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REVIEW SECTION.

I.—PROBATION AFTER DEATH.

IS THERE ANY FOUNDATION FOR THE DOGMA IN REASON OR REVELATION ?

NO. III.

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THE doctrine on this subject, received and affirmed by the churches commonly called evangelical, may for substance be briefly stated as follows :

(1.) So far as those who live in Christian lands, and who have had opportunity to learn of Christ and His salvation, are concerned, it is held that this Gospel as a salvatory scheme is limited in its scope to the present life,—that its offers, instrumentalities, administrations, in the case of all such persons, terminate decisively at death,—and that for those who in whatever way reject its gracious provisions while they live on the earth, there remains no further opportunity or privilege, but only a righteous condemnation, based generically on their sinfulness of nature and life, but specifically on their neglect or rejection of the Gospel salvation. It is not implied that all persons of this class, with their varied ranges of opportunity and of capability, are to be judged alike, or awarded precisely the same condemnation ; but rather that the degree of guilty willfulness, as well as the measure of outward call and privilege, will be justly taken into account, and that the decision in each case will be in harmony with the righteous judgment thus framed. Nor is the attempt made to determine precisely what constitutes sufficient knowledge and a sufficient call in each case, or to indicate the exact point where moral responsibility begins, and the soul becomes guilty before the tribunal of the Gospel. What is affirmed is simply that, wherever Christ is made known and is rejected when known, and wherever such rejection becomes the fixed purpose of the soul and is persisted in until death, the question of character and of desert is in the mind of God settled once for all, and His condemnation of the sinner is immediate, positive, irreversible.

(2.) So far as those are concerned who lived before the Christian dispensation, but who enjoyed the dawning light of the patriarchal or of the Mosaic economy, and thus had the opportunity of exercising faith in a redemption to come, the orthodox doctrine teaches that their specific probation consisted in their personal use or misuse of the means of salvation divinely afforded them,—that the promises of grace furnished substantially the same test of character, and consequently of desert, which is presented in the historic Christ,—and that all those who believed in Him, so far as He was known to them, are saved through Him as really as those who trusted in Him as their incarnate God, while those who refused thus to believe are condemned on the ground of such unbelief. Here, again, wide differences in knowledge, in opportunity and privilege, in responsibility and guiltiness, must be recognized. The antediluvians, the patriarchs and their descendants, the Hebrews of the earlier and of the later ages in that introductory dispensation, are variously tested, and must be variously judged. But the main elements in the case remain the same: probation is in substance one, under both dispensations.

(3.) So far as the heathen, and also all who, though dwelling in Christian lands, have never truly heard the Gospel, are concerned, the evangelical doctrine affirms simply their guiltiness under the light of nature and of conscience: it holds that, living without the law and the Gospel, they are judged without law and apart from the Gospel, under the moral administration of a just and holy as well as a benevolent God: it maintains that their condition beyond the grave is therefore one of real, though mitigated, condemnation, and that, so far as the Scripture sheds any light on the question, this condemnation must be viewed as everlasting: it believes that the Gospel plan of restoration, being limited in its range to the present life, can be of no avail hereafter, either in removing such condemnation or in bringing them into a condition of holiness, or of blessedness such as holiness carries in its train. It is true that most of the creeds of the Reformation, for reasons which are obvious to the historical student, refer but incidentally, if at all, to the case of the heathen and of others who have never known the Gospel. It is true that, among evangelical believers of later times, large varieties of judgment appear as to the measure of culpability attaching to such persons, to the principles involved in the divine judgment respecting them, and to the real nature of the eternal state on which they enter at death,—whether it be one of positive punishment, or simply one of relative privation and inferiority, such as their defective spiritual condition might require as its proper counterpart. What is affirmed universally, and on strictly Scriptural grounds, is their guiltiness in view of opportunities given, their just condemnation on the ground of such guiltiness, and their judicial assignment to such a sphere of existence, such a future estate

of retributive discipline, as their career in this life seems in the eye of God to deserve and need as its just correlative.

(4.) So far as infants, including all who die before they have entered upon moral consciousness and life, are concerned [and so far, also, as imbeciles and others who are incapable of hearing the outward call of the Gospel are to be taken into the account], the evangelical doctrine maintains that, through the mediatorial work of Christ made available in their behalf, and through the accompanying influences of the Spirit in the regeneration and sanctifying of their nature, such infants and other like persons, whether born of Christian or of unbelieving or even pagan parentage, are graciously delivered at death from all corruption of heart or nature, are biassed toward holiness as our first parents originally were, and are led forth into the immortal life as sanctified souls, to be divinely trained by processes unknown to us into perfection of character like that of Christ Himself. Injustice is done at this point to the earlier Protestant creeds—eminently to the Confession of Westminster. That careful, poised, profound, spiritual symbol really affirms nothing as to infants in general; it is wisely silent respecting their condition, for the reason that its compilers were not prepared, with unanimity, to make any comprehensive or inclusive affirmation. But respecting elect infants, whether these might be limited strictly to the offspring of elect parents, or might include others chosen and set apart by the gracious wisdom of God, they were prepared to hold and teach that all such, however few or many, dying in infancy, are regenerated and saved by Christ, through the Spirit who worketh when and where and how He pleaseth. That many Calvinistic divines of that period, and of the century following, went farther than this, and affirmed the damnation of infants not elect, must of course be admitted. But here, as at many other points, the Confession, and those who hold to it, are not to be judged by the affirmations of every one who professes to receive it. And it is further to be said that whatever of silence or of ambiguity attaches to the language of the symbol—whatever of doubt or of diversity of opinion existed among the venerated men who framed it—Calvinists of this age hold as heartily as any other class of evangelical believers to the gracious salvation of all who die in infancy. By this teaching it is not implied that such infants pass through a distinct probation after they have entered upon a conscious life in eternity: such a conception hardly seems intelligible, in view of what is declared respecting the work of Christ for them, and of the Spirit within them, in the hour and article of death. The fact rather is that these redeemed and sanctified souls, entering into their first conscious moral existence under such conditions and in such a sphere as heaven, have no need of such further discipline as the term, probation, implies. By a process deeper than conscious volition, and antecedent to all moral

choices, their state has been already divinely determined : they are saved before responsible action commences, and their new life is from the first, not one of testing with a possible fall or failure, but one of holiness instant and above all change.

