the truth shall make you free." "Take my yoke upon you and learn of me, and ye shall find rest unto your souls."

Rest (1) for those that "labor and are heavy laden." First, of course, from the "accursed load" of sin, such as Bunyan's pilgrim found at the foot of the cross; then just as truly from burdens, just as real of

care, anxiety, perplexity, etc. (2) From the friction and galling of the yoke, so trying to the beginner and the slow learner in the way of the cross, of whom Ephraim is typical—"like a bullock unaccustomed to the yoke"—a large class. Is this chafing inevitable and perpetual? Must Christian service always be weary task work? Is there no way, no hope of having duty transformed into delight? The Jewish religious life, under Moses and the Rabbins, was full of "burdens which neither they nor their fathers were able to bear," but their prophets foretold relief—a special feature in the later dispensation emphasized in the Epistle to the Hebrews (viii: 10). "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts." Service then shall be both intelligent and loving. Such a service and such alone will realize the prophecy of Jeremiah and the promise of Jesus.

II. *How is this to be attained?* By *faith*, says the apostle in Heb. iii. and iv., the failure of the fathers of old may be exchanged for success. They, too, had the promise of *rest*, but "we see that they could not enter in because of unbelief. Let us therefore fear, lest a promise being left us of entering into rest, any of you should seem to come short of it. For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." How may we realize the expectation here presented, the restful life enjoined, as a duty we must not even "seem to come short of"? The way is a "narrow way," but the steps are clear and the light upon the path plentiful. He who accepts Christ's teachings and trusts His promises realizes (1) forgiveness of sin at the cost of His blood, (2) adoption for the pardoned, (3) with un-

failing care most solemnly covenanted by an almighty Father—all the fruit of the "great love wherewith He loved us." He who learns with John the beloved disciple to say, "We have known and believed the love that God hath to us," will not fail to add, "We love Him who first loved us." (1 John iv: 16-19.) He will realize that "To whom much is forgiven, the same loveth much. To whom little is forgiven, the same loveth little." (Luke vii: 47.) This loving trust will lead to an acceptance of the Father's will, surrender and devotion to it, like that of Him whose first recorded utterance was, "Wist ye not that I must be about my Father's business?" He constantly claimed and evidenced that He "came not to do his own will, but the will of the Father who sent him." (John iv: 30.) This was to Him as his meat. (John iv: 34.) His human will sometimes knew the force of temptation to departure from His Father's, but the devotion of love and trust secured submission even amid the agonies of Gethsemane, so that He could say, "I do always those things which please Him" (John viii: 29), and at last, "I have finished the work which thou gavest me to do" (John xvii: 4), and receive in confirmatory response a glorious resurrection from the tomb. He was "made under the law," but to Him it was a "perfect law of liberty," and will be to us the same just in proportion as we "take His yoke upon us and learn of Him."

In conclusion, (1) *consider the only alternative* to this blessed life is the service and the bondage of sin, with its wages, which is death. (Rom. vi: 20-23.) It will be one or other, for "no man can serve two masters." "Choose you this day, whom you will serve." "If the Son therefore shall make you free, ye shall be free indeed." Legalism hath promise only of bondage now and rejection at last.

How different the adoption of sons ! To use the apostle's figure, the difference is that between Ishmael, the son of the bondwoman and Isaac the child of promise. "The servant abideth not in the house forever; but the Son abideth ever." (John viii : 35.) "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free. (2) *Stand fast therefore* in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. iv : 30, 31 ; v : 1.) Claim this liberty as a covenant right, and be not satisfied while you even seem to come short of it, till you can say, "I am thy servant; thou hast loosed my bonds." (Ps. cxvi : 16.) "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." (Heb. iv : 11.) "O wretched man that I am, who shall deliver me? I thank God through Jesus Christ our Lord. . . . So then the law of the Spirit life in Christ Jesus hath made me free from the law of sin and death." (Rom. viii : 23, 24 ; viii : 2.) The apostle who gives us this bit of personal experience tell us also (3) *how it may be attained*, viz. by the receiving and indwelling and working of the Holy Spirit, as a spirit of adoption (Rom. viii : 14, 15); of love (Rom. v : 5), and of liberty (2 Cor. iii : 17). So He was in Christ, to whom He was given without measure (John iii : 34). So He will be to us, to whom He is explicitly and abundantly promised (Luke xi : 3). "Be ye filled with the Spirit" (Eph. v : 18).

THE MIXED AUDIENCE OF JOHN THE
BAPTIST FOUND STILL IN CHRIS-
TIAN CHURCHES.

What went ye out for to see?—Matt.
xi : 7.

INTRODUCTION. Men change in customs, opinions, but remain the

same in disposition ; liking and disliking the same things, noble and contemptible in the same traits, as coins are the same in metal, but differ only in what is stamped upon them.

First class : those who came from idle *curiosity*. "A reed shaken by the wind," a common scene at the Jordan ; but let a few stop and stare, then a crowd will gape with them. So many heard John with a sort of listless expectancy.

Second class : those who were only *intellectually interested*. They would have thronged any Doctor of the Laws who had some new way of talking. John, a novel peculiarity in garb and manner, with the wilderness for his church and a rock for his pulpit, phenomenally independent in his attack upon classes, and strange in his notions. A large proportion of the hearers of Moody, Talmage, Sam Small, especially if the preacher has some novelty in teaching, like second probation, faith cure, etc. The preacher only a reed, but he will have a following if he only shake with sufficient violence under the wind of his earnest conviction.

Third class : those who listened with conceited *self-complacency*. They did not believe his denunciations or predictions, but agreed that it was well to have a man preach righteousness to other more wicked people, and to terrorize them with even untenable doctrines. So many pay pew rents for the sake of keeping up the educational tendency of the pulpit or its moral constabulary influence, who do not themselves accept or feel the need of its precepts.

Fourth class : those who were *offended* at what they heard. Their ideal was a learned scribe, a philosopher, a rhetorical moralist—some one who would grace society with his elegance—"a man clothed in soft raiment," arraying pleasing doctrine in the drapery of rich imagination and soft speech. A similar crowd

to-day solicit their salaried Sunday orators to "speak unto them smooth things."

Fifth class: those who believed that John was a *prophet*, but only a prophet like many that had preceded him. The age was one of expectancy. The temporal kingdom of Israel was longed for, and they hastened to hear the newstatesman with prescience in his eyes. Many look to the pulpit to forecast the secular future—changes in politics, social grades, a material millennium.

But John was "more than a prophet," he was a herald of an imminent danger to every soul. "The ax is laid at the root of the tree"; "do works meet for repentance"; "The kingdom is at hand"; "Behold the Lamb of God."

Yet the people came and stayed and submitted. Why?

1. Because they knew that John was *right*. The righteousness of God has a faithful monitor in every man's conscience.

2. Because they knew that they *needed the grace of God* through an atonement such as John declared.

Every preacher who is true to God will catch men.

CHRIST REVEALED TO THE SOUL.

BY PHILLIPS BROOKS, D.D. [EPISCOPAL], BOSTON, MASS.

Dost thou believe on the Son of God?

He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshiped him.—John ix:35-39.

THERE is a deep fascination in seeing how other people's minds work. In all outward works of men we see the progress of their purposes. We see the mason laying the brick of the house he is constructing, and the building is intelligent to us. But the inner workings of the mind are beyond our vision. We may watch

the processes by which men reach conclusions as we watch the stream winding now in now out of a broken woodland, catching glimpses of it only now and then. How Moses came to undertake the leadership of the Israelites, how Caesar came to cross the Rubicon, are most interesting questions, but we know only just enough to give us the merest glimpses into the mental operations of the men and the motives that lay behind their deeds.

The way in which the workings of God's mind are represented to us in the Bible makes it a book of absorbing interest. The Bible is an effort to give men an interest in God by revealing to us something of the mind of God. Any book dealing with the details of a life showing the motives that underlie daily acts will be widely read. Any man describing how the most humble man in town came to do his daily duties will interest his audience most completely. The Bible is the most wonderful of all books to open mental movements to us with clearness. A large part of the charm of the Bible consists in this vivid portrayal of the mental operations and the motives of its characters.

An illustration of this is the story of the text. Jesus had given to this blind man sight. A captious quarrel had arisen over the matter, and the blind man was excommunicated—a proceeding the severity of which could only be realized by a Jew.

I.—THE QUESTION.

Consider the mental condition of this man when Jesus found him. He had been blind all his life, and now he could see. The world in all its beauty burst upon him, and he felt like blessing his benefactor with all his heart. It had cost him something to stand by his benefactor, but his heart was too full of joy and gratitude to mind that, and when he saw Jesus he hastened as to greet a friend. But Jesus stops him with

the question, "Dost thou believe on the Son of God?"

That was a new thought. He knew there was a God, but the Son of God was a being of whom he had not heard, and he stood as one bewildered. The ground on which he had thought to build his little monument of gratitude had opened and revealed a boundless expanse before him. He had come to greet a man, and found—a God. Thus are great truths always waiting to show us what fragmentary lives we live. We do live fragmentary lives.

Health is joy of the senses. The skin kindles with joy in the cold, or basks in the sun. Skill and culture each do their separate works. One paints a picture and joys in the evidence of his genius; another builds a house which all admire. But each is an achievement by itself. By and by some one asks, "Well, what of it?" It is like the play of children compared to the systematic working of a great factory. We live in such little details. The blessed door of opportunity stands open on every side, but in the midst of all we live like babes in the nursery.

Men may die for their country, but all lack unity of purpose. Where is the center of it all? Manhood, with its happy cares and excitements, is the great sum total of sense of gladness, but how small it is! It lacks tendency and direction! How easy to sit down by the side of the most successful life, as we know it, and ask, "Well, what of it all?"

Suppose in setting out to thank God for the blessings of life you were suddenly met with the question, Are you glad because of little separate pleasures which amount to nothing, or are you glad because God is in it all and the center of it all? No wonder if the question surprised you. It would be as if in digging a well you had suddenly discovered all the wealth of Herculaneum. Love of any kind is Godlike. With this

center once set the circle builds itself. It is like the sun in the heavens, which rescues from fragmentariness every gleam of light from the farthest point in the whole universe.

Some may say, "True, but every eye may enjoy the diamond or the rose without knowing that they owe their beauty to the sun. So may enjoyment of life be possible without knowledge of the love of God." But unity of purpose must come in. We must be consciously and cordially in harmony with His plans and purposes. The more we get into the heart of things the more simple they become. It is God that gives a purpose to all things.

II.—THE ANSWER.

A word now of the answer.

The simple frankness of the man makes us like him. He seems to say, "I will believe if I can."

Some natures seem inclined always to ask, "How much more can I take in?" others, "How much can I leave out?" Some are ready to love everything and everybody, always presuming that every one is worthy of their love. Others are chary of loving. They seem to be in search of something that will release them from bestowing regard.

In business some seek tasks, others shirk them. In spiritual things one man wants to believe, another dreads to believe. If he asks for information, it is that he may find some reason for *not* believing. These are the tendencies that lead to two extremes, superstition and skepticism. So, while there may be speculative tendencies and a spirit of doubt in these times, there is also a large heart-hunger after belief, as different from morbid skepticism as health is from disease. There are souls deeply impressed with the infinity of life. They know that eat, drink, and be merry is not all of life. Summer comes, but it only signifies a meaning that lies deeper than the things we see. Whose hand has created such mar-

velous things? They are sure that God is in it all, sure that they do not know the whole.

Sin comes. What is sin? If there is a sinner there must be one to whom the sinful heart can cry for forgiveness. The nature that is conscious of the infinity of life longs for God. He finds the forces of this life sufficient; he looks deeper to find some force not manifest.

There were cities to which Christ could not come. He wept over Jerusalem and said, "How oft would I have gathered you even as a hen gathereth her chickens under her wing, but ye would not." He said, "Except ye be as little children, ye cannot enter into the kingdom of heaven." Little children are ready for every revelation. Tell them of the Son of God, and they cry out, "Who is he that we may believe on him?" This is the reason little children are such blessings. They are reaching for the hand of God they have just left. Thus we see how life is empty and sad without them.

III. HOW CHRIST COMES TO THE SOUL.

The text teaches that when Christ comes it is only to the consciousness of the soul—He has been at the door from the beginning. Men do not know that He is just outside waiting to be let in. Someday when they become really in earnest the Son of God comes, not as a new arrival from a distant place, but as one who has been waiting at the door for a long time.

He does not proclaim His coming in awful, unfamiliar words, but says, "Thou hast seen me; I have talked with thee." "Say not, Who shall ascend into heaven to bring Christ down? He is nigh thee, even at the door." To open the eye and find Christ close at the side, that is Christian conversion.

How was it He first came to you? Was it not to show you He had been by you all the while. When you called He answered, not, "I am com-

ing," off in the distance, but close by. I am speaking of practical things; I do not wish to lose in figures the personality of Christ. When man wakes up to know his need he finds, not a Saviour newly come, but the Christ who has cared for him from the beginning. He comes to show us that he has always been with us.

CHRIST AT CAPERNAUM.

BY EDWARD BRAISLIN, D.D. [BAPTIST], BROOKLYN, N. Y.

He withdrew into Galilee, and leaving Nazareth he came and dwelt in Capernaum.—Matt. iv: 13.

CAPERNAUM came to be our Lord's own city. Here for months he found a place where he could lay His head. Here His early missionary journeys begun and ended. Sometimes he shared the hospitalities of Peter in his humble dwelling. Possibly he had a dwelling of his own for a time with his mother and brethren. Nazareth was exchanged for this fair city by thesea. Many of us who now dwell here, amid the throb and bustle of the metropolis, once lived among the hills. As Jesus left the carpenter's shop, the grove, the stream and hillside at Nazareth, so we have come from quiet homes in the country as He did into the populous city, with its crowded communities, its want and wealth, its sorrows and sin. Here He, as we, met the stern questions of life and took up the work given Him to do. Nor was this exchange of residences unimportant and accidental. Seven hundred years before it had been announced by the prophet Isaiah. It was a significant change, and we may note some of these features as important lessons.

1. Capernaum was a new city in the Galilee of the Gentiles. Like Nazareth, it had no Old Testament history. Rome, Greece, and other nations had founded, developed, and made illustrious this center, but it was not a Jewish city. Christ was a Jew, but He was free from all the

pride of ancestry, social honors and traditions, which so much influence us. He came through an ancient and princely line. He was heir to the throne, and yet did not dwell in the royal city or ask His mother why their residence was elsewhere. All this is in harmony with the protest of his life of deeds against the vain assumptions of men of pride and prejudice. Besides, Jerusalem was not what it once was: the temple was a market-place and the house of prayer a den of thieves. Capernaum was a new, fresh field, a living artery in the world's growing life. Here were to be met the great questions of the age, and it was to be seen that new forces were to act. A dead church and creed were not to rule the destinies of the race. The intensest democracy of our Lord is in harmony with the doctrine of His atoning grace. The blood of the Lamb was not the blood of aristocracy. The Redeemer's mission was to compass the needs of all men, of mankind at large, lying under the thrall of sin. His work looked forward to better centuries, when there should be established the parliament of men, the federation of the world. Christ does not live in things outworn. History does not hold all of Him, but He lives in the warm blood of new generations, unfolding truth and spreading victories. His life is free from shackles and from death.

2. At Capernaum Christ was a citizen. He was subject to law, exacting though it was; law that was human, sometimes inhuman. He paid his taxes. He was silent in the midst of political abuses, and by respectful submission and obedience accomplished more of social reform than by active opposition. He loved those above Him too much to strike them; He loved those below Him too much to strike for them. He healed the son of a court officer, a woman in Caesar's household, and the daughter of Jairus. He fed the poor, cared for the neg-

lected, and stilled the tempest on the sea. He went about doing good, yet He had no money. Men now are ordinarily estimated by their wealth. Oh for more of that Christliness of life which will take as an aim the making of men rather than the making of money! His citizenship exalted Capernaum to heaven and made it—had they only known their opportunity—a heavenly city. So of any city. If He be enthroned, then its temple is the Lamb and He the light thereof; then the city walls are topaz and amethyst and all precious stones, and its gates are pearls. If He be known and loved; if peace, purity, and love are His retinue and the people honor Him, it is a heavenly city. We are to remember that we are rich or poor according as Christ is near to or far from us.

3. Christ as a citizen does not make Capernaum rich and prosperous. Ten good men would have saved Sodom. One Christ would have saved Capernaum had it not been imperious to Him. It was a social and commercial center, nothing more. It knew not the day of its visitation. Now the nettles grow where the children played, and jackals feed where its palaces once stood. Generations pass, but principles remain. Christ is here. He is more really here than the friend you see. If Christ is yours, there is a city within a city. We are no more foreigners and aliens. We are fellow citizens and heirs of heaven. We are sitting in heavenly places in Christ Jesus. God has placed us here in Brooklyn for a purpose, even that this city may be saved and not cast down to hell as was Capernaum. The self-satisfied optimist thinks that things will come out about right, and forgets that this city in which was this glorious guest and citizen, the Son of God, the city that saw the mighty works done in it, was not saved. Exalted to heaven, it was cast down to hell. "It shall be more tolerable for Sodom," said

Christ. "I would, but ye would not."

4. What Capernaum was to Christ the world is to the church. It is willing to receive benefits, but not to yield obedience. The separation of church and state is Scriptural and wise; and yet, in another sense, there should be a union, for the church of Christ is the salt that saves the world from putrefaction. It is the light which is to illuminate society. A modest, steadfast, unworldly citizen is an element in the growth of a great state. Apart from partisan considerations, we may rejoice that our President-elect is a Christian man and an officer in a Christian church, where he served at the communion table the Sunday before his election. We should pray not only for him but for those in authority under him, that they be not men who are eager for office, but men who shall sweeten and purify political life. We need throughout the land true religion, which will create nobler manliness and womanliness, which will form and transform, and so in a just sense make church and state one, as body and soul are one.

I have a deep feeling for those who walk these streets all unmindful of their high calling in Christ Jesus; who look on these houses and homes as real, but know nothing of being "fellow-citizens with the saints and the household of God"; who are alive to the making of money, but not to the making of men. Let us pray that we all may become responsive to these higher considerations, more patient and consecrated, and so more worthy followers of Him who labored and suffered and waited till His work was accomplished and the glory of the resurrection morning crowned Him as the Eternal Conqueror.

"Grace and Truth came by Jesus Christ." Had truth alone come, we might only have learned our own sin, guilt, and condemnation and God's holiness, justice, and wrath, and so have been in deeper despair.

THE IDEAL CONGREGATION.

By B. D. THOMAS, D.D., TORONTO,
CANADA.

Now therefore we are all here present before God to hear all things that are commanded thee of God.
—Acts x : 33.

I. THE IDEAL CONGREGATION WILL BE PRESENT AT THE APPOINTED PLACE BETIMES. "Now therefore we are all *here*."

There is nothing more unseemly than dilatory attendance on the services of the sanctuary. It should be part of our religion to glorify our Lord in the etiquette as well as in the spirit of our worship. If God is pleased with our coming together in His name, He surely is with every evidence of alacrity and decorum. The "little behindhand" often does more mischief than the other two accomplish of good. Peter preached all the better, we may be well assured, and the assembled company were all the more richly blessed, because they were *waiting* for his coming.

II. THE IDEAL CONGREGATION WILL NEVER FAIL TO HAVE UNANIMITY OF REPRESENTATION AS FAR AS THAT IS POSSIBLE. "We are *all here*."

How seldom can this truthfully be said. In a church where the membership is large and scattered, the presence of every one on any single occasion would be an impossibility. If it could be said truly, *all who could be* are here, we would have great reason to rejoice.

III. THE IDEAL CONGREGATION WILL BE REVERENT. "We are all *here before God*."

I would not have a congregation put on an assumed sanctity, but I would have them remember ever that they are in the presence of the Searcher of the heart, and the trier of the reins of the children of men." I would not prescribe the habitude of the mourner and the visage of the misanthrope, but I would earnestly urge the exhibition

of a deportment in harmony with the majesty and holiness of Him whom we profess to serve. I do not believe in the special sanctity of any building made with hands, but I do believe that whenever we meet for purposes so sacred, it should be with sensibilities solemnized, with clean hands and pure hearts. We should never assemble for the worship of Almighty God, whether under the vaulted roof of a church or under the open blue of the heavens, without feeling that we are standing on holy ground.

IV. THE IDEAL CONGREGATION WILL BE ATTENTIVE. "We are all here present before God to *hear* all things that are commanded thee of God."

They do not come to see or be seen, but to hear; not to be gratified or entertained, but to be spiritually profited.

V. THE IDEAL CONGREGATION WILL BE SYMPATHETIC.

There were some communities in which the Lord Jesus Christ could not perform mighty works. There are congregations so cold and unresponsive that the preacher's thoughts are chilled in transmission. The best abilities and the most glowing enthusiasm are not equal to the restraining and paralyzing influence of callous-hearted and worldly-minded religionists. A man can't be packed in ice without freezing. The church has a great deal to do with making the minister. Many a sermon has caught its glow and power from the sympathies of those to whom it was delivered. A genial summer is not more effective in calling forth buds and blossoms, than warm hearts are in drawing out all that is best and noblest in a preacher's soul. There are congregations to whom if a man does not preach well it can only be because the stuff is not in him.

VI. THE IDEAL CONGREGATION WILL BE RECEPTIVE.

Like nature in the spring time,

with every tree and flower and grass blade open to receive the gracious ministrations of heaven. If Peter did not preach well on this occasion he was without excuse, for every heart was ready to receive the message from his lips.

VII. THE IDEAL CONGREGATION WILL BE UNPREJUDICED. "We are all here before God to hear *all things that are commanded thee of God.*"

It would be as impossible to light a candle with the extinguisher on as to benefit a mind over which prejudice had thrown its veil. Prejudice is the hardest thing to cope with, for it is not amenable to conviction even when the evidence is overwhelming. "Argument cannot do the work of instruction any more than blows can take the place of sunlight."

The congregation in the house of Cornelius had the distinguishing characteristic of being unprejudiced. They were there to hear *all that Peter had to communicate to them from God.* Not what suited their tastes and harmonized with their preconceived notions, but *all that was commanded* of God. It would be well if congregations now came together with this absolute simplicity and guilelessness of disposition.

VIII. THE IDEAL CONGREGATION WILL BE OBEDIENTLY DISPOSED. "All that is *commanded* thee of God."

They were there to know their duty. There is a great deal of coming to the house of God to hear. Preaching was never more popular. The religion of hearing was never more general, but there are multitudes who never think of putting what they hear to practice. This is the sad feature of our modern church-going. Of what use is preaching and expounding unless it results in obedience? Nothing can be of real value in God's sight which does not shape itself into obedience. There is no picking and choosing when the heart is properly disposed. All that is

commanded thee of God I am ready to do is the language of the soul that has learned the spirit of Christian discipleship.

The congregation that embodies these excellences is eminently worthy of emulation.

An Attractive Song Service.

WE give a detailed programme of an exceedingly interesting Song Service recently held in one of our largest suburban churches. The quartette choir was on this occasion augmented by about a score of the best voices from the congregation, giving a volume of sound which inspired as well as led the hundreds who occupied the pews. The hymn book used was "Laudes Domini."

1. Quartette and chorus anthem, "Oh, come all ye faithful."
2. Scripture reading.
3. Three-minute talk by pastor about Charles Wesley, the day being the hundredth anniversary of his death.
4. Hymn 320—Wesley's "Hark, the herald angels sing."
5. Five-minute talk on ancient hymns, with account of origin of "Creator spirit, by whose aid."
6. Hymn 543—"Creator spirit."
7. Story of Theodulph of Orleans and the hymn he wrote in prison, A.D. 821.
8. Hymn 374—Theodulph's hymn.
9. Three-minute talk about royal poets, and account of Gustavus Adolphus's battle hymn.
10. Hymn 913—Gustavus's hymn.
11. Prayer.
12. Hymn 930—Ein Feste Burg, sung in unison.
13. Offertory—Choir and chorus selection.
14. Talk on the monumental character of the hymn book as indicated by the names given to tunes. Story of Alban, the first English martyr.
15. Hymn 724—Tune, St. Albans.
16. Story of Chad and Holy Island.
17. Hymn 295—Tune, St. Chad.

18. Story of Melrose Abbey and St. Cuthbert as a type of old English patriot Christian.

19. Hymn 515—Tune, St. Cuthbert.

20. Story of Grostete, the forerunner of John Wycliffe.

21. Hymn 1080—Tune, Grostete.

22. Brief prayer.

23. Hymn 411—Wesley's "Christ the Lord is risen to-day."

24. Benediction.

The entire service occupied an hour and a quarter. Ten of the grandest hymns and best tunes, two finely executed set pieces, two prayers, and eight brief addresses gave no opportunity for monotony. The suggestive bits of church history were not only useful and entertaining in themselves, but of special service as fastening a permanent interest upon the hymns and tunes in the hymn book. The people will ever after sing these hymns with a feeling of communion with the saints to whom we are so indebted for our modern church and religion. L.

Themes and Texts of Recent Sermons.

1. Where God appoints a Leader He provides Followers. "When he [Saul] had turned his back to go from Samuel, God gave him another heart. . . . Saul went home to Gibeah; and there went with him a band of men, whose heart God had touched."—1 Sam. x: 9, 26. A. T. Pierson, D.D., Philadelphia.
2. The Unchangeability of God the Basis of His Compassion. "For I am the Lord; I change not; therefore ye sons of Jacob are not consumed."—Mal. iii: 6. Wm. Elliot Griffiths, Boston.
3. Missionary Competition. "The ships of Tarshish first."—Isa. lx: 9. Dennis Wortman, D.D., Saugerties, N. Y.
4. The Song of Security. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"—Ps. xxvii: 1. Howard Crosby, D.D., New York.
5. The Cry of the Mortal to the Undying. "Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."—Psalm xc: 17.—Alexander Maclaren, D.D., Manchester, Eng.
6. Thinking to Purpose. "I thought on my ways, and turned my feet unto thy testimonies, I made haste, and delayed not to keep thy commandments."—Ps. cxix: 59, 60. John McNeill, D.D., Edinburgh, Scotland.
7. A Reasonable Appeal for Reasonable Service. "I beseech you therefore by the mercies of God," etc.—Rom. xii: 1. Rev. J. H. Sammis, Grand Haven, Mich.

8. Bought with a Price. "Ye are not your own, for ye are bought with a price; therefore, glorify God in your body and in your spirit which are God's."—1 Cor. vi: 19, 20. Fergus Ferguson, D.D., Glasgow, Scotland.
9. Faith and a Good Conscience. "Holding faith and a good conscience."—1 Tim. i: 19. John Hall, D.D., New York.
10. The Christian Church the Hope of the World. "The house of God, which is the church of the living God, the pillar and ground of the truth."—1 Tim. iii: 15. J. H. Barrows, D.D., Chicago, Ill.
11. Innate Longing of Mankind for a Better World. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea."—Rev. xxi: 1. John Paxton, D.D., New York.
12. The Higher Standard for the Christian Life. "What do ye more than others?"—Matt. v: 47. T. L. Cuyler, D.D., Brooklyn, N. Y.
13. The Power of Prayer. "Nevertheless, not as I will, but as thou wilt."—Matt. xxvi: 39. Rev. John Peddie, Philadelphia.
14. Setting Jesus at Naught. "And Herod with his men of war set him at naught."—Luke xxiii: 11. C. H. Spurgeon, London.
15. Lessons from Christ's Promise to the Penitent Thief. "And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise."—Luke xxiii: 43. T. W. Chambers, D.D., New York.
16. The Fountainhead of Miracle. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory."—John ii: 11. I. D. Witherspoon, D.D., Louisville, Ky.
17. Glorification through Death. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John xii: 24. Pres. Francis L. Patton, D.D., Princeton, N. J.
2. Some Limitations to Self-Will. ("Ye shall not do after all the things that we do here this day, every man whatever is right in his own eyes."—Deut. xii: 8.)
3. The Finite Dissatisfied with Less than the Infinite. ("My soul thirsteth for God, for the living God."—Ps. xlii: 2.)
4. Full Devotion to the Devil. ("Behold thou hast spoken and done evil things as thou couldst."—Jer. iii: 5.)
5. The Magnanimous Treatment of Other Men's Faults. ("Judge not that ye be not judged."—Matt. vii: 1.)
6. Christ Refusing any Alleviation of His Sufferings. ("They gave him to drink wine mingled with myrrh, but he received it not."—Mark xv: 23.)
7. The Dayspring of Faith and Its Noon-tide. ("Jesus answered and said unto him, Because I said unto thee I saw thee under the fig tree, believest thou? thou shalt see greater things than these . . . Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."—John i: 50-51.)
8. The Hope of the Sons of God Purifying their Life. ("Every man that hath this hope in him purifieth himself even as he is pure."—John iii: 3.)
9. God is Revealed to us by our Hearts. ("He that loveth not knoweth not God."—1 John, iv: 8.)
10. Exalted to Give. ("Him hath God exalted . . . for to give repentance," etc.—Acts v: 30-31.)
11. Gratitude and Fortitude. ("He thanked God and took courage."—Acts xxviii: 15.)
12. Conditions of Justification. ("There is therefore now no condemnation to them which are in Christ Jesus," etc.—Rom. vii: 1-4.)
13. Living up to one's Convictions the Way to Steadfast Progress. ("Whereunto we have already attained let us walk by the same rule."—Phil. iii: 16.)
14. The Grasp that Holds us Up. ("Now unto him that is able to keep you from falling," etc.—Jude 24, 25.)
15. The Risen Christ the only Revealer of Immortality. ("Jesus Christ . . . the first begotten of the dead."—Rev. i: 5.)

Suggestive Themes for Pulpit Treatment.

1. Instability the Source of Failure. ("Unstable as water, thou shalt not excel."—Gen. xlix: 4.)

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JAN. 28—FEB. 3.—A PRESENT REST.

—Heb. iv: 3.

We are wont to speak of the rest of heaven. And we speak rightly so. Heaven will be rest. But the frequent trouble is that thought of rest there too much minifies and overshadows the real possibilities of a present rest. Let us lay emphasis upon the present tense of our Scripture, "for we which have believed do enter into rest."

1. *Sin* here makes unrest. There is the consciousness of the *guilt* of sin. It is a heavy and harassing burden. Our own hearts condemn

us, therefore God must. There is no more bitter restlessness than that which springs from an accusing conscience. There is the consciousness of the *bondage* of sin. That sin is bondage is a most terrible side of it. Who has not felt like the Hebrew toilers under the Egyptian taskmasters, restless but enslaved, as he has found the habit of sin gripping him.

There is the restless *dread of the punishment of sin*. So conscience does make cowards of us all. What sinner can be serene in the prospect of the judgment?

But there may be rest from this

restlessness which sin causes here and now. For the *guilt* of sin Christ will give the rest of *forgiveness*. For the *bondage* of sin Christ will give the rest of a new and victorious nature implanted by the Holy Spirit. For the restless *fear of punishment* Christ points to *His cross* and says, "I have borne punishment for you in my finished atonement." In Christ peace may *now* come in the place of the sad unrest of sin.

2. There is the unrest of *anxiety*. Who does not often fear the future? Who is not often "cut to pieces" by it, to use the literal meaning of the sort of anxiety against which Christ warns? But there is rest from this in Christ's promise of His minute and loving care of us. A dead sparrow taught me this rest as nothing ever taught it me before. The church in which I used to preach was clambering with vines. The pestiferous English sparrows would make their nests in them and disturb with their chattering and filth. I was going to my study one bitter winter morning, and lying in the path was a sparrow frozen dead. I stopped and looked at it. I remembered that the sparrows of which Christ spoke were of the same numerous and annoying sort. But not even that sparrow had ended thus its little life without the knowledge of the Father. The dead bird seemed to rephrase Christ's word to me: "Are you not of more value than many sparrows?" That was a day for me restful from anxiety, because I grasped Christ's word about the Heavenly Father's knowledge and His care. There is a present rest from anxiety when we believe what Christ tells us.

3. There is the unrest of *self-will*. I cannot have rest if my will clashes with God's will. God is too good and kind to give me rest when I am choosing against Him. Such rest would be destruction. But when I yield my will to God's, what rest follows! Ah, the rest of self-surrender! How

immediately it falls upon me. I need not wait till I reach Heaven for such rest.

"Our wills are ours, we know not how;
Our wills are ours to make them thine."

4. There is the restlessness of *unmet affection* in me. But the chief among ten thousand and the one altogether lovely cannot disappoint affection, and in Him my heart finds present rest. Here distance does not lend enchantment to the view. The closer I come to Christ, the worthier of affection I discover Him to be, and my hungry heart is satisfied.

5. There is the unrest of *my own ignorance*. But how sweetly and serenely the light of knowledge falls upon my disquiet when I turn my gaze on Him who is *the Truth*.

6. There is the *broken-heartedness which comes from empty homes and filled graves*. But how rest and healing come if I will but remember that the pierced hand is on the helm of things. He is too just to err, too good to be unkind.

7. There is the restless fear which wraps me round at the thought of *death*. It is a strange journey I must take. It is into an unknown country I must pass, and I must go thither alone. But my fear is quelled and peace falls when I look upon His *emptied* tomb. Let me carry a gladder and a braver heart. *Now* there is rest for me in Christ. All my deep needs He will fill *now*. But the door of entrance into His various and shining rest is faith. For we *which have believed* do enter into rest.

FEB. 4-9.—THE TRUE WAY OF TREATING SIN, AND WHAT COMES OF IT.—Dan. iii : 16, 30.

The true way of treating sin is by a religion of *principle*. And that sort of a religion is splendidly displayed in our Scripture.

Out on the plain of Dura is to be lifted a gilded image 90 feet in height. It is plated, not solid—and are not all

idols plated? Every object of worship, save only God, is hollow and deceiving. All the dignitaries of the empire are to be assembled. The king is to be glittering in his pomp and pride, and awful in his power. And when the vast orchestra shall peal and crash, then all are to fall and worship the huge image which the mighty conqueror shall have set up; or, if any dare refuse, be flung into the burning furnace.

Well, the pageant is accomplished. The image stands resplendent. The king is gorgeous on his throne. The highest officers of the kingdom crowd the plain. The music bursts and swells. And all the plain at once is full of prostrate worshipers. Except that three men still stand. They have not fallen. They do not worship.

Who are they? They are Hebrew captives from Jerusalem. They have heard the command higher than the king's—"Thou shalt have no other gods before me; thou shalt not bow down thyself to them, nor worship them." They will obey this loftier mandate. And there they stand amid the kneeling host, erect, alone; with firmness on their faces, with faith in their hearts, with God above them, with all the world beneath their feet. And when the king makes inquest of them they have only this to answer him: "*O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods nor worship thy golden image, which thou hast set up.*"

Here surely is a religion of *principle*. Not a transient enthusiasm; not simply a decorous, fair-weather profession; not a weak and swaying sentimentality, but a deep, inward, immovable, resistant principle of life, holding the possessors of it to straight

and definite courses, and clothing them with heroism.

Consider the *foundation* of such religion of principle.

Right doctrine is one of its foundations. Doctrine is something taught. Shadrach, Meshach and Abednego had been taught the truth that Jehovah is supreme. There is an immense importance in right doctrine. Right religion is right theology applied; right practice is right doctrine carried out; right life is right creed lived. You must learn the will of God before you can unflinchingly do that will.

Right resolve is another of the foundations of a religion of principle. Not only must the right doctrine be received, but along with that must go the *resolve* to practice it at all hazards. The doctrine must not be a seed, carefully wrapped and laid in some secret drawer; it must be a seed planted, and helped upward into growth and bloom and fruitage by all the breezes, and all the showers, and all the sunlight. Right doctrine must, through holy resolution, compel the deed into coincidence with itself.

Consider the *tests* of this religion of principle.

It is *prompt*. Oh, the waste of life in debating duty! Oh, the weakness of argument and counter argument! Oh, the trouble of the spirit stunned with the noises of disputation with itself. Oh, the clearness and straightness and strength of the life which, looking to Christ for truth, just bravely does the truth *at once*. Mark the grand *promptness* of these three Hebrews. "We are determined and decided; we are not careful to answer thee in this matter, O king."

This religion of principle is *conscientious about small matters*. How easy for these three heroes to have said: "Well, the posture of the body is nothing; we may fall prostrate, but we need not worship; the

king cannot compel our thoughts; the mere kneeling is a small matter any way." No, nothing is so honest as a religion of principle. To prostrate oneself under such circumstances would seem at least to be disloyal to Jehovah. But they will not even seem thus. They will avoid the appearance of evil. They will keep their consciences absolutely clear.

This religion of principle is girded with *faith*. "O Nebuchadnezzar, our God whom we serve *is able to deliver* us from the burning fiery furnace." Wrote William Cary, a religion of principle dares "to expect great things of God."

This religion of principle is *fearless*. "But if not, be it known unto thee, O king, that we *will not* serve thy gods." If God does not deliver from the furnace, He will help somehow. That is enough; we are on God's side. This consciousness is the breath of bravery.