The writer has deemed it important thus to state the evangelical doctrine for substance before considering the alternative view presented in the question under discussion. It may be that such a statement will help to free the doctrine on one side from some of the misconceptions which have attached themselves to it, and on the other to bring out more fully the contrasts, wide and deep, between the doctrine and this alternative *dogma*—as the question describes it. There are, in fact, three of these alternative views—the Romish, the Unitarian or Liberal, and that which has been so ably advocated in the pages of this REVIEW. With the Romish and the Liberal dogma, we have here no present concern. The papal notion that the characters and conditions of some are modified or improved through certain disciplinary or retributive processes divinely instituted for this purpose, and the liberalistic notion that such modification or improvement may and does occur through restorative forces still resident in the sinful soul itself, are alike without foundation—to use the language of the question before us—in either reason or revelation. This question involves rather the antithetic hypothesis, that something higher than the remaining capabilities of the sinning soul, and higher than purgatorial discipline in whatever form, comes in to effect the favorable changes contemplated,—in other words, that what we term the Gospel is to be brought into play in the future as in the present life, and that through the forces embodied in that Gospel sinners are to be convicted, persuaded, made penitent and believing, transformed into saints and sanctified for heaven, in the next life substantially as in this. It is this hypothesis, standing in clear contrast with the current orthodox belief, yet claiming for itself, if not explicit divine teaching, a general warrant from the Bible and from the nature of Christianity, that we are to consider :

(1.) It should be noted just here, that the advocates of this dogma are very far from being agreed among themselves as to the classes of persons whom they regard as having, in the divine economy of grace, such a probation after death. As to all who die in infancy, the issue between them and the current evangelical belief is a verbal one mainly: it is a technical question as to the term, probation : it is a matter of method or process rather than of result. Certainly, it is not necessary to regard each dying infant as waking at once into full moral consciousness in the heavenly state, and there deliberately choosing Christ as its Redeemer, in order to hold that such an infant is saved through Him.—As to the pagan world, solemn and pathetic as the question is, it is no injustice to say that the dogma under discussion

does not derive its chief interest, in the eyes of those who advocate it, from its supposed solution of that question. Solicitude respecting the condition of the heathen, proper as such solicitude is, neither originated the dogma, nor in any large degree sustains it. Nor can more be said as to the case of the antediluvian world, or of those who enjoyed only the preliminary teaching of the Mosaic economy. These classes, like the other two just mentioned, may be introduced to give breadth or dignity to the discussion, or, possibly, in the hands of some advocates, to conceal somewhat the real point where the dogma is supposed by all to be of special value.

That point is seen in its application to those who have actually heard the Gospel, and have actually rejected the Gospel in this life,—dying in more or less conscious, positive, willful unbelief. It is here, as the vast bulk of the literature in favor of this dogma clearly indicates, that the chief spring of interest is found. Infants, the heathen, antediluvians, the Hebrew race before Christ, all retire relatively from the centre of vision whenever the question is discussed. But it should also be noted how wide is the diversity of view as to the number of this special class for whom the hypothesis of a post-mortem probation is devised. Who are included in this further opportunity and privilege? Who are excluded from it? Is this future probation only for those who have had but small chance, if any, to be saved in this life? Are the infidel, the openly and persistently vicious, the liar and drunkard, the thief and murderer, to be shut out from these gracious provisions? Are these provisions general, as the plan of grace is in this life,—or special, elective, applicable in here and there a case, or to some particular class? The obvious want of anything approaching agreement at this vital point is certainly suggestive.

(2.) Equally suggestive is the fact of like disagreement respecting the actual results of this future probation. While some would make it applicable to all, in Christian as well as in pagan lands, under the Gospel as in the Mosaic dispensation, and affirm that sooner or later it becomes effectual in every member of the human race, others exclude the incorrigibly wicked and unbelieving, claim for the rest only an offer and a possibility, and admit that in eternity as here the offer may end in failure. And between these extreme positions one may discover very wide varieties of teaching as to the actual outcome of this scheme of redemption in a future life,—with an obvious trend on the part of those holding the more restricted view toward the sweeping universalism affirmed by others. May it not justly be insisted that entire frankness is indispensable here? Why should our eyes be turned toward dying infants or toward the heathen, when the main claim urged contemplates rather those who have heard the Gospel and have rejected it in this life? And why should our range of vision be limited to some sections of the latter class, when the position taken is

one which calls for an offer of salvation irrespectively to all who have failed to embrace it in this world? And why are we left in doubt as to the efficacy of such offer in the world to come,—since the strength of the dogma, as a truth of practical moment, rests on the question whether there is any practical outcome in eternity from that offer; whether there be few or many that are saved there as here, or whether every soul will sooner or later accept Christ, and enjoy the everlasting benefits of His mediation?

The Biblical argument for this dogma, as gathered from the writings of its advocates, may be summed up as follows:

(1.) Universalistic passages, such as 1 Cor. xv: 22-28, supposed to imply that God will finally have mercy upon all men, and that all will at least have the offer, if indeed all do not attain the actual experience, of salvation. (2) Passages, such as Matt. xii: 32, implying that for all sinfulness, excepting the sin against the Holy Ghost, forgiveness is possible in the future as in the present life. (3) Passages in which the terms, eternal and eternity, are employed in the restricted sense of age or period; and in which the limitation or the absolute ending of future retribution is suggested. (4) Passages, such as Rom. xiv: 9, Rev. i: 18, which specially set Christ forth as Lord of the dead as well as the living, and as having the keys of death and of Hades: being thus empowered to carry His grace beyond the grave, and make it effectual even among those who had rejected it here. (5) Passages, such as 1 Peter, iii: 19-20, iv: 6, which are supposed to teach that, in the execution of this gracious mission, our Lord actually visited the world of the dead, to proclaim again His Gospel, and to institute there, as in this life, a scheme of redemption. (6) General passages, bearing upon the character and purposes of God and of Christ as Mediator, upon the nature and scope of the Gospel, and upon the worth of salvation and the awfulness of an eternal condemnation. Under these heads nearly all of the Scriptural evidence in the case may be conveniently grouped, and on this evidence it is claimed that, while the dogmas under review is not an explicit divine teaching, it still is in harmony with the teachings of Scripture, is justly deducible from the nature of Christianity, and falls on Biblical authority within the acknowledged limits of the Christian faith.