Consider the *value* of this religion of principle. It is the sort for *which God appears*. The burning fiery furnace cannot harm; and with the three heroes in the flames the *Form of the Fourth* walks in glorious companionship.

It is a religion of *might*. The proud king is compelled to acknowledge Jehovah.

It is religion which *brings honors to its possessor*. Then the king promoted Shadrach, Meshach and Abednego.

It is a religion which *vanquishes sin*, and so treats sin in the only right way of treating it. As there was no smell of fire on their garments, so neither was there the least suspicion of yielding to evil on the souls of these heroic ones.

FEB. 11-16. — CONVERSION — ITS MEANS AND TESTS.—Acts xvi: 30, 34.

THINK of some inevitable thing: e.g., if I go overland to California I *must* scale the Rocky Mountains; if I ever get sight of Europe I *must*

cross the Atlantic Ocean; if I tarry in the vale of Chamouni I *must* find all my paths set for me by the overshadowing and imperial Mt. Blanc. The mountain will not fashion itself to me; I *must* suit myself to the mountain.

Now all possible rocky and inevitable insistence is in that *must* of the Lord Jesus when He says, "Verily, verily I say unto you, ye *must* be born again." Like a mountain grappling the earth's center with granite roots and piercing the blue with loftiest crest and planting itself squarely in the traveler's way, is this awful *must* of the Lord Jesus concerning the inexorable necessity of the new birth for every man.

Now this great and needful spiritual change for every man has two sides to it—the divine side and the human side. As we look at it from the one side or the other, we are wont to give it different names.

As we behold it from the *divine* side, confining our attention chiefly to God's share in it—God's choice of a man, God's truth for the man, God's Holy Spirit, by whom in the man the change is wrought, we speak of this great and necessary change as *regeneration*.

As we behold this change from the *human* side, confining our attention chiefly to man's share in it—man's recognition of his sin, man's surrender of himself to God, man's voluntary choice of God, man's acceptance of the means appointed for his salvation—we speak of this great and necessary change as *conversion*.

Looking now more especially at the human side of this instance of an immense moral and spiritual change in the Philippian jailer, let us think together, under the guidance of this example, of *conversion, its means and tests*.

Certainly here is an evident conversion. If ever man were squarely turned about, this jailer was. He is no spurious instance of conversion,

like Mr. Facing-Both-Ways, in Bunyan's pilgrim. He has utterly obeyed some mighty moral mandate—"Right about face; march!"

Consider, first, the *means* of conversion. It seems to me we can divide these means into two sorts—subsidiary and essential. Means *subsidiary*.

(a) The *prayers* and *songs* of Paul and Silas. Paul and Silas had been beaten—the word signifies literally to beat with a rod. The Roman lictors had been set upon them. With their bundles of supple branches cut from elm or birch and bound into bundles by thongs, the lictors upon the bared backs of the apostle and his companion had mercilessly struck. Bleeding furrows of wounds and great and painful welts were the result.

Paul and Silas had been thrust into the inner prison. I remember a descent I made into the ancient Mamertine prison at Rome. Out of the sunlight you went into a subterranean chamber; in the floor of this chamber there was an opening; through this you passed still further down into another and lower chamber, far below the surface of the earth. It was into such an inner—lower—prison these servants of the Lord were thrust. It was pitch dark, damp, chilly, filthy, crowded with vermin. Let us remember that Christianity had not yet put the least of her cushions beneath the sad plight of prisoners.

The feet of Paul and Silas were made fast in the stocks. Stocks have not changed their fashion. What they were then they are now. They compel a most constrained position. They numb the limbs. They congest the blood. And, preventing motion and change of posture, they must have made doubly painful such lacerated backs.

Now there follows, according to the Revised Version, a most significant statement. "But about midnight Paul and Silas were praying

and singing hymns unto God, and the *prisoners were listening to them*.

I know that in a few clauses we are told that the jailer was roused from sleep, but I cannot help thinking that at least some snatches of these prayers and songs were borne to his sleepy ears also; that at least now and then his ear caught the brave, sweet sounds. What I mean is that I am sure the brave and beautiful carriage of themselves by Paul and Silas under all his unnecessarily harsh treatment of them—for he far exceeded his instructions—must have made some impression upon the jailer. And it seems to me that this must have been a kind of outlying and subsidiary cause of the jailer's conversion. And the lesson is that no noble and strong example of the power of a Christian faith can possibly come to nothing. It will make its appropriate impression. It is a kind of gospel that even such stupid and cruel eyes as this jailer's must read. And something of blessing is bound to come of it. It is likely to make a path for somebody's conversion. Let us see to it that even amid the most painful circumstances we carry ourselves as Christians should. We are always building better than we know when we do thus.

(b) The *shock* of the earthquake and the opened doors and the unloosed bands of the prisoners, and Paul's beautiful calming of the jailer's fear when he would have killed himself, since, if the prisoners had escaped, according to the Roman law death must have been visited on him. I group all these things—though of course they could be easily analyzed and divided—under this one idea, *shock*. This jailer was stirred through his whole nature. In the grip of the earthquake he was convinced of his own helplessness; in Paul's calm bravery he felt himself confronted by the presence of a strange moral power; in the apos-

tle's service, in preventing the escape of the prisoners, to him who had been so needlessly cruel, who in harshness had so far exceeded his instructions, the jailer found himself smitten by a new sense of shame—*shock*, I think that is the word for it. The man was thrown out of his old bad routine into strange and other thoughts about his cruelty and his sin.

Well, I do not think conversion possible unless it be preceded by something to which this shock is parallel. It may be an influence very steady and gentle. It may be the quiet result of the education of a Christian home. It may be the result of Sabbath-school lesson, sermon, prayer-meeting; but somehow, in some way, the man must be, as this jailer was, actually and squarely confronted by the *necessity of change in himself*.

Meansessential—*Faith*. Very beautifully and clearly has a commentator I have been studying brought out this faith in an accurate translation: "Then the jailer called for lights and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out and said, Sires, what must I do to be saved? And they said, Put thy trust on *the Sire*, Jesus Christ." This commentator goes on to say: "There is a contrast between the jailer's question and the apostle's reply not preserved in the English version. The Greek for *Sirs* in v. 30, and *Lorā* in v. 31, is the same. He addresses them as *Sires* or *Lords*; they reply, Trust in the one and only *Sire* or *Lord* Jesus Christ." Faith in the only and lonely Jesus Christ: this is the *essential means* of conversion. And a little thought about this case of the jailer will easily illustrate the best definition of this converting faith I know, viz.: *Faith is assent of the intellect and consent of the heart*.

The Tests of Conversion. (a) *Rejoicing hearing of the Lord's word,*

v. 32. A man really turned toward the Lord will want to know all he can about Him.

(b) *Immediate change of life*, v. 33. The cruel jailer becomes at once the merciful man. A real change will somehow announce itself.

(c) *Immediate confession of Christ*, v. 33. "And was baptized." A thoroughly converted man will not attempt to be a secret Christian.

(d) *Helpfulness*, v. 34. "And when he had brought them into his house, he set meat before them." A thoroughly converted man has in him the spirit of Christ; men become His brothers and He feeds them. That is to say, there is a quick instinct of ministry in him.

(e) *Joy in the new life*, v. 34. "And rejoiced." When a man turns toward God, God floods him, and that is utmost joy.

(f) *The man's home is changed*, v. 34. Believing in God *with all his house*. A conversion which does not help a man's home amounts to little. It is beautiful to notice how the changed jailer stands at once in a changed home.

Mark also that here is certainly a *sudden* conversion. The influences which lead up to it may be long, as they are in many cases; may be quick, as in this case; but the *conversion*, the *turning*, is, in the nature of the case, sudden. Do not be afraid of sudden conversions. Expect them.

FEB. 18-23.—HE WHO LOOKS BACK, UNFIT.—Luke ix: 57-62.

Self-examination is wise and well when we try ourselves by tests divinely appointed, and not by ideals of moods and feelings which we conjure up ourselves. There is a vast amount of false and morbid self-inspection. We are far too apt to make *feeling* the be-all and the end-all of Christian experience. But we must get feeling as we do happiness, indirectly, and not by definite search and hurry for it. Feeling is second-

ary and resulting. Principle is primary and originating. If we manage our religious lives by the right principles, appropriate religious feelings will come naturally and spontaneously, as the bloom does from the seed. The great and usual difficulty is that we want the bloom, and are unwilling to plant within ourselves the proper seeds of principles.

Our Scripture is fertile in tests for self-examination of the right sort. We have *three spurious kinds* of disciples. Look at them and see whether you are like either of them. If you are, your feelings, whether they be black or bright, will go for nothing. What you need is the organization of your life around new and nobler principle; thus you will have slight occasion to trouble yourself about your feelings.

First: The disciple *unready for self-denial*. He is the man who, beginning to build the tower, does not carefully count the cost, Luke xiv: 28. He is the one who receives the Word of the kingdom as the thin soil with the hard rock beneath it receives the seed which the sower broad-casts; he hath not root in himself, Matthew xiii: 21; he is like Demas, who forsook Paul, having loved this present world, 2 Tim. iv: 10.

Our Lord had probably just been declaring the nature of the kingdom in the parables of the sower, the leaven, the pearl, the mustard seed, etc., Matt. xiii. He had also, as the day wears on, been working many miracles. A great throng surrounds Him and the disciples. He gives commandment to depart to the other side of the little lake of Galilee for rest and various refreshment. A rashly self-confident follower rushes up to the Lord and exclaims, "Lord, I will follow thee whithersoever thou goest!" Jesus plucks the feathers of his fine sentiment at once. The Lord will deceive no one. He lets this *merely impulsive* follower know that to be ranged in the com-

pany of real disciples means glad share in his Lord's *woe* as well as weal. "*I have no certain dwelling place,*" the Master says; "the birds have, and the foxes; but alliance with me means acceptance of *privation* for my sake."

This is the question for us: Do we follow our Lord out of such definite and principled yielding of ourselves to Him that we will go *where He leads*? Or are we merely swayed by some momentary and boastful impulse which will be frightened at any roughness in the way, or shriveled as flowers are by frosts at the first hint of nipping weather?

Second: The disciple *entangled*. At the command to follow Him another answers: "Lord, suffer me first to go and bury my father." As one suggests, "As it was the practice to bury on the day of death, it is not very likely that this disciple would have been here at all if his father had just breathed his last. No doubt it was the common case of a son having a frail and aged father not likely to last long, whose head he deems it his duty to see under the ground ere he goes abroad."

Jesus answers: Loyalty to me must be pre-eminent. I can accept no *second* place; there may be circumstances where even filial duty must at once yield to my loftier claim; let the dead bury their dead—let those abiding in the world take care of what things happen in it and belong to it; go *thou* and preach the kingdom of God; nothing, not even the sacredest natural thing, may stand between you and the service I appoint you.

That is to say, and let us well consider it, over the real disciple Jesus Christ is *King*. His kingdom involves our entire and self-consecrating submission. And the question for us is, Have we made *obedience to Jesus* the structural principle of our lives? Or, are we really saying, Lord, I will follow Thee, *but—?*

Third: The disciple *irresolute*. Another spurious disciple exclaims, "Lord, I will follow thee; but let me *first* go and bid them farewell which are at home in my house." He is not ready definitely and at once to set out on the Christian march; there are other things, farewells, etc., which must be *first* attended to. The emphasis is on that word *first*. *Perhaps*, when these things which ought to be second have been *first* done, the man *may* follow. Plainly, the man is doubtfully balancing. He is at cross-purposes. He has not organized his life under *one* masterful principle. So the man's life must be like the crooked furrow in the field, which wanders everywhere and aims nowhere.

Jesus replies: The man fitted for the kingdom is a plowman who makes a *straight* furrow. You cannot plow in a direct and advantageous way with head turned backward. No. The only true mood is *definite* decision.

And the question for us is, Have we made clear and sheer decision for Jesus?

Self-denial, if need be, for Jesus's sake; *unquestioning acceptance* of His kingdom; *such decision* for Jesus as will steadily refuse the backward look. Let us try ourselves by these *principles* for life. If they are sovereign over us they will bring *feeling*, as the spring brings the song of birds and the perfume of the flowers.

EUROPEAN DEPARTMENT.

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

HAENACK IN BERLIN.

IN spite of the most determined opposition on the part of the orthodox, Professor Harnack has been transferred from the chair of church history in Marburg to the University of Berlin. Among the many advantages already gained by the Ritschl school this must be regarded as one of the most important. Its ablest representative next to Ritschl himself now occupies the chair of Neander in the university, which is the first in the land and has the largest number of theological students. The point which finally led the Minister of Religion to make the transfer was the plea that a professor who is fit to teach theology in one Prussian university must also be fit to do so in any other. This was a state reason and dispensed with the consideration of all doctrinal questions.

The transfer has been the occasion of a renewed discussion of the appointment of theological professors. The Cultus Minister, as the representative of the emperor and of the authority of the state, has the appointing power. There is a growing

disposition among Christians to demand that the church shall have more influence in determining who shall appoint the teachers of its future preachers. But the autonomy of the church is manifestly impossible so long as it is a state institution, and there are not a few even among the orthodox who hold that in order to insure freedom of inquiry the theological as well as all other professors must be appointed by the state, not by the church. The discussion thus involves also the relation of church and state; and while there are but few who think their entire separation practicable, the number of those who demand greater freedom for the church in its own affairs is on the increase. Those who are not satisfied with the theological training given by the state advocate the establishment of more seminaries for students who have finished their course at the university—seminaries in which the teaching and training fits more directly for the duties of the ministry.

The reputation of Harnack and the animated discussion on his call had

excited considerable curiosity, and at his first appearance some three hundred eager listeners were in his lecture room. They represented different nationalities, and many of them were evidently no longer students, but ministers and of other professions. He was greeted with hearty applause. Although thirty-seven, he looks as if hardly thirty. The lecture gave evidence of great learning, of philosophical acumen, and of a fresh and vigorous mind. His scholarship is anything but dry and formal; it is living, and is delivered in a living way. He stands erect, gesticulates freely, enunciates distinctly, is not dependent on his notes, and instead of reciting his lecture he seems to elaborate it, in form at least, as he proceeds. He makes the impression of speaking from conviction as well as of being complete master of his subject. First of all he greets his hearers and wishes them God's blessing during their study of the history of the Christian church. Confidence is the bond between the teacher and the scholar, and this he trusts will unite them. The first essential requisite in study is a living impulse toward the truth. In theology it is a love of the highest truth. The good is everywhere to be sought and appreciated. This is an art which must be learned. It is difficult to find the leading factors in history, but when found they should be studied with enthusiasm. The second thing on which teacher and scholar are to be agreed is evangelical faith. What is best is to be found in the gospel. Not in what has been made of this gospel by philosophical systems, but in the gospel as the word of the Lord. It kindles the heart as it leaps from person to person. The fire which is to warm us must proceed from a person who has a conquering power over us. All that is great in history consists of good and great persons. They constitute whatever is mighty in history. Never have such persons been

wanting. But only from One have they all received grace for grace. In One only do we behold the fatherly heart of God opened for us. It may seem as if evangelical faith were no longer the basis of modern conviction. But look deeper and you will find that it is. You have chosen the promotion of this faith as your mission; but this is possible only if you yourselves live in this faith.

Passing from this introduction, which shows the spirit which ought to control the teacher and the student, to the subject of church history, he said that at the beginning we find no congregation, no organized church, no worship, nothing but the person of Jesus Christ. The question to be solved by the first part of church history is, how the Christian church grew out of the preaching in Galilee and the person of Christ, and how Catholicism was developed? Whence the materials of the completed church with its cultus, its government, and its compact organization? The organized church was the product either of Christ's gospel or of the world itself. The ancient world built the church; but when it had completed the church, the ancient world itself passed away. The structure of the church was reared with stones furnished by the ancient world. The gospel has contents which are much deeper than mere forms. Forms change, the gospel abides. The condition of the Roman Empire is of vast importance in our study, for the gospel did not merely use these conditions, but the church was also greatly modified by them.

Harnack's first lecture emphasized what has been made so prominent in his history of dogma—namely, the great influence of the existing conditions in determining the early character of the Christian church. Not a few have objected that to the conditions of the Roman Empire, and particularly to Greek philosophy, Harnack ascribes undue influence in

molding the church, while not enough is ascribed to the inherent nature of Christianity. Most of all has it been claimed that he fails to do justice to the great influence of Paulinism in determining the development of the early church.

APOLOGETIC HINTS.

KIERKEGAARD, the Danish writer, claims that it is a serious mistake to treat Christianity as if it needed our defense. He says that it does not need his arguments to save it, but that on the contrary he needs Christianity. He thinks that the method of apologists often compromises rather than promotes the absoluteness of our religion. The best apologetics of the Christian religion, he holds, is to be found in a clear exposition and a proper development of its teachings. The difference between the friends and the enemies of Christianity consists in the fact that the former know what its teachings are, while the latter do not, and consequently announce as genuine Christianity what is really a perversion.

According to this view, the innate power of the Christian religion is its best advocate. It need but be known to make evident its truthfulness and its value. As beauty when beheld is appreciated at once, so it is with the excellences of Christianity. There can be no question that the false views of religion are the greatest barriers in the way of its progress; and a clear knowledge of the object to be defended and promoted is evidently the first work in apologetics.

THERE is an apologetic element in the religious emotions which is generally overlooked by philosophical writers. These emotions are treated as if they had significance only with reference to the object which excites them. Thus God excites reverence; Christ fills us with love. But while our feelings have reference to the object exciting them, they are also highly significant respecting our own

nature. The very fact that we have religious emotions is a revelation of the character of the soul, proving that we are not limited by the material objects among which we move. Whence this religious element in us? Can it be a product of nature? The cause must equal the effect; if, then, there is a spiritual element in our being, it must also have a spiritual cause. Were religion foreign to us, it could not even make a beginning in our souls, much less could it exist and grow in humanity for thousands of years. If there is in the natural world a spiritual element, it must have had its origin in a spiritual world or a spiritual power.

THERE are objects of knowledge which can be understood without experience, such as mathematics, logic, and natural science. This knowledge can be called objective, in distinction from that which is subjective or personal. But there is a large realm of knowledge which is neither rational nor speculative, and which is not acquired by observation of things without us. This is the realm of experience; and experience is to knowledge in this realm what observation and experiment are to natural science. Whatever is personal can be known only when personally experienced. Love, hate, joy, and hope can no more be explained to those who have not felt them than the nature of sight can be made evident to a blind man.