It is impracticable, in this place, to traverse this remarkable claim in detail. The general offset to it may be seen, (1) in the obvious fact that the Gospel is invariably presented to men as a divine scheme of salvation, to be accepted by them, not in some future æon, but in the present life: in the fact, (2) that men are constantly warned against all rejection and all delay in such acceptation, even in this life, on the explicit ground that delays are always perilous, and that persistent rejection is ruin to the soul: in the further fact, (3) that the gracious ministries of the Spirit, and all other helpful divine in-

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fluences, are nowhere promised to men after death, but are invariably represented as having their sphere of activity within the present dispensation of grace : (4) in the kindred fact that the Church, the Sacraments, Christian fellowship and influence, and the other administrative forces incorporated with the Gospel, are never represented as being utilized or available beyond the grave, but always as belonging to an earthly and temporary economy of salvation : (5) in the Biblical offer of forgiveness, which, with the possible exception of Matt. xii: 32—an exception which is possible only, and which, on closer scrutiny, turns out to be in harmony with the uniform teaching elsewhere—is always limited to the present life, and is in no case promised after death : (6) in the obvious and invariable teaching of the Bible that our present life is in every case a solemn, responsible stewardship, for whose administration every soul is summoned at death to a strict, impartial, and decisive account : and (7) in the kindred teaching, scattered everywhere through the Scripture, but specially concentrated in the utterances of our Lord Himself, that both reward and retribution immediately follow in each instance upon the use or the misuse of such earthly stewardship, and that such reward and retribution are alike unchangeable and without end.

(1.) Two points in this Biblical response to the dogma in question deserve especial notice. The first relates to the amazing series of inferences derived from the obscure, perplexing passage in I. Peter, respecting the preaching to the spirits in prison. It is needless to refer to the various interpretations of this text; whether it describes a personal ministration or a ministry through Noah; whether it is a ministry in incarnate form or in spirit; whether it contemplated simply the antediluvian world, or included all who died prior to the Advent, or comprehended the entire multitude of the dead; whether it was a ministry of grace or a proclamation of triumph—a revelation of glory. In the presence of these and other like perplexities as yet unsolved by the most careful exegesis, and perhaps insoluble with such light as is now obtainable, is it not an astounding evolution which derives from this obscure text, and its possible corollary in 1 Peter iv: 6, the notion that our Lord, during the few hours between His death and His resurrection, went into the world of the dead, and there set up an economy of grace which was a duplicate, substantially, of that instituted by Him during His incarnate life on the earth—an economy which has continued down to the present time, with essentially the same truths, appeals, incentives, warnings, that characterize the Gospel among men; and which may continue for long periods until every soul among the dead has heard of Christ and had full opportunity to receive Him, and possibly until all the dead have actually received Him, and have been converted and saved through Him? The astounding quality of this hypothesis grows upon us, & we strive

to contemplate all that is involved in such a stupendous process—the proclamation and exposition of the Gospel in such ways as to convince even those who have rejected it here—the ministrations of Providence and of the Holy Spirit in such measure as shall overcome the willful hindrances that have resisted them in this life—the presence of a Church, of sacraments and ordinances, of a living and continuous ministry, and of other administrative agencies analogous to those which in this world are brought, and often vainly brought, to bear upon the ignorance, the willfulness, the wickedness of men. To assume all this, and much more, on the basis of a single text, with but two or three possibly corroborating passages, and in the presence of the studied silence of the remaining Scriptures respecting a fact of such immense moment, and in the presence also of innumerable passages teaching us that now is the accepted time, and our brief earthly day the appointed day of salvation, is certainly a process without parallel in the history of human theologizing.

(2.) The other special point relates to the suggested absoluteness and universality of Christianity. What is intended by this phrase, one finds it difficult to say. To quote in its explanation the declaration of our Lord that, when lifted up from the earth, He would draw all men unto Him, or the triumphal affirmation of Paul respecting the coming of a day when every knee should bow to Christ, not only on earth, but through all the moral universe, serves but slightly to explain the phrase itself. That Christianity is in some sense a divine embodiment of religion in the absolute, and that for this reason Christianity is in some degree to be viewed as universal—universal in its adaptations to man as man, and universal in its prospective growth and power—we all cordially believe. These propositions are plainly Biblical in origin and in authority. But do they justify the specific inference of a probation after death,—of such a probation as including not merely pagans and infants, but most, if not all, of those who have rejected this universal and absolute faith in this life,—of a probation which carries the Gospel forward into eternity, and involves a system of grace, there analogous to the economy of grace enjoyed in this world,—of such a probation as belonging in equity to every human being, as having its justification in the justice rather than the mercy of God, and as indispensable to the proper triumph of Christ and His redemption? And is it not certain that, if such a prolific conception of Christianity be true, some clear, definite warrant for it would be found in the Bible? The more carefully this conception is analyzed, with all the sweeping inferences derived from it, the less will any loyal student of the Scriptures be inclined to entertain it; it is an ideal of the imagination rather than a truth of revelation.

Passing from the Biblical question, to inquire briefly whether the dogma of probation after death has any foundation in reason, we are

confronted by a bewildering variety of suggestions. Some writers dwell largely upon the moral elements remaining in man after the experience of death, the inextinguishable capability of good, the effect of calm remembrance or of conscientious convictions, and the like : and on such rational grounds infer that the spiritual restoration of man, even of all men, is intrinsically possible. Others dwell rather upon the inexhaustible potencies of the Gospel, upon its possible application successfully to the souls of the dead as well as the living, and even to those souls that have resisted it here, and upon the mediatorial mission of Christ as available in other worlds as in this, and possibly necessary wherever sin is, or even wherever moral beings exist. Still others emphasize the nature, character, administration of God, and especially His justice and His mercy, as furnishing rational basis for the inference that there is a probation after death as before, and a probation which will sooner or later be granted to every man. These are the three main sources from which the material for this inference is derived,—the nature of the soul, the nature of the Gospel, the nature of God. And it must, in justice, be admitted, that the material of this class is apparently abundant,—an abundance which stands out in decided contrast with the relative scantiness of the Scriptural testimony in the case. Nor would one hesitate to acknowledge the reasonings weighty, if they were not so often in conflict with each other,—if, in fact, they were not so frequently, as they are found on thoughtful examination to be, mutually irreconcilable and even subversive.