An important law is thus found for all demonstration in religion. Since this involves the entire personality, it can be understood only when it has become personal. The very essence of religion is missed if it is treated as merely an object of speculation. Whatever can be interpreted only by experience must first be experienced, then known. In religion it is required that men become what they would interpret, and that they do in their hearts what they would formulate

intellectually. This is simply according to the teachings of the apostle, that spiritual things must be spiritually discerned.

German writers emphasize this need of experience for understanding divine things. He who has found God in Christ "knows that no one can understand the gospel who has not, by means of the culture of his conscience, attained a personal relation to the eternal world." "Empiricism, experience, is, in fact, the only safe basis, not only for natural science, but also for all science, theology included; and the inductive method, which starts with what is given, is the only reliable process."

PARTICULARLY in the use of Scripture is a vicious method common; many want to criticise it first and study it afterward. When persons come to me with doubts respecting the Bible, I advise them simply to study the sacred volume, to appropriate its truths so far as they apprehend it, to cultivate all of morality and religion which it inspires within them, to proceed from the known to the unknown, and to practice whatever is evident to them. First learners, then critics. By means of the positive spiritual development of their own hearts many of the negative objections are overcome. If there are mysteries in religion, how foolish to neglect all that is evident and precious until all the mysteries are solved!

It is high time to expose the folly of the common attempt to appreciate what is spiritual and biblical, without spiritual and biblical appreciation.

IN many cases religion must be built up from the very beginning. Particularly is this the case on the continent, where the experiment of practical and avowed atheism has become quite common. Without God, men are also without hope in the world; hence the prevalent pessimism. Not only is Christianity re-

jected, but religion itself. It thus becomes necessary to awaken and develop the most elementary religious emotions and conceptions. This task is found even more difficult than the work among the heathen, where the religious nature is active but perverted.

Where logic is useless, experience may be powerful. Many have testified that what reasoning could not do for them was accomplished by trial. Agitate the soul to its depths and the seeds of religion buried till then may begin to germinate. The times of deepest agitation and calamity for Germany during the present century have also been times of religious awakening. Experience is often the law which is a schoolmaster unto Christ.

In meeting the atheism of the day everything is valuable which awakens the religious sentiment. It may be too much to expect a leap from atheism into Christianity; perhaps the genetic process is required which leads up to the most perfect religion through the various stages of religious development. For this work even those who do not accept the whole of orthodox Christianity may be helpful. Thus a philosophical theism may furnish effective arguments against atheism and pantheism, even if it does not prove the truth of the Christian religion. Why should not all who have any true elements of religion co-operate as heartily so far as they can agree?

Even in the most exclusive orthodox circles of Germany this need of co-operation is admitted. In a journal which bitterly attacks Ritschl and the liberal school, an article on Apologetics argues that so far as theists have a common cause they should be united, no matter what differences may separate them. Infidels are divided into three classes: those who occupy the common ground of rational theism, and accept the doctrine of God and of the immortality of the

soul, but do not accept the positive doctrines of Christianity; those who deny the very existence of God, and believe that death also destroys the soul; and the third class, who, like Virchow and Dubois-Reymond, claim that we can know nothing beyond the sensible world. The first class, it is held, should be regarded by Christians as valuable allies in their warfare with the other two classes.

Believers and unbelievers are to co-operate as far as they are agreed—this is the dictum of a party renowned for its exclusiveness. Perhaps the next step will be the advocacy of co-operation and union of believers among themselves so far as they are one in Christ.

CONFUSION AND CHAOS.

THE religion of a period cannot be understood if viewed as isolated; it must be interpreted as in organic connection with all the great movements of the age. Particularly is this the case in Germany, where history and tradition, a paternal government and a strict military system, a state church and a uniform education, serve to suppress rather than to develop individuality and peculiarity. There is here a solidarity the like of which cannot be found in America. Where so much is left to the state and so little to the individual, it is but natural that uniformity should be promoted even if unity cannot be attained. Religion and education, as well as politics, being concerns of the state, it is not strange that there should be a very intimate connection between theology and the other departments of thought.

From the age itself and in connection with the general tendencies of the times we must therefore attempt to interpret the theology and religion of Germany. As a German writer has well said: "The isolation of faith from knowledge in real life is impossible; a thousand bridges span

the gulf, and lead from the one to the other."

There are numerous evidences that an unusual confusion prevails respecting principles in theology. This accounts for the existence of so many theological schools, and for the conflict respecting fundamental problems. But it would be a mistake to suppose that this confusion and chaos are peculiar to religious and theological discussions; they are rather symptoms of a general disease. Thus we find that even in science there is by no means unity respecting principles. This is not only the case with regard to Darwinism, but also respecting matter and force. Even regarding the province and limits of science, and of the separate sciences, there are many points of dispute. What is said in *Mind* on science in general is fully applicable to Germany: "Physical science itself, as it becomes general, grows to be contested. . . . The larger conceptions and principles of physical inquiry are so notoriously under dispute at the present day, that it is almost trivial to mention the fact."

When we turn to art we find that a similar confusion prevails. The subject of aesthetics is in a chaotic state; not only is its sphere in dispute and its definition unsettled, but there is no agreement as to the nature of beauty and the principles of art. The most elaborate book ever written on aesthetics was pronounced unsatisfactory by its own author, Vischer; he was anxious to establish and develop new principles in a new edition, but died without undertaking the task. Another writer surveying the field of art says: "We live in a time of marvelous confusion of ideas respecting many questions of public life, especially in matters pertaining to art and to art criticism." Such being the case, we cannot be surprised that artists themselves so generally neglect the study of aesthetics.

Most marked, however, is this con-

fusion in philosophy, of all subjects most intimately related to theology, and calculated, more than any other department of thought, to exert on it the greatest influence. An article by Dr. H. Steudal on the present state of philosophy gives the testimony of a number of philosophical thinkers concerning the chaos prevailing in this department. Michelet, a pupil of Hegel, claims that in the system of his master philosophy culminated, so that now it may be regarded as finished. Hoppe held that all possible theories of the universe had been exhausted. Lotze claimed that the time for original philosophical theories is past; and that instead of originality the time for exactness in philosophizing has come. Some despair of philosophy as a system; hence they advocate the study of its history, while others think that eclecticism is the only method now, each one taking from the various systems whatever he regards as true and valuable. Zeller declares that the present period of philosophy is characterized by disintegration and stagnation, J. H. Fichte thought it the most useless thing in the world to add another to the already existing systems. Yet the writers so hopeless of adding anything new were far from being satisfied with the systems of the past, not one of which can claim general or even large acceptance. Steudal says: "Kant produced no complete metaphysical system. The philosophies of J. G. Fichte and of Schelling have long since become obsolete; and the reign of Hegel's system has also ended. . . . Of the systems following that of Hegel not one has been able to gain the supremacy." Herbart exerted considerable influence on psychology and pedagogics; Schopenhauer is a favorite with journalists; Hartmann has excited considerable attention; but not one of them has gained control of philosophic thought. Zittmann declares that "the entire

speculative philosophy of Germany is a failure, nothing but an artificial web of errors; the writings of the ablest men are full of evident mistakes, and philosophers frequently confound concepts concerning which the ordinary mind does not easily make mistakes."

These statements give but a faint idea of the confusion prevailing in philosophy. The result of past philosophical development has not even made clear what is required by philosophy and what is meant by a philosophical system. It is generally admitted that if philosophy is to flourish again, it must take a new start on a basis different from that occupied in the past. But the numerous unsolved problems which are embodied in the great systems of former ages so absorb the time and attention of philosophic thinkers there seems little hope of laying the foundation for a new course of development. The failures of the past, and the despair occasioned by these failures, together with the confusion of the present, make the conditions of a new start difficult if not impossible under present circumstances.

Since philosophy deals with the principles of all thought, it is not strange that the confusion prevailing in its domain should be felt in all departments of thought. As metaphysics with its problems of the essence of being is so unsettled, what wonder that so many points respecting the nature of God and of the soul are in dispute. In ethics great confusion prevails respecting the freedom of the will, the standard of right, the highest good, and the ground of moral responsibility. It is but natural, therefore, that theology should be deeply affected by this confusion, that an effort should be made to free theology from the influence of philosophy, and to emphasize, as never before, the practical character of religion. Men are turning from the fundamental conceptions, which are so much in

dispute, to the momentous practical question and to objects of experience, about which there can be no doubt.

DELITZSCH ON THE GULF BETWEEN
THE OLD AND THE MODERN THE-
OLOGY.

AN address on this subject the veteran theologian of Leipzig entitled a "confusion." By "modern" theology he means the Ritschl school; but his polemics are equally applicable to multitudes who are not avowed followers of the Goettingen theologian. The first sentence of the address is indicative of the practical tendency of German theology. "The nearer I come to the end of my earthly career, the more I feel impelled to concentrate my strength and time on practical aims; and even in purely scientific labors, it is a practical purpose which is my inspiration." He was permitted to have a part in a grand revival of Christian faith and life, and in the renewal of Christian theology; but he has also lived to behold "the structure of half a century torn down, and to see what stood firm and seemed to be permanent undermined and overthrown." This should not cause great surprise, since it is the usual course of ecclesiastical and secular history. "The credo of the church is changeable, for the knowledge it embodies must from time to time be put into the crucible; but it is also unchangeable, for there is an indestructible truth which by means of the various changes of human knowledge constantly becomes purer and more mighty." Hence it is the duty of the church to save from the ruins wrought in the present all the elements of truth; progress consists in conserving this truth while rejecting what has been found unreliable. In past conflicts the church has made gains in knowledge; and the same may be expected from present conflicts.

There is a radical contrast between

nature and grace, just as there is between the world and God. Christ's work aims at the healing of our nature; it is a supernatural work of grace. Without distinguishing between nature and grace the Christian life becomes impossible. "It is, however, a fundamental characteristic of modern theology that it attempts to minimize the contrast so as to make the difference disappear. Even if it does not admit this it is nevertheless true; it alters the essence of grace and reduces everything to nature. This is the deep gulf which separates the old and the modern theology, and makes the passage from the one to the other impossible." The life of the Christian is dualistic, in which there are the two elements of nature and grace, of the flesh and of the spirit, as described by Paul in vii. and viii. of Romans. "Grace works upon the natural man and produces in him a new and supernatural life, which is as essentially distinct from the old life as the world of glory is distinct from this present world of fleeting phenomena."

Delitzsch puts especial emphasis on the supernatural element in the Christian life, regarding it as the most characteristic mark of the old as distinct from the new theology. Grace is divine, and it performs a divine work in man; the kingdom of God within a man is not a natural but a divine power. Through regeneration we are made recipients of this supernatural influence. "Whoever in the midst of his alienation from God and degradation in sin experiences this spiritual change, knows that he owes it to the supernatural aid of the saving hand of God; he realizes that he is transplanted into another world, compared with which his former existence was like the groping of a blind man, or the lethargy of one more dead than alive. This work of regeneration, accomplished within the divine order of grace by means of repentance and

faith, together with the grace which performs this work and continues it—all this fails to receive proper recognition in modern theology."

This theology also fails to appreciate the radical character of sin, and the atoning character of Christ's sufferings and death. It also fails to recognize the direct personal communion of the believer with the Father and with Christ.

Failing to distinguish properly between nature and grace, the modern theology denies the reality of miracles. "For grace is the ground, the aim, and the sphere of miracles. The supernatural influences of God on man, which create in him a new spiritual life, emanate from the divine purpose of redemption; and the supernatural influences of God upon this world serve to make effectual this redemptive purpose." Modern theology, however, does not recognize the interruption of the natural course of events by means of divine action. That there is divine influence on this world, and that therefore prayer is heard and answered, is a deep conviction of humanity. "And the *consensus gentium* contains more reason than the doctrines of individual thinkers, even if they be as eminent as Schleiermacher and Ritschl. On paper one can oppose the testimony of the human soul; but it is not possible to suppress it permanently within ourselves."

The significance of the miracle for Christianity is seen especially in the doctrine of the resurrection of Christ. If Christ arose, then miracle is established beyond question. The late A. Schweizer exclaimed, "Is it really meant that the whole modern view of the world is to be abandoned on the supposition that this fact is established?" Another writer has confessed: "I shall at once abandon the modern conception of the universe if I can convince myself of the genuineness of the resurrection of Christ, that absolute miracle to which Paul is

claimed to bear witness. By thus breaking through what I regard as an unalterable law of nature, my system, my whole world of thought would be hopelessly destroyed." But he who rejects miracles in general must also reject the resurrection of Christ, and he who accepts this miracle will find it easy to accept others. "The whole work of grace in the individual and in human history is supernatural and therefore miraculous, because in the midst of the present world lying under the curse of sin and death, it attempts to establish a world of righteousness and of glory."

At the close of his address Delitzsch declares that in early life he passed through deep conflicts and attained a spiritual victory; as a consequence he has never been tempted to overestimate science. His spiritual life has always continued to strike its roots in the miraculous soil of that first love. The reality of miracles was confirmed to him by the miracles of grace. "Even if I cannot but oppose many of the traditional views respecting Biblical questions, my standpoint, nevertheless, remains on this side of the gulf, on the side of the theology of the cross, of grace, of miracles, according to the good confession of our Lutheran Church. To this banner we will cling, beloved brethren, and wrapping ourselves in it we will die. God grant this. Amen."

The confession of this eminent scholar is the more valuable because he passed through rationalism to Biblical Christianity. Like many other theologians of Germany he attempted to find the rational equivalent for the deep experiences of his heart. His life has been devoted largely to the Old Testament, against which the negative criticism has lately directed its severest attacks. Taking all this into account, we cannot but regard as highly significant his emphatic testimony that reason must be supplemented by faith, and

nature by grace. The contrast between the old faith and modern thought is admirably characterized by making the relation of the supernatural to our natural life and to human history the essential problem.

THE CULMINATION OF PRESENT RELIGIOUS TENDENCIES IN GERMANY.

It may be a risk to prophesy; but our Lord himself makes the prophetic interpretation of the signs of the times a duty. The future is hid in the present; and yet not altogether, for even seeds and germs disclose to the experienced the future plants. There is a logic in the processes of history as well as in those of thought; although it may be peculiarly difficult to infer from the premises of the present the coming conclusions. However, some processes are so fully developed that we cannot but believe their culmination near; and there are indications which seem to point to a certain culmination as inevitable.

The present religious tendencies in Germany apparently converge toward personality as the most important element in religion. Thus an especial emphasis is placed on the person of Christ rather than on any doctrinal statement of Christianity. The great power of the Christian religion in the first ages is attributed to the personality of Christ. It won and molded the disciples and Paul, and through them it was indelibly impressed on the world. That the person cannot be separated from the doctrines but is inclusive of them, is evident; the person is, however, regarded as central.

This power of the person of Christ is one of the important phases of German religious literature. Prominent as this personality has always been, the doctrine respecting this person was formerly more emphasized; now the stress is placed on the personality itself. Illustrations of this abound in the various schools of theological thought. Thus we

read: "Everywhere the Christian life is conditioned by the personality of Jesus." Mere doctrine cannot draw the heart to Him. "Confidence in a person can be awakened only by the person himself." One writer says: "Without Christ I should be an atheist." Another, commenting on this, declares: "I desire to know only that God whom I have found in Christ, and who can be found only in Christ." A liberal theologian writes: "Christianity is an historic religion, not an intellectual structure. It is throughout the effect of a personality." In response to this an orthodox theologian writes: "Yes, all that is best in our being and possessions is not the result of doctrine and intellectual structures, but proceeds from the influence of living persons. Most of the new things we learn we accept because they are communicated to us by persons who have gained our confidence. And in the best and highest sense Jesus is a personality which wins our confidence. Whoever is susceptible to this influence willingly takes his place at the feet of Jesus, and retains in a loving heart the truth taught." He also adds: "In Christ and His word I do not find myself again, not a plainer statement of what I already apprehend; but I find something entirely new, something unapproachable, and I perceive in Him one who is worthy that I lose myself wholly in Him, give myself entirely to Him, and such a person cannot be a mere man. I do not merely find myself in harmony with His views, and do not only learn sublime truths; I obtain a renewal of my inmost life. He exalts me into an essentially new and different sphere. God who apprehends us in Christ is therefore essentially different from the world and from humanity."

Thus, instead of passing speculatively to Christ by means of a dogma respecting Him, the process is the reverse: we are won by the person of

Christ, and confidence in Christ gives confidence in His teachings. Hence another writer urges that the person of Christ be made the substance of the preaching. He should be presented as the revelation and mediation of the love of God, and as meeting our deepest needs. "He who does not hunger and thirst after righteousness, who does not long for inner peace, and does not yearn to attain a truly moral life, cannot appreciate Christ. Every religion is meaningless to him who regards human life as only a mechanical process of development and destruction. He who cannot adopt this view will find in the person of Jesus Christ the solution of every riddle respecting himself and human life in general. We should preach Christ as the Saviour of men, as the Physician who heals all the wounds of the individual and of society by means of His heavenly love. From this point of view His significance must be evident to every one who has not closed his heart to all the longings of the human heart. The only begotten Son of God is the Mediator between divine love and humanity; it is He through whom the incomprehensible Godhead approaches us, and through whom divine grace and truth are revealed. Whoever accepts Christ as the Mediator of the divine life is thereby made a child of God."

Those who understand the doctrinal controversies of the day must see the significance of changing the emphasis from dogma to the person of Christ. If, in former times, this was also the case theoretically, now it is to be done practically likewise. In preaching, in religious literature, and in Christian life, Jesus Christ is to be regarded as the essence and is to receive an emphasis greater than heretofore. This, however, involves another fact: the personality of the believer receives greater prominence. If Christianity as objective to the believer culminates in the personality

of Christ, so the Christian as subjective is a matter of the entire personality. Christ wins the whole personality; the person affects the entire person, not merely the intellect, or the emotions, or the will. Faith thus becomes a matter of the whole being, or it is an act of the heart in that deep Scriptural sense which includes all the energies of the soul. Belief, instead of being predominantly an intellectual exercise, thus becomes the trust of the personality in the person of Jesus Christ—this person as inclusive of all He is, and does, and teaches.

It must be evident that thus the Christian personality receives the importance given to it by Christ in the gospel. The aim of our Lord is not abstract truth, but living truth made personal in His disciples and followers. He wants the truth as embodied in persons; when it thus leavens souls it is effective. Not books, not institutions, not organizations, but Christlike persons were the founders of the Christian church. The Sabbath, religion, all things are for man. Vastly exalted above mere things, however valuable, is man himself, according to the teachings of Christ. Hence the church itself, all its institutions and ceremonies and operations, have significance so far as they serve to promote Christian personality.