(1.) Over against the rational argument from the nature of man, might be placed an extensive series of considerations leading to an opposite result. If there is in men an inextinguishable capability of good, is it not also true that there is in them what seems like an inextinguishable, and certainly is in this life a dominating, capability of evil? If this capability of evil remains in the soul until death, why may it not survive in eternity—and if it successfully resists the Gospel in this life, why may it not resist the Gospel forever? If it be granted that moral elements remain in man through all the future, does this justify the conclusion that the reason he has rebelled against here, the conscience whose warnings he has refused to heed, will gain and hold control over his life hereafter? Even if he has never heard of Christ in this life, but has died in the darkness of paganism, on what ground can we safely infer that, should he hear of Christ in eternity, he would at once embrace Him and welcome the salvation He is supposed to offer? On the other hand, when one studies the principle of development in sin, the thousand signs of its tendency to become permanent and dominant in the soul, the evidences of decline in the power of reason and conscience to control men spiritually even in this world, the influences and results of retribution, even in the milder

form of chastisement, and other like elements proper to be considered in such a problem, is there not serious reason for saying that the nature of man furnishes in fact but little foundation for hope as to his spiritual restoration in a future state,—that the overwhelming preponderances of evidence in the case, viewed from this point solely, must rather be that, dying in sin, man will remain a sinner, and therefore a condemned sinner, even forever?

(2.) The argument derived from the nature of the Gospel is obviously of loose construction, and of doubtful effectiveness. It is true that Christianity seems not only unexhausted but inexhaustible,—that as a saving scheme it would need neither addition nor change were the whole race, instead of a portion, to be saved through it. It may be true, though it has not been proved, that this blessed Faith is capable of presentation and of application among the dead; and that, if such were the divine choice, sinners might, perchance, be rescued from sin and guilt through it, in that new and, to human view, mysterious state. But if all men are not, under that divine choice, permitted to learn of this faith in this life, how can we infer that all men will be permitted to do this in some future form of existence? And if, among those who do hear of Christ in this world, there are many who resolutely reject Him, and die in unbelief, how can we infer that most, or all, of these will pursue a different course in another world, under the action of the same class of influences? In fact, are not these reasonings from the universality and the absoluteness of Christianity, not only as uncertain and fragile on natural grounds as they are without distinct warrant in Scripture, but also in large degree illusive and dangerous both in what they assert and what they imply? It is not safe to assert for Christianity, viewed as a form of religion, anything more than the Bible asserts for it; it is not wise to claim for it an extent of scope or of application beyond that which its Founder has clearly defined.

(3.) Arguments from the nature of God also need to be carefully scrutinized, and very thoughtfully applied—especially at points where, as is admitted, we have no explicit divine teaching to guide us. God is His own interpreter, and the Bible is His interpretation, alike of His character and of His administration. That He will deal justly with all men—with dying infants, with the heathen, with such as perished in the Deluge, as with us—we may be fully assured. That He will inflict punishment wherever He sees it to be deserved, and especially wherever men revolt against His grace; and that punishment will continue as long as sin lasts, though it be forever, we are also fully assured. That God is merciful as well as just, and will deal in tenderness with all, even with the incorrigibly wicked, we are confident; and that such manifestations of mercy will always be harmonized with the demands of equity, and will go no farther than righteousness

permits, we are no less confident. The largest hope which our sense of His love suggests, may be cherished just so far as His Word furnishes a warrant for it, and so far as His own perfect nature as seen in His Word and His works sustains it. But here we must pause. Reasonings which carry us outward to the very verge of the Christian Faith, and then seduce us beyond the acknowledged limits of that Faith, are of doubtful validity and of questionable value. Arguments drawn from what we may imagine God to be, or to be under obligation to do, and handled by us without any explicit divine teaching to hold them up, are not only doubtful, but may become dangerous. And the dogma of Probation after Death, so far as it rests on such reasonings and arguments—so far as it seeks to maintain itself, before the mind of the Church, by speculative considerations drawn from whatever source, while confessing itself unable to justify itself by the positive teaching of Scripture—can never become a Doctrine: it must remain a dogma forever.

II.—SYMPOSIUM ON THE MINISTRY.

NO. V.

BY PRESIDENT E. G. ROBINSON, D.D., BROWN UNIVERSITY.

A CHRISTIAN minister is efficient and useful in proportion as he is enabled to win others to the service of Christ and to compliance with the requirements of all Christian truth. His means and methods must depend partly on the nature of Christianity itself, and partly on the peculiarities of the age in which he lives. The facts and principles of Christianity are, of course, the same for all times; but the popular apprehension of these varies among different peoples and at different periods. Without regard for the knowledge and mental habits and tastes of a people, the most diligent labor may be fruitless. The Apostle Paul would never have preached the same sermon at Athens that he had preached in Jerusalem; and Jonathan Edwards would hardly have ventured to preach at Enfield, in 1886, the sermon he preached there in 1741. St. Francis of Assisi would to-day be laughed at and mobbed in Chicago; and the Mr. Moody of 1886 would have been hooted and stoned at Assisi in 1215. Every man is first the creature of his own time, and then in turn helps to change his time into another that is to follow.

If the work of the minister is to win to completeness of service of Christ, then his chief function must be to create and to deepen Christian conviction. The more effectually he does this, the more effective and useful is he. And there are various means by which he may do it. Preaching is one means, but certainly not the only one, and in this age not even the most efficient. The number of actual conversions traceable to ordinary pulpit ministrations is but a fraction of

those now annually brought into Christian fellowship. The Sunday-school and the periodic excitements known as revivals, in which sympathetic emotions play so large a part, now furnish to the Church the largest portion of its recruits. And even in the strengthening of convictions and the maturing of character, the Pulpit must now divide its claims with other religious forces, and specially with the Press.

And yet there are multitudes of people who think of ministers only as preachers. Indeed, there are whole sects that designate their ministers simply as "preachers." And I must beg pardon for saying that the gentlemen who have preceded in this Symposium seem to me to have laid undue stress on an increase of power in preaching as the one great essential to an increase of effectiveness and usefulness in the ministry. Too little attention seems to me to have been given to those elements that constitute true manhood, and thus endow with the influence that always attaches to high character.