Viewed both subjectively and objectively we thus find personality as the object toward which the present movements in religion tend. The very definition of religion as a personal relation to a personal God makes this evident. The former definitions did not make the personal element so completely the essence. This emphasis on the personality naturally gives most prominence to doctrines which have a personal significance. There is a strong disposition to let abstractions and metaphysical speculations rest on their own merit; many problems formerly

receiving much attention are now admitted to lie beyond the sphere of human solution. But all the more eagerly are the ethical and spiritual teachings seized, which mold the personality and affect the life. The Christian ideals which are sought are such as have a real value for the personality; dreams and guesses are at a discount.

If this view of the culmination of the present religious tendencies is correct, we shall find in personality a synthesis of many of the conflicting elements of the present. Christ Himself becomes the bond of union for all believers, whatever differences may separate them; and a personality like that of Christ becomes the evidence of discipleship. Faith will then have personal as well as doctrinal significance; it will be proof that Christ's life has been imparted; it will be the manifestation of Christ's mind in the soul. In the kingdom of God Christian personalities will be the essence, the object, for which all divine treasures exist, the embodiment of all.

There is a strange fascination in the view of a personality wrought by the person of Christ. And then of the Christian church as a solidarity of such Christian personalities. It means that all of Christ has become real in individual believers, and that the church is a living organism of Christlike persons. What power in such a church!

Surely we can but rejoice if this proves the culmination. We cannot believe that the deep agitations and the earnest seekings of the present mean retrogression and degeneracy. God in history makes these the means for attaining something higher and better. What if now they lead to the very heart of the gospel, and make the real restoration and development of God's image in man the all-absorbing aim of Christianity?

But does not this give undue importance to the subjective element

in religion? Will not truth as it is independent of us thereby lose its due? By no means. All that is in Christ is necessary to form the Christian personality. And where this Christian personality is formed it lives on the appreciation and appropriation of divine things. If men are to see God, let them become pure in heart; if men are to recognize and appropriate the truth, they must be of the truth.

DIVORCING MORALITY FROM RELIGION.

ON the Continent, as well as in England and America, infidels are intent on making morality independent of religion. In fact, they must do this or their cause is hopeless. Without morality the social fabric becomes impossible; and if morality cannot exist without religion, the enemy of religion is also an enemy of morality. Numerous works on ethics reject the notion of God, and seek to find other than religious considerations as the ground of moral authority. The nature of man, his environment, the desire for happiness, society, political institutions—all are used to account for conscience, to determine the highest good, and to give the rules of moral conduct. The perplexity of these authors arises from the fact that if nothing but nature is to be recognized as really existent it is impossible to conceive of any obligation to transcend nature unless one is willing to make himself the dupe of conscious deception.

The tendency to make morality independent is discussed by a German writer, who says: "In France, whose Cultus Minister, Paul Bert, once said, 'in proportion as we recede from God we approach true morality and become more perfect,' the irreligious development is such that in the schools a civil morality independent of religion is taught. And that among us there is also a strong disposition to free morality from religion is not only evident from many

voices heard in literature and the press, and from many phenomena, such as the effort to dispense with the oath, but especially from the constantly repeated efforts on the part of philosophers, as well as of materialism, Darwinism and pessimism, to produce a morality utterly devoid of religion."

It is evident that consistency in these efforts must put all ethics on the basis of natural law. Conscience itself becomes a mechanical process, working like any other force in nature. Lаметrie was consistent when he declared that remorse is only a ridiculous prejudice. The marvel, generally overlooked by this class of writers, is that a natural law can be viewed as producing a prejudice and can make a conscience work a lie. That all responsibility vanishes when morality is reduced to a necessary force of nature is evident. Mathilde Reichardt once wrote to the materialist, Moleschott: "The moral standard of every individual lies solely in his own nature, consequently it is different for each one. What are excesses and passions in themselves? Nothing but a greater or less excess of a justifiable impulse. And this excess a man cannot check. He is nothing but the sum of mechanical processes, according to which the atoms of the brain must vibrate just as they do vibrate. The man born to be a thief came into the world with the right to complete and develop his nature, and only by doing this can he possess a strong moral nature. Likewise the man born to be a murderer can attain the completion of his humanity only by satisfying his craving to murder."

Here we have, not heathenism, but absolute brutalization. Yet if there is nothing but nature, and if man is the highest product of nature, why not follow the natural law of his being? Expediency becomes the highest law of life, and expediency is interpreted to mean selfishness. R. Schuricht wrote: "Pleasure is good,

so is intoxication, so is love, but also hatred; for it is quite a tolerable equivalent where one cannot have love. The truth is good so far as it affords us pleasure, but lying and perjury are also good if we gain any advantage from them; marriage is good so long as it blesses us, but adultery is also good for him to whom marriage is tedious and for him who loves a married person."

To call ethics of this kind swine morality is not doing full justice to the feeling such revolting doctrines excite. The horticulturist takes the vine that creeps along the ground, and he trains it on a trellis that it may grow to greater perfection and produce better fruit. But there is no trellis on which man can ascend above his own corrupt nature unless that is furnished by religion. Miraculous the logic which recognizes nothing but nature, therefore makes religion a natural product, and nevertheless regards religion as a perversion of nature and therefore a hindrance to natural morality!

ENGLISH THOUGHTS AND TENDENCIES.

WHILE with regard to practical measures we find considerable agreement among English Christians, great diversity prevails respecting principles and doctrines. This is true of the separate denominations as well as of the relation of the various denominations to one another. For all the methods of Christian work there is more than enough to do: and it is a pity that, so far as the work is the same and the methods similar, all believers cannot co-operate. In visiting the East End of London I found the Established Church and the Dissenters equally active in meeting the religious and moral needs of the people. There, for economy and efficiency of effort, if anywhere, union seemed a necessity; but that was declared to be impossible. The very recognition of the Christian character of Dissenters

seems to be reprobated by many Anglicans. Besides infidelity, socialism, and the world, English believers thus fight among themselves, and let their common enemy reap the benefit. It seems a long way yet before the positive elements of religion on which all are agreed shall be strong enough to overcome the dividing and destructive elements which are merely negative.

Creed or no creed, is one of the questions among Dissenters. Even those who want a creed as the condition of association are by no means agreed as to the authority of a creed and the doctrines it should contain. In the Established Church the dissensions are as marked as among the Non-Conformists. Voices in that church since the Lambeth Conference make it evident that the results of that meeting are not promotive of harmony. The Encyclical Letter adopted is declared to be of no authority, and it is claimed that the Conference was far more intent on securing a more friendly relation with other Episcopal churches (the Scandinavian, the Greek and the Old Catholics) than to promote peace within its own borders. Fault is found especially with the fact that no effort was made to check the Romish tendencies in the church. The Bishop of Liverpool is not alone in demanding "some bold declaration that, with the utmost degree of toleration, *our Church will never re-admit the Mass and auricular confession, or go behind the Reformation.*" He insists that the Letter ought to have contained "some distinct reference to the 'unhappy divisions' about the Lord's Supper, which threaten to break up the Established Church of England unless speedily healed."

On the part of the Catholics the Conference is also severely attacked. Indeed, it is very evident that the Catholic claims of the Anglicans cannot be consistently maintained. Catholics justly ask how a State

church, limited almost wholly to the English tongue, can lay any claim to catholicity. The Conference, they say, was called without authority, and has not the dignity or significance of a council; it has no right to speak in the name of the church of Christ, and cannot enforce its decrees. The discussions on this subject show that Rome has not abandoned its old claims that the church must be an outward union, that it requires a visible head, and that an absolute authority is necessary to establish and to enforce doctrines and methods. A free, spiritual church, with the inner evangelical factors as the bond of union, is the unpardonable sin of the Reformation.

It is but natural that with the momentous doctrinal and practical problems now agitating Christian thought, the mere form of the government of the church should receive less prominence than in former ages. In England, as on the Continent, it is now admitted among Protestants more than formerly that this point is not absolutely determined by the New Testament. Various forms are evidently possible, and the spirit of Christian expediency must decide which is best adapted to meet the peculiar needs of the times. A writer in the *Expositor* holds that both the congregational and presbyterial forms have a basis in Scripture. The Christian spirit was not bound to fixed forms, but it changed them according to the demands of the progress made. "The whole Christian world was in a state of movement which did not cease with the death of the last Apostle. The impulse once given to it was too strong to spend its force so soon." The causes at work in the church at any particular period "were the fruit of human experience, groping its way towards the means best adapted to its end, the preservation and due transmission of the Word." The writer adds: "I would guard myself against being

supposed to imply that what is good once is necessarily good always; but I know nothing in the history of the church which belies the conclusion that both the great and conscious decisions and the imperceptible accretion of changes have been for the best relatively to the conditions out of which they took their rise."

The early church is no doubt generally idealized, its defects are overlooked, and as a consequence later ages are viewed as having degenerated, while the progress really made is not recognized. That there has been actual progress, and that therefore there is a good basis for future hope, is the argument of a writer in the *Quarterly Review*. "God knows that the Christendom of the nineteenth century has enough of blemishes and disorders to force us often to hang our heads in shame, and feel faint and despondent in our appointed warfare. But how should we be able to grapple courageously with the evils that beset us, and in spite of them look forward in hope

to brighter days, if the message from the past was only to the effect that in the long lapse of years the church has been ever declining from its original purity, and that the Christianity we inherit bears the fatal marks of decay? The glory of Christianity is that, having been planted in the bosom of a debased and despairing world, it has not succumbed to the presence of human folly and vileness. The infirmities and passions of its adherents have no more been able to swamp it than the vileness of its opponents to crush it. From age to age it has more than survived, more than held its own. Strengthening with its growth, by hard-won victories over ignorance and superstition, over turbulent passions and foul wrongs, it has lifted itself and the world with it to a higher level, and has won the glory of a record unmatched in human story. That is the true message of the past, and being such as it is, it is the augury of a still grander achievement in the future."

EXEGETICAL AND EXPOSITORY SECTION.

STUDIES IN THE PSALTER.

BY TALBOT W. CHAMBERS, D.D.

No. II.—The Sixteenth Psalm.

Jehovah, the Believer's Chief Good.

THIS Psalm is notable for certain difficulties of text and construction, for its elevated tone of piety, and for its Messianic bearings. The title ascribes it to David, and there is nothing inconsistent with this ascription in either the thought or the language. In common with five other lyrics (lvi: 14) it bears also the title *Michtam*, the meaning of which has been a puzzle for centuries, it being impossible to trace its derivation with certainty. An old Rabbinical view, represented in the margin of the authorized version, made it mean *golden*. Hengstenberg regards it as secret or mystical, indicating that it has a hidden depth of meaning. De-

litzsch understands it to refer to peculiar words or turns of phrase recurring like a refrain. But one studies in vain the whole six Psalms to find any one characteristic common to all which would give us a clew. And as the ancient versions yield no aid, the matter must be left in its original obscurity. As to the general purport of the Psalm there need be no question. Dr. J. A. Alexander speaks of it as the utterance of "a sufferer in imminent danger of death," but this is pure invention. There is but one prayer and that couched in general terms, and the whole strain is much more the expression of a life-long conviction than that of a sudden emergency. The poem naturally falls into three strophes, first, the writer's utterances to God and God's people of his supreme delight in

Jehovah (vv. 1-4), then the direct statement of the blessedness of such a lot (vv. 5-8), and finally the assurance that it would prevail over death and the grave (vv. 9-11). Or as Cheyne tersely expresses it, the Psalmist assumes successively the tone of profession, of description, and of prophecy.

I. The Profession (vv. 1-4).

"Preserve me, O God, for in Thee do I take refuge.

I say to Jehovah, Thou art my Lord,
I have no good beyond Thee.

(I say) To the saints that are in the land,
And to the noble in whom is all my delight:

'Their sorrows shall be many who change for
another (god),

Their drink-offerings of blood will I not offer,
Nor take their names upon my lips.'

The first verse expresses the theme of which all that follows is only an expansion. In view of the fluctuations and uncertainties of the world, the writer invokes God's preserving care for the reason that this is his habitual resort. He neither has nor wishes any other. In the second verse it is simply a question whether we shall say with the English bible, "(O my soul) thou hast said," or adopt the first person without an ellipsis. The meaning is the same in both cases. And the original allows us to assume either, according as we consider the verb to be in the second person or a defective writing of the first. "Lord" is the common term for master or owner, and in using it here David expresses his conviction that he belongs entirely to the ever-living Jehovah. But this absolute dependence upon the Most High is very far from being servile or constrained. On the contrary it is spontaneous and joyous, because he can conceive of nothing higher or better. He knows no fountain of true happiness save Jehovah, so that the whole verse contains a twofold acknowledgment of God as the universal sovereign and as the only source of individual enjoyment. The second clause being obscure from its brevity is very variously interpreted,

but the rendering of the Revised Version adopted above can be sustained grammatically and is in exact keeping with the context. The next verse is also obscure, and in parts almost defies translation. The rendering chosen makes it co-ordinate with the verse preceding. As that contains what David says to Jehovah, this tells what he says to Jehovah's people. Such a view requires less to be supplied than any other explanation. Before relating what he says to them the writer describes their character. They are "the saints that are in the land," *i. e.*, the land of Canaan, and therefore standing in sharp contrast with other lands where idolatry and consequently impiety rules. Jehovah's people, on the contrary, are such as are in a peculiar relation to Him, being the objects of His choice, and so come to have a character different from others. However imperfect the Israelites were in themselves, they certainly were saints in comparison with the bestial worshipers of Baal, Dagon, Astarte, and the other demogods of the surrounding nations. Hence David calls them the *noble*, not merely outwardly illustrious, but conspicuous by a moral and spiritual glory not due to any natural pre-eminence, but to the distinguishing grace of Jehovah. Being such, they awaken his admiration and attract his love. What now is it that he says to these his chosen friends? Simply a new statement of what he had already said. His part was taken once for all with Jehovah and Jehovah's people. As for others, he utterly disclaims any fellowship with them. The precise force of the first clause is disputed, but its general sense is admitted by all. It refers to those who abandon the God of Israel and give divine honors to some one else. These gain nothing by their foolish and wicked exchange, but rather multiply their sorrows. David turns away from them in

disgust. Their drink-offerings are as odious to him as if they were made of human blood, nor will he stain his lips with the mention of their names. This is in accordance with the direction, "The name of other gods ye shall not mention; it shall not be heard in thy mouth" (Ex. xxiii : 13). The love of saints and the abhorrence of idolatrous apostates go together, and the strong language of the Psalmist is every way appropriate. It is eminently justified by that which he proceeds to say in further development of what is his supreme interest in life.

II. The Description (vv. 5-8).

"Jehovah is my inherited portion and my cup,
Thou thyself enlargest my lot.
The lines are fallen unto me in pleasant places,
Yea, I have a goodly heritage.
I bless Jehovah who gives me counsel,
Yea, in the night my heart prompts me.
I set Jehovah always before me;
Because he is at my right hand I shall not be moved."

There is a double figure in the first line, one referring to the share of landed property falling to any one in the division of the territory; the other to the distribution of food by the head of the family. It is a very emphatic statement of the fact that nothing earthly, visible, material is what satisfies the Psalmist, but only Jehovah himself. It is the Giver, not His gifts, that meets his wants. The fellowship of the living God surpasses everything else. This is a growing thing as the second line indicates. By experience it becomes deeper, tenderer, and more absorbing, and so the lot is enlarged. The happiness of such a condition is further insisted upon in the next verse. The writer looks back to the time when the surveyor laid out Canaan for its new inhabitants, and then borrowing a figure he says the measuring lines have fallen to him in a pleasant region, and consequently he has a fair and beautiful inheritance. Better than the choicest spot in that goodly land, even were it the very garden of

the Lord, is to him the consciousness that Jehovah is the Friend with whom he has sweet and loving intercourse. This so fills the measure of his conceptions that he blesses the gracious Being under whose direction he was led to choose this blessed part. Nay, he is jealous, like Bishop Ken, of the sleep which cuts short his hal-luhjahs, and even amid the silence of the night his heart ("reins"—affections) prompts him to offer his earnest thanks to the living and faithful God. The impelling force comes from within, not from without. Nor is this difficult, since he sets Jehovah continually before him, *i. e.*, at all times recognizes His presence and confides in His favor, and not merely in seasons of trial or peril. In David's eyes God is no abstraction but a Person, real, living, walking at his side. Hence his abiding confidence. Having God at his right hand, that is, in the position (cix : 31 ; cxxi : 5) appropriate to one who is a guard and defender, he feels sure that nothing can possibly move him from his resting-place. The whole utterance is one of strong triumphant faith. The bodily eye sees nothing which an ungodly world does not see, but the devout, believing soul discerns the presence and the power of the Holy One of Israel, not afar off, but near at hand, and rejoices in the serene assurance of His favor and protection. So deep and determined is this conviction that it takes in all the future and lays hold even of immortality.

III. The Prophecy (vv. 9-11).

"Therefore my heart is glad and my glory rejoiceth,
Yea, my flesh shall dwell in safety.
For Thou wilt not leave my soul to Sheol,
Neither wilt Thou suffer Thy favored One to see corruption.
Thou wilt make me know the path of life :
In Thy presence is fullness of joy,
In thy right hand are pleasures forevermore."

Here the description of the present passes into a forecast of the future. Some of the terms are peculiar. The word *glory* is usually considered to

mean David's nobler part, his soul, and it is sometimes made an argument for *trichotomy*; but in the Septuagint it is rendered *tongue*, which is retained in the New Testament (Acts ii:26). This is substantially correct, since the tongue is the expression of the soul. Sheol (the *Hades* of the Old Testament) is the place of departed spirits, the underworld, usually viewed as dark and cheerless. "Thy favored one" is given in the plural in the masoretic text, which some insist upon retaining; but as the singular is found in some excellent codices, as well as in the most ancient versions and in the Talmud, it may as well be accepted, and the more as the singular is really collective, and David was not expressing what was a personal hope for himself alone apart from the rest of God's people. The word rendered *corruption* some insist can mean only the *pit*, but their seems no reason for departing from the sense given by the ancient versions, since linguistic analogies are not wanting to the derivation which they imply.

What, now, is the sense of the passage? There are those who think that all that David meant was that he, though in imminent peril of death at the hands of his adversaries, should by no means experience such a doom, but be preserved and enjoy a happy lot in the earth. But this is extremely improbable. There is no reference in the connection to foes or violence. The poet is simply taking a calm outlook upon death and the grave as they lie before every man in the natural course of events. The question is, Shall this be the end of his career? Is his blessed lot confined to time and earth, and must it cease as soon as the breath leaves the body? To this the answer is plain. Heart and flesh are alike safe. David will not be abandoned to the dismal shades, nor will his bodily frame perish irrecoverably. This is forbidden by the nature of his lot

here. That lot puts him in the immediate fellowship of the Most High and such a tie once formed cannot be broken. Over it death has no power. With his Lord David must ever find life and bliss. "How the Lord will preserve His familiar friend from the power of death and grant him eternal life is not declared: this does not trouble one united with God and joyfully certain of his heritage." Jehovah's faithfulness assures him that he cannot be abandoned. But the language of the New Testament leads us to believe that in this Psalm the devout singer was lifted above himself, not by poetic genius or rhetorical enthusiasm, but by the Holy Ghost, who enabled and prompted him to put on record what he knew could not occur in his own case, but would one day find its fulfillment in a descendant. He spake as "a prophet," as the apostle Peter called Him in his speech at Pentecost. The language of Perowne seems appropriate. The closing verses of the Psalm, "so far as they refer to David, express his confidence in God's protecting care in this life and his hope of a life to come. But as a prophecy of Christ they mean all that is drawn from them by St. Peter and St. Paul. In Christ's deliverance from the grave and His resurrection the whole fullness of their meaning is exhausted."

The Psalm as a whole is a remarkable exhibition of Old Testament piety. David was not only a king, but a soldier, a statesman, and a poet; a man of varied experience and large resources, and surrounded with numerous long-trying friends. It would seem as if this world had nothing more to offer him. But he deliberately turns away from it all to fix his supreme affection upon God, the revealed God of Israel. In Him he finds what the whole of earth cannot give. This holy, gracious, loving Being is his portion, beside which he can conceive of nothing better. The "Great Companion," of whose loss a modern

skeptic spoke in such touching terms, was to him no mystic dream, no idle imagination, no poetic fancy, but a blessed and eternal reality, the joy of whose communion left him nothing to desire. The infinite one was his confidential ally and friend; what more was there to ask? Nor was this limited and temporary, but literally endless. Life would flow on in a continuous current of satisfaction and peace which would survive the interruption of the grave and at last lose itself in a boundless ocean of felicity in God's presence and at God's right hand. There was life in the largest sense of that significant word; not only joy but fullness of joy; pleasures that would never pall or expire, but be forevermore. The touches are few in this exquisite picture, but they are marvelously expressive, and they inflame the imagination while they meet the soul's longings. It was not because David was a disappointed man, or tired of the world, or betrayed by friends that he felt and said to Jehovah, "I have no good beyond thee," but because he knew something better than the best of earth; something that left far behind all gratifications of sense, all dreams of ambition, all joys of the mere intellect; something that filled the capacities of a soul made in the image of God and linked it evermore with the author of its being.

GOD'S DESIRE TO SAVE.

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

JOHN iii: 16-17. "God so *loved* the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, for God sent not his Son into the world to condemn the world, but that the world through Him might be saved."

1 Tim. ii: 4. "Who *wishes* (*θέλει*) all men to be saved and to come unto the knowledge of the truth."

2 Pet. iii: 9. "Not willing (*μὴ*)

βούλομενος) that any should perish, but that all should come to repentance.

Nothing can be plainer from these Scriptures than that God sought to save all men. He saw them sinners and doomed otherwise to perish, and he sent his Son to save them. He did not wish them to perish, but he *wished* them to be saved. And all this after man had sinned. He knew the extent of their sin and its desert of eternal ruin as the necessary consequence, and yet he wished to save all men. If these Scriptures do not say this, they say nothing. Now, for anyone to say after all this that sinners go to eternal ruin because God has not chosen to save them—that he wished to save some, but did not wish to save others—is to give the direct lie to these Scriptures. It is the sinner's choice, and not God's, that he goes to hell. When God made man after his own image he gave him an independent will. That made him a responsible agent. There was *nothing back of that will*. When man willed to sin it was man that willed, not God. Man acted *independently of God*. So when the whole race was lost in sin and doom God saw fit in his infinite mercy to offer in Christ salvation to *all* men. This was no sham offer. The thought is blasphemy. His offer was with the *wish to save all*. Man, as lost in sin, is utterly impotent to do good. All good in him must come from God, as the sinner receives the divine grace. God offers him this saving and renewing grace, urging him to accept it. If a man accepts it, it is the *man's will* and not God's will that accepts it. If he rejects it, it is the man's will and not God's that rejects it. To say that God makes one man accept it and makes the other reject it (by not making him accept it) is again to give the lie to the Scriptures quoted. Man's independent will is constantly appealed to in every invitation of the gospel. *It*

was God's will that man's will should be independent. When a sinner, seeing his lost condition, cries to God for help, there is no merit in that cry. Accepting a salvation is not a merit. Hence the act of a sinner's will in saying "Yes" to God's grace is not an act of holiness or moral goodness. It is seeking relief from God, as God presses that relief upon him. The moment the sinner says "Yes," God's grace operates in him as before it had operated on him and every sinner. The man is renewed and a habitation of the Spirit. Anything whatever put before this inde-

pendent will of man in accepting salvation, however delicately and metaphysically you may put it, destroys man's responsibility, and makes man a machine and the gospel a delusion.

It does not mar God's sovereignty that he gave man an independent will. Did it mar God's sovereignty that Adam sinned with an independent will? Nor does it take from the fact that salvation is *all of grace* that man accepts that grace with an independent will. He has no power to do good, but he has power to accept grace.

MISCELLANEOUS SECTION.

Two Laws of Sermon-Structure.

BY ARTHUR T. PIERSON, D.D.

THERE are two principles which lie at the very foundation of preaching, of sermon-making. For lack of better terms, let us call them the *terminal* and the *germinal* laws. They pertain respectively to the starting-point and the goal.

The *germinal* law concerns the origin of a sermon. Preaching, when normal, is the simple unfolding of a Scripture germ, or a "Thus saith the Lord." A thorough search into the Word, comparing spiritual things with spiritual, enables the thinker, under guidance of the Holy Spirit, to think God's thoughts after God. He absorbs himself in the truth, and he gets at the mind of God. He buries this germ in his own heart; meditation causes germination. The seed sprouts, sends roots downward and shoots upward. The Word, born of God, is born again of man, and becomes flesh, taking a body in the preacher's thought, love, and speech. It is of the utmost importance that the right beginning be made. In a tree the expanse of the branches corresponds to the expanse of the roots; and so the power of impression determines the power of expression.

Thus preaching has a divine gen-

esis; it begins in a brooding process, in which the spirit of God hovers over the spirit of man, brings order out of chaos and light out of darkness. Preaching that has such a genesis ends in an apocalypse of Jesus Christ, a revelation of truth which fits a man to become God's ambassador and messenger to the churches. How far such preaching is from a mere intellectual plant, branching into logic and blooming into rhetoric, will appear without argument. And how, before such a burning bush, aglow with a mystic spiritual flame, the hearer will instinctively incline to remove his critical sandals, will likewise be obvious. This germinal law demands of the preacher that he get his message from God, and wait till he does; and then deliver it, just as far as he may, even in words which are God-given.

This is the true preparation for preaching, scriptural, spiritual. That preacher risks everything who learns to do his work easily. He will mistake facility of thought and fluency of diction for pulpit power, and put the homiletic faculty in place of the intellect and tongue, illumined and anointed of the Holy One. The stream rises no higher than the spring, and no preaching will exhibit

more power than it first receives from above. When a man gets his theme and the essentials of its treatment from God's Word and Spirit; when the truth has first found its way to the deepest soul of the preacher, then may he hope to spread it over the whole man, applying it to the intellect, sensibility, affection, conscience and will of the hearer.

The *terminal* law demands a certain end or terminus to be kept in view. A sermon, "*sermo*," is a speech having a definite aim—a result in the convictions, affections, resolutions of the hearer.

In pulpit oratory either of three elements may control: the text, the subject, or the object. When the *text* rules the result is an exposition or exegesis; when the *subject* controls, an essay or discourse; when the object to be attained is steadily kept in view, and controls the disposition of the parts and the expression and delivery, we get properly a sermon. For this reason it would seem obvious that the first thing to be fixed in framing the normal sermon is therefore the *end or result to be reached*; then we are ready to choose the best subject to reach the object, and the best text to develop the subject. To start with proposing to treat a subject risks accommodating the text to the theme rather than the theme to the text; and sometimes the notion which is the germ of the sermon, being found in the preacher's brain rather than in the mind of God, begets a use of Scripture so foreign to its original purport and purpose that it becomes a caricature. To start with a text, which seems attractive or effective, usually begets simply an exposition more or less instructive and profitable; and if, in the course of its treatment, no other end is held before us, whatever ingenuity and originality may be shown in interpretation, the preacher will not probably grapple powerfully with the hearer's conscience and will, as in

the most energetic and effective oratory.

Preachers who have wielded most spiritual power, however crude and defective their methods, are always seeking *after souls*; they may set at defiance all homiletical and even grammatical laws; but, whether consciously or unconsciously, there has been a definite purpose *evolved, perhaps, in the process of making or preaching the sermon*, and this reacts upon the product. Many a discourse which began in the violation of this fundamental law of the sermon has been remodeled as it was wrought. He, who started with a topic or a text, ends with an all-engrossing object—the saving or sanctifying of souls; the only way in which any preacher can produce the ideal sermon.

If we are to have a new era of power in preaching, we must have a more definite result toward which all else moves. An essay may be ingenious and an exposition original, and yet lack oratorical power; as Whately said, the man "aims at nothing—and hits it." Above all others, the preacher needs the power of an engrossing purpose. Then there will no longer be point in Betterton's epigram to the Lord Bishop of London:

"You, in the pulpit, tell a story;
We, on the stage, show facts."

Could these germinal and terminal laws govern, they would revolutionize modern preaching. When the preachers of the gospel are content to *preach the gospel*; when Christ crucified is their theme, and it is treated "in a crucified style"; when the germ of every sermon is some seed-thought of God that has found root in the heart and borne fruit in the speech; when the aim of every sermon is to glorify Christ in saving and sanctifying souls, and toward that end every thought, word, gesture, converge, results will follow of which even Pentecost was but a forecast and foretaste.

In the assault on Fort Pulaski, in that first volley of seventy guns, every ball struck within a circle whose radius was six feet! It was vain to resist such a fire, and down came the flag! Were our guns pointed in one direction, and were shot upon shot hurled, heavy and hot, against the walls of Satan's citadel, many a flag would be hauled down. There is no promise that man's word shall not fail; but God's word "shall not return unto Him void." Is. lv: 13.

We must have a thoroughly *evangelical*, if we are to have a thoroughly *evangelistic*, pulpit. Only those charms are legitimate in the preacher that make the cross effective. The gospel is nullified by the admixture of human philosophy, poetry, rhetoric, and apologetics; incongruous material makes brittleness. That preaching that corrupts and adulterates God's gospel with man's wisdom lacks consistency and coherence, and is doomed to practical failure.

"I preached philosophy and men applauded;
I preached Christ and men repented."

Even the *philosophy of redemption* we are not called upon to preach, but rather the *facts*, declaring the truth on the authority of a "Thus saith the Lord." To let down God's word, for comparison and competition with systems of human teaching, sacrifices this unique authority. The primary test of human systems is found in their appeal to our reason and conscience; the primary appeal of the gospel is found in the fact that God speaks. The philosophy of His scheme of salvation is too deep for the human mind; even the angels desire to look into the deep things of God. If Nicodemus still asks "How" or "Why" these things are so, God only answers by solemn and emphatic repetition: "*Verily, verily, I say unto thee.*" So must we dare to preach, with authority, as ambassadors of God. There has never been an era of pulpit power except with

such conditions, and there never will be!

Many are the trained ministers of the gospel who never yet learned either the germinal or terminal law of the sermon. The preaching did not begin in God and it does not end in the salvation of men. But he who will not preach until he gets his message from God, and who carries till he gets the power of God to accompany the message, will set before him and keep before him the absorbing purpose to save the lost. This will become tension and elasticity to his bow, and barb and feather to his arrow. He may not hear the shouts of an admiring multitude that applaud the grace of the archer, but he will hear the groans of the wounded, which are the supreme test of the archer's skill!

The Monthly Concert of Missions.

THE Monthly Concert is not generally observed in our churches. The people often complain that they are not interesting, and the pastor confesses that he has exhausted his ability to make them so. One says that he has gone over the annually prescribed topics—India, China, Africa, etc.,—for a dozen years, until they are threadbare. Another says that so many of the people are taking the missionary magazines that those who used to read them and retail their contents in meeting dare not do so any longer.

These excuses may have had some validity when the people were confined for their knowledge of missionary work to their own denominational magazines, which were prepared by overworked secretaries, and consisted of lengthy letters from missionaries, who, whatever their devotion, did not always have the ability to tell their stories in a brief and suggestive way. But this excuse will count for nothing since the advent of the *Missionary Review of the World*, in which the pens of the

best writers sum up the news from the fields of all denominations, discuss the practical topics which echo from the clash of the church and heathendom on the zone of conflict around the globe, and bring to our remembrance the lives of the heroes of missions in all ages. Such a periodical inspires thought and prompts enthusiasm of speech.

The writer of this note has found great help also from missionaries who are temporarily at home. He utilizes them not merely by getting from them an occasional address, but by encouraging the people to ask them questions. The subject is announced a week before, so that those who desire to do so can arrange their interrogations. The pastor leads off, not by introducing the missionary for a talk, but by asking a question that *he* would like information regarding. It is wonderful how soon the questions start from the floor. Many a missionary, too, who could make but an indifferent set address, proves to be full of interesting matter when thus probed. Here is a specimen:

The missionary is from Turkey.

Question: Why do the missionaries devote so much time to work among nominally Christian people, the Greeks, the Armenians, and not confine themselves to the conversion of Mohammedans?

What ground is there for the accusation of opponents that Protestants are devoting too much money to colleges, hospitals, etc., in the Levant?

What changes have you yourself seen in the past ten years in Beirut? in Constantinople?

What of Bulgaria as a leader in the Levant? What of Servia? What of Greece?

You mentioned the Kurds; what and who are they?

Just what is the attitude of the different European powers toward the Sultan?

What of the Arab in distinction from the Turk?

Catch a live missionary, like Dr. Post or Dennis from Syria, or Bliss from Constantinople, or one of the Bulgarian students now in our theological seminaries, and start him on what he knows you want to hear about, and the hour will prove too short.

This implies that the pastor knows something of the subject, and with the aids at his hand he has no excuse for not knowing enough to want intensely to know more.

But if he cannot secure the missionary for the occasion let the pastor read up, and provoke his people to question him. If he cannot answer at once, let him promise to answer next month. The people like such *conferences*. L.

A Rhetorical Hint.

BY REV. CHAS. R. SEYMOUR, BEN-
NINGTON, VT.

AT all events be clear. A perfectly clear thought is a force. It carries its own credentials. Men listen and, without gainsaying, receive. Thus it was that our Lord spoke with power. He rarely argued. Logical demonstration did not seem important to Him. He spoke and men believed.

All important is the lucid singleness of the one thought which is vital to a discourse. Preparation is vain unless the one thing needful is found. This thing, in fact, is the "beginning of the end" of preparation. For, the single truth that states itself, so to speak, with utmost simplicity, has a wonderfully expansive power. How it fills the mind! It is appropriative, and gathers to itself whatever will help it grow and bear fruit. It absorbs the interest of the thinker. More and more does he love the jewel he handles. After it has passed from his fervent lips to the people, he still is loth to give its room to another.

Contrast the thought of a speaker who has his thought with another who is not quite sure of what he proclaims. The atmosphere that surrounds the latter is nebulous. If he succeed in penetrating the mist, the star he finds is double. In delivery he hesitates; is nerveless where he should be self-contained and frankly bold. Repetition usurps the place of natural emphasis. Proofs abound, but are inconclusive. Just why no new impulse is given to the hearer it might be hard to say at once, but some future day will show the speaker himself the cause of failure. He will confess, "I was not clear. I had not sufficiently analyzed the clod I held. Just what the precious substance was which it contained, and which I proposed to present to my fellowmen, I had not discerned."

With a single thing in view a sermon almost makes itself. This in hand, and the plan is not difficult to find. When Spurgeon used to worry half a night with text in mind, was not his sudden discovery a mode of presentation? We think not. What

he found was the precise truth, the single gem of thought which had eluded him. This, once clear, flashes its own mode. A story is told of Emerson, that he once rose at dead of night, lighted a candle, and went to his study. Returning, he replied to his wife's anxious inquiry, "Only an idea, my dear." But the idea was germinant. A poem, or an address, or perhaps a series of letters would be needed to unfold and mirror it forth. An inventor, apparently engaged with the sermon his pastor was preaching, startled those near him by exclaiming, "I've got it!" He arose and left the house. What was it he had discovered? A machine. Rather it was the essential feature of the possible machine he had long looked for in vain. Without this all combinations had proved worthless; with this his fortune was easily made. Every true sermon has some one thing vital to it. Without this the effect will be slight; with it a "word" is possessed which surely shall not return void.

PREACHERS EXCHANGING VIEWS.

Novelty in the Pulpit.

To an extent this is proper. We should bring "things new and old" out of the treasury, only we should be sure that the new really comes out of the treasury of inspiration, and is not a mere hatching of our own brain. Yet we are persuaded that to the ordinary audience of today a clear and vivid setting forth of Bible truths, even in the old-fashioned forms, would be very novel. Few congregations have ever heard the entire system of Christian doctrine, as our fathers used to hear it. We recently heard a sermon on the Intermediate State, in which the preacher confined himself closely to the Bible and said nothing that would not have been commonplace to a student from any of our theological seminaries. Yet the congregation

were quite excited over it; some confessing that they had never thought about the Intermediate State except in connection with the Romish heresy of Purgatory; some regarding the preacher as a wonderful scholar, and others taking offense at what they supposed to be his crude speculations. The fact is that preaching has come to be in a rut. If the minister's Bible were arranged topically, it would appear finger-worn in spots and span clean in bulk. The demand for "simple Gospel preaching" has been understood to mean that one should harp away on repentance and saving faith to the neglect of Christian edification. There are many who do not attend church simply because their interest has ceased to respond to the stereotyped exhortation, which no rhetorical brilliancy or elocution-

ary force of the preacher can drive in to their sensitive parts. Many of these people will come to church if the preacher will open to them the *various* truths of the Word; for no book was ever written that so stimulated and then satisfied curiosity as the Bible does. We must not forget that ten years is about a generation in an audience. If there is anything you have not preached on for ten years, take it up, and you will surprise many of your hearers. The old stock arguments are generally the strongest, and not half your people are at all familiar with them. The old is new to new minds.