And, least of all, can I agree with Dr. Wheeler in his idea that more interesting sermons is the special need of our time. Of all the qualities that a minister should seek to impart to his sermon, that of being interesting is, to my mind, the most insignificant; the quality, in fact, most likely to interfere with all wholesome effect. We have heard sermons that were intended to be specially interesting, and the only interest awakened by them among intelligent hearers has been that of wonderment how any mind could so misconceive the object of preaching as to suppose that object to be attained by attracting attention to the sermon itself—for, say what we will, it is to the form of the sermon, rather than to the soul of it, that in interesting preaching the attention is sure to be attracted. John Foster said the sermons of Blair "got chilled through in standing so long to be dressed"; the thought of the sermon that is bedecked to make it interesting is sure to be overlooked in the admiration of its ornaments and drapery. The sermon that gets the strongest hold on an audience is one in which the preacher forgets self, the form and style of his sermon, and all else in the intensity of his conviction of the truth of what he is uttering. But even with preaching at its best, it is possible at this age of the world greatly to overestimate the value of it.

Indeed, in the reiteration of the statement that "it pleased God by the foolishness of preaching to save them that believe," we are in constant danger of forgetting how different a thing the preaching of to-day is, and must be, from that which it originally was. At the beginning, preaching was simply an announcement, a proclamation, of glad tidings, of the good news that the Son of God had come into the world for the salvation of men. And it was the same, whether the preaching was to Jews or Gentiles. But in our day and land the Gospel is no news to ordinary church-goers. They are already more than familiar with it. Reiteration has made them insensible to it. The pastor

who now preaches in the original sense of that word simply wastes his time and wearies his hearers. The people to whom his message would be good news are not present and will not come to hear. In vain does he resort to artifice to arrest attention, seeking to stimulate dulled appetites by excessive condiments, and only corrupting the tastes of the vulgar, while repelling with disgust the intelligent. The great aim of preaching now is, or should be, not so much to plant as to water the truth already in the minds of hearers; not so much to convert individuals to Christ as to convert the whole church into an army of evangelizers, every one of whom shall preach the Gospel to the unconverted every hour, and in every word and act of his life. Pastors, who now constitute the great body of Christian ministers, are not so much designed to be evangelists as teachers and leaders of the Sacramental Host, every one of which should be a tongue to proclaim life to the perishing.

Doubtless it is true that the minister who cannot preach, in any sense of the word, the earliest or latest, is afflicted with a fatal deficiency, and the sooner he lays aside both his title and his function, the better for all concerned. But neither one of my fellow-symposiasts, I am sure, believe that a minister's usefulness is to be measured by the numbers attracted by his pulpit ministrations; or that his claim to be accounted "effective" can be established by his ability to "draw an audience." It is needless to recount the pulpiteers whose steps have been thronged by crowds of eager listeners, but traces of whose labors in human society have been almost as evanescent as "the borealis race." Great churches have been gathered and made famous by great preachers, and then vanished with the preachers that gathered them. Humbler churches, too, have been brought together, one person at a time, by men of slender gifts as preachers, but of heroic toil and self-denial as Christians; and they were foundations on which others could build. The churches of the great preachers were known by the names of those who gathered them; the others were simply known as churches, but they had foundations and remained.

And as against an undue estimate of the value of any kind of preaching stands the stubborn but lamentable fact that many of the ministers, or rather clergymen, of our day, who are producing the most noticeable effects, and so in one sense are the most effective, are men whose main reliance is not on preaching but on ritual; who, all alive with earnestness, seek to move the hearts of men not so much through the ear as through symbols that may be seen and handled and tasted; and it must be admitted that few if any are more devout, more self-denying, or more active in Christian benevolence, than these same ritualists and the congregations and churches which they are molding.

But granting, as we must, that preaching in the existing sense of

the word is still one of the great agencies of our modern Christianity, we may instance three or four conditions that, duly existing, would give to ministers, both as preachers and guides, a larger measure of usefulness than no inconsiderable portion of them seem now to possess.

The first condition we would name is an all-controlling conviction of the absolute truth of the religion of Jesus. This is essential to the best performance of every function of the minister; without it there can be no real success in preaching. Public speech that is to move any one must be vital with emotion—emotion springing from the heart, emotion that can be generated only by a conviction that has no shadow of doubt resting on it. Nor will the semblance of emotion suffice. Intellectual enthusiasm, the usual accompaniment of active mental energy, and the product of vivid thinking, has its uses, and may be mistaken for real emotion; but it begets no religious emotions in others. Feigned emotion, however skillful the counterfeit, is easily detected by the discerning, and is only and always mischievous in its influence on both him who feigns it and on those whom it aims to affect. Deep feeling, like real courage, is never noisy nor anxious to display itself; shallow feeling, like a shallow brook, is often noisiest where there is least of it, and where nature most obstructs its movement. Profound emotions, like the tides of the sea, moving silently though perceptibly, lift up and carry on their bosom with ease all that comes within their reach. It is the deep-sea feeling of the heart, and not the effervescence of animated speech, that gives power to move assemblies, to change the currents of social thought and shape the character of a generation; and it is also a feeling that can justify itself by appeal to the grounds of conviction, and so justify as to awaken like convictions and feelings in all who hear. A clearer and stronger conviction of the truth of all that the New Testament makes known to us would insure a more effective ministry alike in the pulpit and in all the manifold walks of daily life.

A second condition that may be named, is a higher degree of illustration in the minister's own person of what he would have other people become; and this for two reasons: First, truth always takes a coloring from the mind through which it comes to us. Only from Jesus, who Himself was the truth, did it come in its own pure white light. Even the apostles, repeating it, gave it each his own personal coloring. Individual minds, endeavoring with utmost honesty to represent Christ and His apostles aright, impart to the truth each his own spiritual hues. The more completely the truth controls and models them, the more exactly and effectively do they represent it. Secondly, every personality has its own power. The power may be unconsciously exerted and unconsciously felt, but it is none the less real. The exterior semblance, which has its own influence, may belie

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the interior reality, but the inner reality is sure to reveal itself, and its power to be felt. Though no words declare it, it will act, and no words can speak with the emphasis of deeds; it will crystallize itself into character, and no energy of speech can equal the unuttered language of character. The man is thus more than the preacher, though popular estimate too often reverses this. One of the worst symptoms of our time is a disposition to wink at clerical weaknesses and peccadilloes, if only there be raciness and entertainment in the pulpit. Thoughtless people may be induced to eat tainted meat when highly seasoned and daintily garnished; but a deadly poison, no less surely because insidiously, works its way to the vitals. Truth is wholesome and invigorating when enforced by high character. A higher type of Christian manhood than that now found in too many ministers of the gospel would add, beyond a doubt, to the power they are exerting.