ELDER JONES.

The Book of Job.

WILL you permit an interested reader of THE HOMILETIC REVIEW to suggest another answer to the question as to the central thought in the Book of Job? It is this: "Wherefore is evil?" This is not original with me, nor do I know who suggested it, but it has been very helpful to me in my study of this grand book.

To this great mystery Job's wife suggests no solution, but disposes of the subject by saying, "Curse God and die." The fool's remedy!

Then Job's three friends take up the question, and propose as a solution of his afflictions that he is a hypocrite, and all his pretended righteousness was but a cloak to his sin. Therefore the just judgments of a long-suffering but righteous God is visited upon him. Job reasserts his integrity and calls for proof of his wickedness. At the same time he declares that God's dealings with him are inscrutable, and seems to mildly complain that he is compelled to bear this character before the world without immediate relief from the Almighty; but at the same time declares his firm conviction that God will yet vindicate his righteousness before death.

Then God answers, exonerating Job in general, at the same time showing how far above the wisdom of the wisest of mankind are His works in the realm of nature; much more, then, will they be past finding out in this still higher plane of Divine wisdom. He condemns Job's three friends, commands them to bring sacrifices for Job to offer in their behalf, closing with one of the grandest and most sublime utterances of this grand book: "And the Lord turned the captivity of Job WHEN HE PRAYED FOR HIS FRIENDS."

May I also presume to correct slightly and complete a poetical quotation in Dr. Funk's sermon on page 533:

"Go, wing thy flight from star to star,
From world to luminous world, as far
As the universe *spreads* its flaming walls;]
Take all the pleasures of all the spheres,
And multiply each through endless years,
One moment of heaven is worth them all."

I do this with no spirit of hyper-criticism, but because so good a sermon ought to be perfect in all particulars, even in *little* things.

WM. J. BASSETT.

GAINESVILLE, TEXAS.

The Testimony of Religious Experience.

Not long since I listened to a lecture by a talented brother on "The Testimony of Consciousness in Religious Experience—its scientific value in favor of Christianity."

The lecturer confined the discussion to that period of experience constituting the sinner's transition from the world (state of alien sin) into the Church of Christ (state of acceptance and forgiveness). He further confined it to two facts of consciousness within that period, viz.: The conscious experience accompanying, or somehow connected with, (1) conviction; and (2) the conscious feeling of acceptance and forgiveness. He examined all the theories, scientific and otherwise, known to him, that offered to account for these two facts of

consciousness, and found to his satisfaction that they utterly failed in presenting a rational solution of their existence. He then affirmed, as seemed to him the only remaining alternative, that these two experiences, or facts of consciousness, were produced by the direct and supernatural revelation of God to the human soul.

Do the *theme*, the *discussion*, and the *conclusion* logically harmonize? To my mind they fail to harmonize, for the following reasons:

1. The very nature of consciousness precludes its testifying to any one but the person possessing it.

2. In the case under discussion, it testifies to one who is already a *believer in Christ*, and not to an unbeliever. For testimony, or evidence, must precede faith in Christ, and this faith just as certainly precedes the first "fact of consciousness" and its connective, "conviction."

3. Consciousness can testify nothing concerning the external cause of any internal fact or experience of which it takes cognizance. Then, how can it tell what bearing such fact or experience has upon Christianity?

4. "But," it is said, "consciousness simply reveals the *facts*, and it is left to reason to determine the significance—testimony—of these facts."

How? By assuming that they testify in favor of Christianity, because it is not known that they testify concerning anything else?!

By assuming that they are produced by the direct power of God, because a person does not know what else did produce them.

5. While I always rejoice at the discovery and use of every evidence in favor of Christianity, after considerable thought upon *these* "facts of consciousness," I confess myself entirely too obtuse to discover that *they testify anything concerning Christianity*, and much less as to the *scientific value of such testimony!*

Who is in the fog—the lecturer, myself, or both? Who will "roll the mists away"? M. INGELS.

OSWEGO, KAN.

A Criticism on Dr. Dille's Sermon.

I DECIDEDLY object to some views expressed in a sermon by Dr. Dille in your January number (p. 47). He says: "It is an exploded error that every part of the Bible is of equal inspiration and importance."

When and by whom was this error exploded? Every part of the Bible is equal. We have looked somewhat carefully and critically into the subject of "inspiration" and we have not even heard the echo of the explosion. Neither Christ nor the Apostles in their teaching make any distinction as to the inspiration of the Law, the Prophets or the Hagiographa. Where does Dr. Dille get his authority for saying it is an error to affirm that all Scripture is equally inspired? Dr. Chas. Hodge, in his masterly work on Systematic Theology (Vol. 1, p. 164) says: "It lies in the idea of the Bible that God chose some men to write history, some to write the Psalms, some to unfold the future, some to teach doctrine. All were *equally* His organs and each was infallible in his sphere. As the principle of vegetable life pervades the whole plant, the root, stem and flower; as the life of the body belongs as much to the foot as to the head, so the Spirit of God pervades the whole Scripture, *and is not more in one spot than another inspired.*" The italics are mine, and this statement is founded on the Word of God. The Christian Church is not yet prepared to admit that it is an error to consider that the Bible equally is inspired. Is Dr. Dille prepared to accept the doctrine of Maimonides, the learned Jewish doctor, who taught in the twelfth century that the sacred writers of the Old Testament possessed different degrees of inspiration? This Jew placed the inspiration

of the Law much above that of the Prophets, and the Prophets higher than that of the others sacred writings. If the writers spoke as they were moved by the Holy Ghost, in what sense are the writers of Kings and Chronicles less inspired than Isaiah and the Gospel of John?

God does not do anything by halves, and the whole Bible from Genesis to Revelation is inspired alike or it is not inspired at all.

(2). Dr. Dille says: "I believe all the Bible is inspired because it inspires me." That is certainly a reason for the inspiration of the Scriptures which had not occurred to most men. I am glad to know that we have one "inspired" man on the Pacific Coast, and that is one more than the Atlantic Coast can produce. We have a good many ordinary Christian men and women among us who are plodding on after a fashion in the Christian life, and it is a

piece of news among us to know that one preacher is "inspired."

Dr. Dille using the word "inspiration" in regard to himself in such close connection with that of the Bible, we have a right to infer that his inspiration is of the same kind. It may be our writer uses the word in the sense of the ordinary in-dwelling of God in the human heart. But there is nothing to indicate this in his language. He being a Methodist, it is hardly supposable that he uses the word in the sense in which it is used in the "English Prayer Book," where it is used five times in the sense of the thoughts of the heart of the Christian being cleansed and prepared to entertain the good. If your critic is misinformed or mistaken in regard to the position of Dr. Dille, he would be gladly set right, and I doubt not this is true also of many of your readers. G. J. TRAVIS.

FALLBROOK, CAL.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

Strength in Weakness.

When I am weak, then am I strong.

—2 Cor. xii: 10.

A CHRISTIAN enigma whose key is found in the immanence of the spiritual in the natural in human experience. This was not a peculiarity in Paul's experience, but common to all believers. The unregenerate think themselves strong. Paul thought so on his way to Damascus. Spiritual enlightenment reverses their judgment.

I. The Christian has times when he especially realizes his weakness.

(a) The insufficiency of his wisdom when called to decide an embarrassing question.

(b) His helplessness in view of a difficult achievement—the overcoming of a temptation, the winning of a soul, the endurance of trial and sorrow, etc.

(c) In prayer. Jacob never prevailed with God till he was made helpless.

II. This weakness is spiritual. It may exist in connection with physical, intellectual, and moral strength. It is insufficient to accomplish spiritual results. His inherent grace, his spiritual frames, his pious resolutions, his accumulated experience, the means and ordinances of religion, all together leave him still weak.

III. *Then* is he strong when he realizes this weakness, because:

(a) It will make him watchful, cautious, well guarded, "forewarned, forearmed."

(b) He will only undertake when commissioned. David: "I will go in the strength of the Lord."

(c) It drives him to the true source of strength. He seeks God in prayer, searches the Word for wisdom, etc.

(d) Puts on the whole armor, con-

centrates all his energies, call into exercise his faith.—J. S. K.

A Divine Solution of the Social Problems.

The rich and poor meet together: the Lord is the maker of them all.—Prov. xxii: 2.

THE subject is capable of abuse and fertile of improvement. Socialism on a divine plan is here proclaimed. It does not teach the obliteration of riches and poverty, for the causes of those conditions lie in human nature under all circumstances. There is a righteous equality, however, an equality of rights to unequal things which Christianity advocates. As that the cottage shall have as full a right to protection as the mansion, the workman's cart as sacred as the capitalist's carriage. Not an equality however of condition and property. If such equality were obtained it would be immediately lost again by man's free agency. Proletarians always seek to level down, never to level up.

I. The Socialism of Birthright, a common descent from God the "Father of them all,"—"made of one blood."

II. Of Redemption. There is no difference—Life of Christ laid down as much for one man as for another, Love of God as great for the poor as for the rich.

III. Of actual Fellowship in the highest and most important relations. All members of one body, of which Christ is the common Head. No distinctions at the communion table, and in the work of the church. Equally free to possess all the fullness of the riches of the Gospel.

IV. Of future and eternal heritage. In the final meeting-place character alone tells. J. S. K.

Revival Service.

Deliverance from the Power of Darkness.

Who hath delivered us from the power of darkness, etc.—Col. i: 13.

I. An unregenerate state is one of

spiritual darkness This impliestorpidity, ignorance, privation, peril, gloom.

II. Translated into the kingdom of Christ. Out of darkness into His marvelous light. Awakening from sleep. Made wise unto salvation. They are thereby saved from falling into the pit, and introduced into the gladness and glory of His kingdom.

III. The power that does this is a royal one. Christ is a King here rescuing His people from a usurper's dominions. The stronger than the strong coming upon him and stripping him of his armor, dividing the spoils and setting free his captives. In this translation God and man are both active. Man must surrender to the scepter of the new kingdom, awake at the call of God, as Peter at the angel's touch, and dare to follow the Captain of his salvation out of the prison of his former state.

J. S. K.

The Return of the Unclean Spirit.

When the unclean spirit is gone out of a man he walketh through dry places seeking rest; and finding none, he saith I will return unto the house whence I came out, etc. Luke xi: 24-26.

THE people had been much moved at the ministry of the Forerunner—showed some desire for a closer walk with God. But eventually fell back into a worse state than they had ever been before, for they rejected and crucified Jesus. A series of pictures presented in this parable of the progress of the man who dies in his sins.

I. Possessed of an unclean spirit. Forms of wickedness infinitely various, but it all works like a madness, a will not the offspring of reason, affections not directed to their natural objects,—a moral insanity.

II. Second picture. The cloud drifts away, an interval of reason, the tyranny of evil overthrown apparent-

ly for a time by some providence or truth. The unclean spirit gone out. He endeavors to walk before God in his right mind. Sight full of promise.

III. Third picture. Clouds return darker than ever. Cause wanders in "dry places" instead of seeking God's dewy pastures and living waters. Perhaps actuated in his reformation by fear instead of love, or selfish motives instead of spiritual. Perhaps retains some sin that prevents rest and gladness. So he returns to his house. Set his hand to plow but looked back. No further struggle made. Takes seven others—the last state worse than first. Backslider in heart filled with his own ways. Tendency of backsliding to multiply the forces antagonistic to God and the soul in a man.

Lesson. Seek radical renewing.

Avoid turning back by entering on the full possession of privileges.

J. S. K.

The Mission of Young Men to Young Men.

Run, speak to this young man.—
Zech. ii: 4.

THE exhortation of an angel—probably the Jehovah messenger.

I. Speak. David calls his tongue his "glory." Out of the abundance of the heart the mouth speaketh. If the good treasure of the gospel Word abounds in the heart it will utter itself from the lips. The weapon of our warfare is the sword of the Spirit. Example is eloquent, but the word in

season of warning, invitation, appeal, brotherly sympathy needed.

Special Cases. The new-comer, the skeptic, the tempted, etc.

II. Young men at a critical age, susceptible to the influence of young men.

III. Run. "The king's business requireth haste." Zeal and enthusiasm are themselves a power over young men. Every day is aiding to ruin or to rescue them. The work is of pressing and infinite necessity.—
J. S. K.

For Communion Service.

The Sacrifice of Praise.

They sung an hymn and went out.—
Matt. xxvi: 30.

WE know not which one of the Psalms the Jews sung in closing the Passover supper. They used the six from the 113th to 118th. What a privilege to have heard the strains of Christ's voice and seen the expression of his face as he joined in this psalm.

I. The Lord's Supper should not be somber, though serious and pathetic. It is not a Sacrament or a Mystery, but a Feast of Commemoration. Gladness, not gloom, since He that was dead is risen, glorified, with us always, and become the bread and wine for our souls' sustenance and refreshing.

II. Note what preceded and what came after this hymn, and what followed. The songful link between the Supper and the Suffering.

J. S. K.

LIVING ISSUES FOR PULPIT TREATMENT.

A Secular Phase of the Sabbath Question.

And on the seventh day God ended his work . . . and he rested on the seventh day from all his work.—
Gen. ii. 2.

WHATEVER may be our religious opinions on the subject of Sunday observance, there is a phase of the question which in view of recent de-

velopments must command the attention of all thinking people—its relations to the labor problem, which involves the well-being, morality, and patriotism of a large number of our people. Sunday is the rest-day of the American working-man. Whatever tends to break down its observance tends to destroy the only day on which a large share of our

workers can claim to belong in any sense to themselves.

The American Sabbath Union, a non-sectarian organization, lately formed for the purpose of pushing a Sunday Rest Bill through Congress, and whose action in this respect has received the indorsement of such organizations as the Knights of Labor and the Brotherhood of Locomotive Engineers, presents some alarming statistical estimates showing the encroachments already made on the laborer's rest-day in America and the dangers which still further threaten it. "In Prussia 57 per cent. of those engaged in manufacture and 77 per cent. of those engaged in trade and transportation regularly work on the day of rest. We are on the same road." Here are some of the estimates made by the Union based on the census of 1880, and published in the *Journal of United Labor*, Dec. 6, 1888, showing the persons who now work part or the whole of Sunday:

Dairymen and dairywomen, 9,000; florists, 4,000; gardeners, nursery and vine growers, 11,482; stock drovers, 3,600; stock herders, 24,000; stock raisers, 6,528; actors, 4,000; barbers, 49,851; government officials, clerks, and employees, including postal service, customs, police, 100,000; janitors, 4,000; journalists, 8,000; laborers, 59,223; livery-stable keepers, 14,000; messengers, 19,000; musicians (professional), 20,477; bakers, 40,000; blacksmiths, 2,726; brass-founders, 1,568; butchers, 23,759; cheesemakers, 4,000; confectioners, 10,602; coopers, 9,138; distillers and rectifiers, 3,600; engineers and firemen, 79,000; gas works employees, 4,000; iron and steel works and shop operatives, 100,539; lumbermen and raftsmen, 20,651; miners, 34,228; oil-mill and refinery operatives, 1,529; oil-well operators and laborers, 5,340; paper-hangers, 1,013; photographers, 1,990; printers, lithographers and stereotypers, 36,726; quartz and stamp mill laborers, 1,000; sail and awning makers, 1,895; boatmen and watermen, 20,000; clerks in stores, 53,444; clerks and book-keepers in express offices, 1,000; clerks and book-keepers in railroad offices, 11,669; commercial travelers, 27,841; draymen, hackmen, teamsters, etc., 100,586; employees and officials of trading and transportation companies, 6,000; employees and officials of express companies (not clerks), 10,004; employees of railroad companies (not clerks), 230,058; newspaper eriers and carriers, 3,000; officials and employees of trading and transportation companies, 9,000; officials of railroads, 2,000; officials and employees of telegraph companies, 21,191; porters and laborers in stores and warehouses, 2,192; salesmen and saleswomen, 12,279; saloon-keepers and bartenders, 68,000; shippers and freighters, 5,000; steam-

boat men and women, 12,000; traders in cigars and tobacco, 11,000; traders in clothing, 2,073; traders in groceries, 81,849; traders in ice, 2,000; traders in liquors and wines, 13,000; traders in live stock, 2,596; traders in newspapers and periodicals, 2,700; traders in produce and provisions, 15,120.

The Sabbath Union estimates that of the 17,392,099 workers in the United States in 1880, 2,145,572 are deprived of their Sunday rest, 1,555,404 of whom "are regularly engaged in needless work for gain on Sunday, which is about one to every eight families. As the occupations in which this needless Sunday work occurs have grown very rapidly in the eight years since the census, the number engaged in needless Sunday work to-day can hardly be less than a round two millions."

When, in Cincinnati the other day, the police were ordered to close some dry-goods stores which had opened on Sunday "Over the Rhine," a district in that city where the German beer saloons run as regularly and openly on Sunday as on the other six days of the week, and the newspapers retorted with the question, Could the opening of a dry-goods store on Sunday be more detrimental to public morals than the opening of a saloon? the public was given a practical illustration of one of the principal influences which is to-day fast tending to Europeanize the American Sunday and to drag the American working-man down into the seven-days bondage of his European brother.

Can the American working-man afford to let himself be thus crowded down to the level of the European serf? And can the American people afford the terrible moral, social and political consequences which would inevitably follow from such an abasement?

The Duty of Health.

THE American Social Science Association has just published one-half of the papers read before it at its last annual meeting in Saratoga, and no subject occupied a more prominent place among its deliberations than

the discussions of the Department of Health. Dr. Lucy M. Hall of Brooklyn, a member of the Association, has been filling up her summer vacations with an investigation of the sanitary conditions of some sixty-five farm-houses in the Eastern, Middle and Western States, and the result is presented in a startling arraignment of shut-up parlors, dark, unwholesome bed-rooms, and neglected drains.

"The average woman," says the doctor, "seems to be possessed of a positive mania for keeping the sunlight excluded from her house. This domestic photophobia is one of the most obdurate as well as one of the most general of maladies. The sufferers will consent to cough, to limp, to endure the torturing twinges of rheumatism, or to see their children grow up pale and peevish, rather than that the colors of the cherished carpets should be dimmed by a hated sunbeam, or that a "horrid fly," invited by such radiance, should dare to buzz within their sacred domains. Occasionally we see a pretty bay-window invitingly thrown out; and we cannot help thinking what a levelly place for mother's sewing-chair, a reading-desk, or, oh, horror! the children's playthings. But from a shutter drawn grudgingly a little to one side we see—what? A plaster image or a piece of pottery perched upon a spindle-legged stand, all the radiance which is permitted to enter lost upon its senseless particles. There was a substratum of reason in the so-called "blue-glass craze" of a score of years ago. It meant that pallid housewifings sat in the sunshine and got well. 'Tis pity that a folly so wise should have been abandoned."