Again, a loyalty to God and to truth that excludes all fear of man and all craving for the applause of man, is another special need among the average ministers of our time. A suspicion of timidity, or of self-seeking, will quench the fire of the most burning words of the preacher. Moral cowards are despised by those who are themselves cowardly; and clerical ambition is pretty sure to overleap itself. Moral courage is revered even by those to whom it deals its deadliest blows; self-sacrifice awakens admiration even in the breast of the most selfish. A trimming and temporizing minister never fails to forfeit the respect of those whom he is most anxious to conciliate. The demand on ministers for fearless honesty in dealing with men was never greater than at this hour. Meanness, dishonesty, covetousness, vice, in the congregation or church, sometimes exact silence towards themselves as a condition of their pecuniary support. Nothing less than the spirit of the old prophets can meet such emergencies. There must be special care that in denouncing the divine wrath it shall not be discolored with personal indignation. It is God's wrath and not man's anger that is to smite the soul for its good. But a much clearer and fuller enforcement of moral law against every form of evil than is now common in popular ministrations would impart to them a wholesome and much-needed tonic.

Again, and finally, continuous and progressive efficiency in the minister requires continuous growth of powers and of resources, and requires them, because of his exposure to an almost omniscient and a merciless scrutiny. The apartments of no man's soul are so completely laid open to the public gaze as are his. Whoever will may take an inventory of their furnishing. Every sermon mirrors them. Every act is a window through which they may be seen. And, withal, the very office of a minister makes him a conspicuous object for the public eye, while the functions of his office invites curiosity and criticism. The gauge of no other man in the community is, on the whole, so cor-

rectly taken. The intellectual and spiritual poverty of no one is so quickly detected, and the riches of none are so gladly recognized and so loyally appreciated. But the moment one is seen to have exhausted his little store, and to be making no new acquisitions, the moment it is known that he has no intellectual and moral reserves, but is either repeating himself or serving the "cold victuals" he has picked up from other people's tables, his usefulness is gone. No one can hold the attention or command the respect of a people to-day who cannot instruct them, who is not, in his special line of knowledge, in advance of them, and is not every day taking in more rapidly than he is giving out. The larger his growth, if it be symmetrical, the more efficient will he become. And if all this be true of the individual, more than equally true is it of the ministry as a class. It would add immensely to their power if they could all rise to higher aims at development of all their powers, and at enlargement of their resources, by gathering from every open field of knowledge.

But it is in vain that one attempts anything like a complete discussion of the hundred points at which the ministry is susceptible of improvement. Suffice here to mention, in the briefest manner possible, a few of the obvious particulars in which improvement among a very large number is both possible and much to be desired: such as greater naturalness of manner, both in the pulpit and out of it; less of the style and spirit of a caste; a more complete eschewing of all cant and rant; more accurate and various knowledge, combined with completer mastery of the Bible and of whatever all ministers are expected to know; more interest and participation in whatever promises to alleviate human ills or promote human welfare; less regard for self in personal decisions, and more of a disposition to build on one's own foundations rather than on those of another man's laying; less regard for the growth of one's own sect or church, and more for the extension of the common kingdom of Christ; a livelier regard for the real essence of living truth, and less reverence for the mere dead letter of orthodoxy; a more vivid apprehension of Christ as an ever-living personality, and a profounder faith in the certainty and completeness of His final triumph in the world. If in each and all of these things the coming ministry could improve on the present, a corresponding improvement in effectiveness and usefulness would doubtless ensue.

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

NO. IX.

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

A QUESTION now prominently before the people in various parts of the country is, whether the manufacture and sale of intoxicating

drinks should be prohibited by law. I am asked to give my opinion on the subject, which I do with entire frankness, although aware that many wise and good men entertain a different view. The proposed legislation seems to me injudicious and undesirable.

1. It is of the nature of a sumptuary law, a law designed to limit the private, personal expenditures of individuals. Such laws have been enacted at very different times, and in very different countries, yet have always failed to accomplish any good end. The experiment was tried by the Locrian legislator, Zaleucus, 450 B. C., and afterwards repeatedly in the Roman republic, but always with the same result. The laws were enacted, but they remained a dead letter on the statute-book. In modern Europe the experiment was renewed. Sumptuary enactments were made in England as early as Edward III., and the last of them was not repealed until 1856. In France they began with Philip IV., and continued as late as the seventeenth century. But all have now come to an end, partly because of the impossibility of enforcing them, and partly because of a better understanding of the legitimate functions of government. A sumptuary law is an abridgment of individual liberty and of the natural right of every man to do what he will with his own, provided he works no ill to his neighbor. Prohibition means that no man shall be able to buy a single glass of beer, wine, or spirits, save for medicinal or sacramental purposes. This is a serious restriction of personal liberty, and can be justified only on the ground of absolute necessity for the protection of society. But how can such a plea be made out in the case of a moderate drinker—say, for instance, one who drinks a glass of wine and no more every day at his dinner? Will any law-maker say that such a man works any ill to his neighbor? Where does the State get the right to interfere with a private, personal matter of this kind? It might just as well undertake to say what one shall have upon his table, or how he shall dress his children, or what sums he shall give in charity.

2. The doctrine implies a wrong principle, or, at least, is frequently advocated upon such a principle, viz., that any use of intoxicating drinks is a *malum in se*. This runs counter to the common judgment of men, to the ethics of all ages, and to the Word of God. In the latter, drunkenness is denounced without stint and without limit, but the use of strong drink is never confounded with the abuse of it. Had the sacred writers entertained the same opinion as the modern advocates of total abstinence, it would have been very easy to express it in such terms as would not admit of misapprehension. But they have not done so. Nor will any exegetical scholar of repute in any part of Christendom commit himself to the dictum that either the Old Testament or the New makes it sinful to partake, in any degree, of intoxicating drinks. And with this agree the great ethical writers

of antiquity. They put intemperance under the ban, but not the temperate use of stimulants. Nor does it avail to say that the error of the Prohibitionists is on the right side. Truth is of the highest importance; nor is there ever gain, in the long run, by insisting upon false principles. It is a serious injury to make that a sin which is not a sin, to interpolate human enactments into the divine law, and to seek to control men's consciences on a wrong basis. Sooner or later the error is discovered, and then occurs a reaction, under the influence of which men reject all law and give way to wild excesses. The only safe way is to adhere to Scriptural principles and standards. Time has shown again and again, in ethics as well as theology, that the foolishness of God is wiser than men.

3. Prohibition does not prohibit. In the State of Maine it has been the law for nearly a generation, yet failure is confessed. First, the law is evaded, and as soon as one evasion is detected another is invented. Secondly, where the officers of a city or district are not in favor of the law, it is openly and habitually violated. Thirdly, where the officers are rigid in performing their duty, clubs are formed, of young men or old, who import liquors from without the State and use them *ad libitum*. These things I do not understand to be denied by any one, and they are of great weight. It is often sought to turn their force by saying that the Decalogue is constantly transgressed, and that, therefore, by parity of reasoning, it should be countermanded. This is a fair specimen of the absurd logic by which well-meaning men contrive to deceive themselves and others. The Moral Law is the reflection of God's infinite holiness, and it defines at once and forever the duties flowing from the relations of the creature to the Creator. It has its being in the nature of God and man, and cannot be affected, as to its excellence or authority, by the fact that it is obeyed or disobeyed. Prohibition, on the contrary, is a human enactment, intended to reach a certain definite end, and of no use, save in so far as it reaches that end. It is a mere police arrangement, resting upon no ultimate or fundamental principle, but simply based upon expediency. Now, if it can be shown that it does not accomplish the object, the whole reason for its existence fails; whereas the entire and continuous apostasy of the whole human race would furnish not the shadow of a reason for repealing any one of the Ten Commandments.

4. In this country, the force and efficacy of a law depend upon the moral support of the people whom it is to govern. If they regard it unfavorably, it is sure, sooner or later, to fall into "innocuous desuetude." The officers who are to carry it out fail to enforce it, or, if they make the attempt, it is in a half-hearted and irresolute way, which amounts to the same thing in the end. Ordinarily, a single policeman or constable has little difficulty in controlling many per-

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sons, each of whom is stronger than he, because it is understood that behind him stands the whole body of the people ready and willing to sustain his authority. But if the law be unpopular, or opposed to the convictions of the community, very serious difficulties stand in the way, and often they whose help, under other circumstances, might be confidently relied upon, either stand aloof or become active opponents. This is the difficulty which confronts a prohibitory law in many parts of our country. In this city, for example, it may well be doubted whether the whole army of the United States could enforce such a law. The usual answer to this is, that the people must be educated into such views and feelings as are in harmony with Prohibition. But when that is brought about, the law is no longer needed. The moral public sentiment would of itself restrain effectually the abuses that prevail, and put an end to the rule of the saloons. Meanwhile, the endeavor to obtain legal enactments, the propriety of which is questioned by a large portion of the community, is anything but wise.

5. When Prohibition is urged forward by the formation of a distinct party to operate on the polls with this for its single object, the movement descends to the plane of partisan politics, and is liable to all the evils which characterize such a warfare. Truth is often subordinated to victory. Abuse takes the place of argument. Personalities are substituted for principles. Unwholesome alliances are made; for politics, like misery, "makes strange bedfellows." And there is a general lowering of the moral tone all along the line. Forty years ago, a zealous friend of Temperance said to me that whenever the matter was dragged into politics the cause suffered a set-back. So far as I have been able to observe, the same result has followed ever since. *A priori* a different result might have been expected. One would think that the introduction of a moral issue, one based upon philanthropy and a generous regard for human welfare, would have lifted up the whole plane of political discussion and led men to discuss the issues before the people in the dry light of pure reason. But such was not the case. The good, instead of ameliorating the bad, was itself drawn down to the low level. Misrepresentations, scurrilities, impeachments of motives, and "the pious abuse," familiar to controversialists of every age and class, were freely indulged. As the Latin poet says, "That men cross the sea but keep the same mind," so here, the theme of party journalism was changed, but the manners were the same.

6. A more serious evil is found in the effect which zeal for prohibitory laws has upon the true spirit of reform. That spirit is rational, moral, and based on principle. It seeks to produce a radical change, proceeding from within outwardly; one in which reason and conscience are concerned, and in which the aid of the divine Spirit is invoked, and which, therefore, may be expected to endure. The sub-

ject of it is made a better man every way, for, being released from the thralldom of appetite and debasing habits, he is encouraged to seek all the things that are lovely and of good repute. But Prohibition operates from the outside entirely. Its whole aim is to remove the facilities for indulgence and lessen the temptations which lie in the way of young and old. So far as it goes this is well, for human infirmity needs all possible aids in its many and sore conflicts with sin. But it goes a very little way toward any real reformation. It is simply an external force operating mechanically. It makes no appeal to man's higher nature. It does not teach him self-control. It does not train him to the mastery of sensual propensities. On the contrary, it rather rouses them on the well-known principle, *Nititur in vetitum semper cupimusque negata*. Of course, the moment the temporary dam is removed, the stream breaks forth with irresistible force. Moreover, the restriction of one kind of stimulant often leads men to resort to another and even worse means of gratifying a depraved appetite. A clergyman, residing in an inland district well supplied with the means of grace, tells me that the sales of opium by the drug store in his neighborhood are simply enormous. Is it any gain for the poor slave of indulgence that he exchanges the fruit of the still for the juice of the poppy? Legislation never yet made any man virtuous. "Leviathan is not so tamed." It does, indeed, restrain very often overt acts of transgression, but this is all. It does not and cannot go to the root of the evil. Hence the endeavor after a prohibitory law is injurious because it takes the place of the moral agencies which attack the sin in its interior seat and aim at an inward revolution. The substitution is unfortunate. Sobriety which is the enforced result of outward circumstances is a very different thing from sobriety that proceeds from principle and self-conquest.