The duty of studying into the causes of unhealth cannot be too strongly urged. Ignorance and a careless disregard of sanitary conditions are too often the causes of the moral and spiritual aberrations attributed to "original sin."

The Insufficiency of Present Criminal Punishment.

SUPERINTENDENT STOCKING of the New York City Workhouse on Blackwell's Island presents some statistics which show pretty effectually the uselessness of the ordinary punishment of the petty criminal so far as reformatory effects are concerned. During the year 1888, to December 13, there were received into the city workhouse 11,969 men and 10,230 women. Of these a very large proportion were "rounders," persons who had been committed over and

over again to the institution. The tabulated reports show that for 1887 33 per cent. of all the men, and 76 per cent. of all the women acknowledged having been previously committed. One woman had been there 24 times in 29 months, another had been "sent up" 17 times during the same period, and another 28 times in 29 months. Still another had got five 10-day sentences in *six weeks*. During the last six months of 1887, 18 per cent. of the men and 58 per cent. of the women had been in the workhouse before from one to ten times since the beginning of the year.

"Drink," said Mrs. Stack, matron of the Essex Market Prison, to a *World* reporter, January 17th, "is the root of all evil, and sending women to the Island does more to promote evil than anything else. No woman who serves time on the Island ever reforms."

With 8,000 open rum-holes in the city and 30,000 annual commitments isn't it just possible that New York is striking at the symptoms instead of the disease?

A Villainous Practice of the Cigar Stores.

THE *Presbyterian* of Philadelphia thinks the corner tobacco stores have fallen heir to much of the drink infamies "scattered, not killed" by the shutting up of so many corner saloons by the Brooks law. The tobacco store, it says, is becoming the breeding-place of immorality, and emphasizes its belief in the following emphatic language:

"There is too much evidence to be longer doubted that many of these [tobacco stores] are hothouses nursing prurient obscenity into early lives of debauchery. The packages of tobacco are often accompanied by the vilest pictures that can appeal to overheated, ungoverned youthful imaginations."

The *Christian Standard* also gives an example of a mother who, repairing her boy's clothing, was astonished

and grieved to find in his pockets an obscene cigarette card published by one of the large tobacco firms.

There can be no excuse for this vile and villainous practice. A business that for the price of a few cigarettes will thus wantonly poison the mind of a child, deserves to be kicked down and out for all time.

The Campaign Lie.

APROPOS of the recent widespread discussion of bribery in elections the question naturally arises, Is it morally any worse to influence the ballot by an offer of money than it is to play upon the ignorance or the credulity of the citizen and his lack of opportunity for original investigation, by means of forged quotations and utterances and deliberate falsehoods manufactured for campaign

purposes about the candidates and principles of the opposing party? Is not the campaign *lie* of as much danger to the integrity of our elections as the base coin of the briber?

The Working-man's Grievance.

"WHAT is the use of men preaching to me about the saving of my soul in the other world when they do not care if I starve to death here or work for fifty cents a day?" This utterance of a working-man recently in the New York *Herald*, true or false, is significant as indicating the views of a large and increasing class among our fellow-citizens. Does it not behoove the clergyman to *study* the working-man's grievance, to ask himself in all seriousness what is the labor problem, and earnestly to call his people's attention to it?

BRIEF NOTES ON BOOKS OF SPECIAL INTEREST TO CLERGYMEN.

BY J. M. SHERWOOD.

Funk & Wagnalls. The bound volume of "The Missionary Review of the World" is really sumptuous. It marks an advance, if not a new epoch, in missionary literature. It is a royal octavo, printed on heavy and first quality of paper, making 774 compact pages, and substantially and prettily bound in crimson cloth with gilt back. No one can form a correct idea of the extent, variety, and quality of its contents till he looks through the volume. A brief analysis will show that it is in itself a *Library of Mission Literature*, containing matter equal to half a dozen ordinary books, and all fresh and inspiring, and from the ablest missionary writers of the world. At the same time it is an invaluable *Cyclopaedia of Missions*, containing a vast amount of the latest and most accurate information on every subject connected with Christian missions. The several departments are crowded with matter of interest and importance to the friends of missions in all lands and in all branches of the Church.

I. *Literature of Missions.* Contains some 130 separate and special articles, most of them original, and by the ablest writers on missions at home and abroad.

II. *Organized Missionary Work.* Gives the latest reports of more than 130 of the leading missionary societies of the world.

III. *Correspondence and General Intelligence.* From leading missionaries in all

lands, as well as intelligence from the whole world-field.

IV. *International Department.* By Dr. Gracey, containing 100 pages of great interest and value.

V. *Monthly Concert of Missions.* By Dr. A. T. Pierson. Full of stirring papers and suggestive themes and thoughts.

VI. *Progress and Results of Missions.* A world of the latest doings and facts, gathered from every source and field.

VII. *Statistics of the World's Missions.* A large amount of the latest and most authentic statistics. Many invaluable tables, etc., etc.

VIII. *Editorial Notes* on many current subjects of missionary interest.

And to add to the value of this bound volume, it contains a full and skillfully prepared *Index of Contents*, so that every topic treated in it, and every important fact or statement or table of statistics given, can be readily found and made available to the reader. One will be amazed, on examination, at its literary merits, its vastness of scope, and the plenitude and value of its historical and statistical information. It will adorn and be a valuable acquisition to any library, private or public. Says Dr. Herrick Johnson in a note to the publishers: "Drs. Sherwood and Pierson deserve the thanks of the entire Church and the whole Christian world, for their masterly editing

of this superb periodical. There is nothing equal to it within my knowledge in the entire field of missions." At \$2.50 it is a marvel of cheapness.

"Future Probation Examined," by William De Loss Love, D.D. This is a timely, scholarly, and highly useful work on a subject that is attracting wide and earnest attention. The chief design of it is to examine the theory of probation after death by the light of the Scriptures and of religious literature during the three centuries next preceding the birth of Christ, and the three centuries next after it. Christ being a Jew, the author reasons: "If we establish Jewish belief before and during his ministry, wherever we find him employing Jewish language to express his doctrines, we may be confident of his belief. And wherever we establish the belief of Christ's early followers, and find them employing the language of Christ and his apostles to express their opinions, we may safely infer that their belief was derived from him." Hence he brings the light of both Jewish and Christian literature to converge on the theory under discussion. He cites freely and to the point from the Apocrypha, Targums, Book of Enoch, Philo, Josephus, all the early Fathers, and the Scriptures, to show the meaning they attach to all the points, doctrines, and statements involved directly or remotely in the theory of "Future Probation." Dr. Love does not argue the point—simply arrays this host of accredited and distinguished witnesses, and lets their own words speak, so that he is impartial, and has produced a book that deserves to be read and carefully studied by every minister and intelligent layman.

"The Bible View of the Jewish Church," by Howard Crosby, D.D. This work embraces 13 lectures delivered recently to his own people: Introduction, Abraham, Sinai, The Law, The Desert, The Conquest of Canaan, The Judges, Samuel, David, Solomon, The Divided Kingdom, The Exile, The Post-Exilic Period. Those who heard the lectures were so greatly interested in them as to earnestly request their publication. The profound scholarship of the author, and his force and brilliancy as a writer, cannot fail to attract wide attention to this little volume.

A. C. Armstrong & Son. "The Ancient World and Christianity," by E. De Pressensé, D.D. Translated by Annie Harwood Holmden. We cannot in our limited space do justice to this powerful book, but we do advise our readers to get and read it. It will inspire their faith and confirm their hope! "The conflict between science and Christianity has been of late years waxing closer and hotter. The natural sciences, elated by their magnificent triumphs, have claimed

as their own the whole domain of knowledge, ignoring the higher life and the God from whom it springs, and attributing all effects to the action of mechanical causes. The advance of materialism has not, however, gone on unchecked. We have seen some of the most eminent representatives of natural science, men who cannot be suspected of any undue religious bias, limiting its sphere to the observation of the phenomena which come within the range of the senses, and affirming its incompetence to enter the higher region of first causes. This was notably the attitude taken by Prof. Virchow at the Jubilees of the University of Edinburgh. Without pronouncing any opinion on the origin of things, he refused to relegate it to the domain of the unknowable, and distinctly defines the limits beyond which natural science cannot legitimately press its methods of observation. The blatant atheism of our street and stump orators knows nothing of these limitations of true science, and imagines that the evolutions of matter explain, not only all natural, but all spiritual phenomena."—*Preface*. Throughout the large and learned work the author has traced clearly the indications of this Divine law through all the religions of antiquity as these have come down to us in their sacred books. He finds everywhere and always the voice of conscience uplifted in support of the law of right. Everywhere the soul of man aspiring after immortal life, crying out for a God greater than any local and national divinities, and uttering bitter lamentations because it failed to find that which it sought. And he justly reasons that a soul thus exercised with strong and holy desires must be something more than an aggregate of atoms, held together by material laws. And the conclusion reached is nobly expressed thus:

"In this troubled evening of the nineteenth century, when it is easy to forecast the gloomy future of a democracy without God, and consequently without any adequate moral sanctions, our only hope of an effective salvation for society lies in that great spiritual force, which eighteen centuries ago put new life and vigor into a state of society as effete and troubled as that of today."

"The Bible Doctrine of Inspiration," by Basil Manly, D.D., LL.D. The author has long been a professor in the Baptist Theological Seminary at Louisville, Ky. He has long made the subject of inspiration a leading topic of study and instruction, and hence his views on the subject are mature, and they are clearly and methodically expressed in this book. He treats the subject in a candid and independent spirit. He is familiar with the best literature on the subject, and freely avails himself of the writings of

the able men who have discussed the theme. While not aiming particularly at originality, the work is a fresh, able, and important contribution. The result of the investigation will tend to remove difficulties in the way of thoughtful and earnest students, and subserve the interests of truth. There is much sound evidence that should convince opponents, and reclaim the doubting to a real and rejoicing faith in the Scriptures as God's revealed will to man.

Rivington's: London. "The Beginnings of Religion," by Thomas Scott Bacon. Written by an American clergyman, this book is brought out in London, in the elegant and solid style of the English standards. It is a crown octavo of 519 pages. It is an able and interesting work, and must have cost the author immense research and labor. Its tone and spirit are dispassionate and Christian. It discusses the important question: How men first began to have any religion, with vigor, intelligence, and wide scholarship. He discards the idea advanced in many learned and ingenious works, that all religions are but human inventions; he teaches that religion has not come from any such self-development, but is really due to a primitive revelation given by God to Adam. Tradition handed it down and made it known among the races. He shows in a very interesting way how the tradition of the true religion survives in the Homeric poems. There is much that is new in the volume, much to interest the preacher and the homiletic student. Canon Liddon says of it: "I have read a good deal of it—enough to warrant me in thanking you for it very sincerely and in expressing the hope that it may be of the highest service to a great many souls. You discuss so many interesting topics that it is difficult to choose, but your observation as to the mistake of making so much of Arabic and kindred Semitic dialects in the interpretation of Hebrew corresponds exactly with what Dr. Pusey often used to say, etc."*

E. P. Dutton & Co. "Reliques of the Christ," by Denn's Wortman, D.D. This poem is a gem of exquisite beauty and finish. The conception, the sentiment, the extreme delicacy of thought and imagery and expression, to say nothing of the rhythmic and other poetic excellencies, unite to make it a "thing of beauty," while the exalted character of the theme lifts it into the higher region of poesy and Christian sentiment. We must give our readers a stanza or two of the poem that they may judge for themselves:

"Dear Lord, the crucifier would
Be crucified by Thee;

* As the book is not published in this country, I would add that the London price, adding duty, postage, etc., is \$4.40. The author offers it for \$3.40. Address, Rev. Dr. Bacon, Buckenstone, Md.

Turn Thou thy love to instruments
Of torture sweet to me!
Thrice welcome, cross and nail and spear!
Oh, joy of agony!
I pardon Him that slayeth me,
Pierced by his love I die!

I think of that brave instrument*
Most wonderful, whereby
From all the harsh and Eoel cries
That our sore senses try,
The listening ear may sort the strains
That best her fancy please,
Singing from sounds most clangorous
Harmonious symphonies.

Amidst the city's din are heard
The bells of Sabbath ringing,
And through the factory's buzz and hum
The songs of children singing;
Through the deep, solemn chimes of war
The hymns of home are gliding;
Behind resounding thunder-blasts
The timid choirs are hiding."

The Baker and Taylor Co. "The Great Value and Success of Foreign Missions Proved by Distinguished Witnesses," by Rev. John Liggins. In a brief introduction Dr. Arthur T. Pierson strongly commends this volume: "It is just what is needed. It is a mighty massing of testimony." The high character and grand influence of Christian missions the author establishes by hundreds of representative men and women, whose names carry the weight of authority, being the testimony of diplomatic ministers, consuls, naval officers and scientific and other travelers in heathen and Mohammedan countries, as well as of English viceroys, governors, and military officers in India and the British Colonies. The testimony here given, mainly from non-missionary sources, justifies the words of Archdeacon Farrar: "To talk of the failure of Foreign Missions is to talk at once like an ignorant and like a faithless man."

"The Bible and Land," by Rev. James B. Converse. (Published by the author at Morristown, Tenn., at \$1.) The table of contents will give an idea of the book: 1. The Creator's Title to Land; 2. The Problem; 3. The Causes of Poverty; 4. Land Values; 5. Grounds of Ownership; 6. The Terms of the Original Grant; 7. Biblical Land Grants; 8. The Land Laws of Moses; 9. The Law of the Tithe; 10. The Prophets and Land; 11. The Bible and Liberty; 12. God's Government and God's Land; 13. The Future of Earth; Appendix of Proof Texts. The author does what Henry George and other writers and theorists on the land-tenure question have failed to do—goes to the Bible, the institutes of Moses, and the legislation under the Hebrew theocracy, to determine the question. He argues that all taxation be imposed upon the value of the land, which we hold as tenants at will of the Creator. In this he agrees with George, while he totally disagrees on other points of his theory, which involve disaster and

* The silent Melodeon.—See Appendix.

ruin, as he clearly shows. Mr. Converse's argument is certainly an original one, and contrary as a whole to the received ideas taught in our social science and political economy text-books. And yet it must commend itself to all fair-minded, thinking people. It is a timely little treatise, and its publication will shed much light on a most perplexing subject now before the public mind, and help to guide the public sentiment to a wise decision in the matter.

D. Lothrop & Co. "Woman in the Pulpit," by Frances E. Willard. This book is the outgrowth of a symposium article written for *THE HOMILETIC REVIEW* by Miss Willard at the request of its editors, and published in December, 1887. "Shall Women be Licensed to Preach?" was the form proposed: Miss Willard on the affirmative side, and Henry J. Van Dyke, D.D., Sr., on the negative. The space allotted to each was six pages. Miss Willard's MS. so much exceeded the space, that after allowing 10½ pages to her, only about half of it could be used. Dr. Van Dyke's answer followed in the next issue of the *REVIEW*, covering seven pages. This book contains these two articles, the balance of the unused MS. of Miss Willard, letters from several eminent persons in favor of her views, forming an introduction, and an elaborate "Reply to Dr. Van Dyke's Counter Argument," by Prof. L. T. Townsend; so that Dr. Van Dyke's views, courteously given in seven pages, are pitted against not only *all* the guns of Miss Willard, and an array of great names, but against Prof. Townsend's exegetical effort, covering 42 pages of the book! We state these facts in simple justice to Dr. Van Dyke's side, for which he spoke. In these conditions he and the negative side of the question had but little showing. The readers of the book are in justice bound to give due weight to these facts. We do not blame Miss Willard in the matter; many will think she acted a magnanimous part in admitting into her book the adverse criticism of Dr. Van Dyke.

As to the *merits* of the grave question itself, as here presented, there is room for diverse judgments. We are not called upon to decide. But our opinion is, that on *purely exegetical grounds*, Miss Willard's position is not established. Evidently she herself is not an exegete; and we are frank to say that Prof. Townsend, in our judgment, does not help her cause. He has great confidence in his own exegetical work, and handles Dr. Van Dyke in rather a cavalierly fashion; and yet the vast majority of the greatest exegetes of the ages are against him in the rendering of these passages. Indeed, on

the exegetical principles he argues in reference to 1 Tim. ii: 11; and 1 Cor. xiv: 34, 35, it were easy to read almost anything into the sacred text!

On other grounds than Scripture exegesis, Miss Willard has the strongest claims to recognition as a woman sent of God to do a grand work. In influence and power she is the foremost woman of the age. We count it an honor and a privilege to be numbered among her personal friends and be addressed by her as "Brother." She holds as exalted and as influential a position to-day, in the church, and in the world of Christian activities, as if the hand of the Bishop had been imposed upon her. No churchly ceremony or ecclesiastical commission could add one cubit to her stature, or one iota to her dignity and usefulness. Her Apostleship to the organized Christian Womanhood of the world is a manifest *fact*. As a *Plea* for Woman; for woman's uplifting and enlargement of sphere and hearty recognition as man's co-equal and co-laborer on every field of evangelistic and mission work, at home and abroad, this book—we mean her part of it—is grand, inspiring, masterly. Let her, and her host of kindred workers, go on in their glorious crusade. God's providence goes before them and opens doors faster than they can enter them; calls to higher spheres and grander work faster than they can be fitted for them. And if, in the ongoings of His all-wise Providence, He sees it best to put women into the pulpit, the boon, the responsibility, will come in due time! God is never in a hurry. He will not crowd his people faster than they can go. To act on the advice given on the last page of this book, would be to confess the weakness of their cause, to misread the present trend of Providence, and to postpone indefinitely the day of "Woman's Ecclesiastical Emancipation." Miss Willard is not the only leader and reformer that has ample reason for praying to be delivered from her friends.

A. C. McClurg & Co., Chicago. "Witnesses to Christ." A Contribution to Christian Apologetics, by William Clark, Professor of Philosophy in Trinity College, Toronto, 1888. These lectures were delivered on the Baldwin Foundation in 1887. The titles of the lectures are as follows: Phases and Failures of Unbelief, Civilization and Christianity, Personal Culture and Religion, The Unity of Christian Doctrine, The Insufficiency of Materialism, The Pessimism of the Age, The Resurrection of Jesus Christ (two lectures). We have space only to commend these lectures as a clear, manly, vigorous, and timely defense of the faith as held by the Evangelical Church,