7. It is sometimes urged that the right to restrain a traffic implies the right to prohibit it. Manifestly this is not the fact, for the restraints always have been and are based upon the ground of expediency. Hence the sole question to be asked is simply, "Is it better on the whole to restrain or to prohibit?" Restrictive statutes have prevailed in this country almost from the beginning, and in Britain they run back to the reign of William and Mary. They are universally acknowledged to be legitimate and proper. Stimulants are so liable to be abused that it is wise to put limitations upon their sale as to time and place and quantity. There is often great difficulty in enforcing these limitations, yet the thing is not impossible. The only real obstacle is the greed of the men who find their pecuniary gain in the indiscriminate sale of liquors. But even large associated capital cannot prevail against a determined public sentiment. The misfortune is, that public sentiment is divided. Many favor a judicious license law, rigidly enforced; but others are so well satisfied that nothing but

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prohibition will answer, that they refuse to join in any effort, either to procure such a law or to have it effectually carried out if enacted. It is not easy to see satisfactory reasons for such a course. The old proverb says that half a loaf is better than no bread, and the usual rule of wise men is, if they cannot get what they think the best, then to try for the next best. And, besides, if a carefully-drawn license law, framed according to the views of those who, while they disbelieve in prohibition, are still anxious to limit the sale as far as possible, should prove to be inadequate to the necessities of the case, this would furnish a reasonable ground of argument for Prohibitionists. And, until this plan is fairly tried, the Prohibitionists have no right to insist that it would fail to answer the purpose. Yet this is what is constantly asserted. Frequently I have heard the pleasant figure used, "The only way to clip the wings of the fowl is to cut them off close behind the ears." But this is assertion and pleasantry, not argument. And when we are asked to violate the fundamental principles of liberty as they are acknowledged by all writers on government, I submit that the necessity for such a departure from the ordinary rules of procedure must be shown with the utmost clearness and certainty. A dissertation upon the evils of intemperance, however eloquent, will not answer in this case.

8. The extravagance of many advocates of Prohibition does much to weaken the confidence of men in their course. They go so far as to charge all the sins and sorrows that result from drunkenness upon the persons who refuse to join hands with them in seeking to stay the evil by prohibitory laws. And this has been done, not merely by crack-brained exhorters or occasional newspaper cranks, but by the deliberate action of men assembled in a State Convention. Such action is alike foolish and wicked. Its only tendency is to alienate the men whose favor and help it is desirable to gain. There are numbers of persons whose words and acts, and the whole course of whose lives, are one continuous protest against intemperance, and yet, because they do not see the way clear to join in the effort to forbid all sales of intoxicating drinks, they are pronounced to be equally guilty with the wretches, who, for the sake of gain, supply the slave of drink with that which means to him the ruin of body and soul. My friend, Dr. Crosby, for example, is, on this principle, just as bad as the keeper of the lowest "dive" in the slums of this city! Fanaticism and unreason could hardly go further: to confound what at furthest can only be an error of judgment with what is a mean, selfish pandering to a gross and open sin, persisted in simply through a love of filthy lucre, is a recklessness for which there is no excuse. And one has good reason to suspect the discretion of those who welcome such helpers, and the soundness of the cause which calls forth such monstrous declarations.

9. Once more, the hue-and-ery for Prohibition tends to put points of ethics in a wrong relation. Intemperance is certainly an appalling evil, and temperance is an admirable Christian virtue; but there are other evils besides the former, and there are other graces besides the latter. Two of the worst men I have ever personally known, were men who rarely drank at all, and never to excess; while, on the other hand, in certain parts of the country, abstinence from intoxicating liquors is made to stand for the whole of Christian character. The peculiar excellence of the Gospel is, that it forbids not only one sin but all sins, and enjoins not only one virtue but all virtues. The reformations it effects extend to the whole character, and reach just as much evil passions of the mind as evil appetites of the body. Now, whatever tends to disturb this equilibrium and lighten the pressure on one part, by increasing it on another, is sure, in the end, to work badly. Professional advocates of Temperance have sometimes indulged in an intemperance of speech which was as criminal as the vice they proposed to extirpate. Specific evils must, of course, be met by specific efforts, but these need not be so conducted as to dislocate Christian morals and lead men to substitute a single trait of excellence for the whole assemblage of Christian graces. It is right to be temperate, and promote in all proper ways temperance in others, but it is not right to act and speak as if this were the whole duty of man. Yet, that this is sometimes actually done, and that it is a natural result of certain modes of thought and speech, is not to be doubted. There is one of the Old Testament worthies whom the Prohibitionists may consider a man after their own heart, for, so far as appears, he never touched wine or strong drink during his whole life, yet Samson is usually considered the weakest of the Hebrew saints, and some deny that he was one at all.

IV.—THE MAXIMUM OF TIME FOR STUDY.

BY REV. J. M. DRIVER.

DUTY and ambition oblige every minister of the Gospel to do his utmost, both as regards the number of hours devoted to study and the intensity of the application. A godly ambition moves a man to earnestly covet the widest fields of usefulness, and duty requires him to put forth every effort possible to cultivate that field diligently and thoroughly. He must not only do whatsoever his hands find to do, but he must do it with his might.

Other things being equal, a minister's usefulness depends upon his diligence as a student. Indeed, this is nearly, if not quite, true in every public vocation. The foremost lawyers, physicians, statesmen, and even men of affairs, have been, and still are, devout students of books as well as of men. And, as a rule, they who have achieved

a permanent fame have been the most familiar with the realm of ideas. We have had but one Patrick Henry, who could well-nigh utterly abandon books and affairs and yet walk as a prince among men, occupying a conspicuous place, and fulfilling a sublime destiny. "Men of letters," however much a world unworthy of them may deride them, have been the largest benefactors of the human race, and whatever pages of the world's history are brilliant are so because their names adorn them and their achievements made them illustrious.

This is pre-eminently true in the Church. In every century, the men who have made a permanent impress, and have shed a lustre on their faith, have been the devoutest students and the ripest scholars. The love of books and of men have gone hand-in-hand, and seem to have mutually intensified each other. Augustine, Wiclif, Huss, Savonarola, Luther, Calvin, and Wesley, are familiar examples. Nor would we be far from the truth if we were to say that their success as soul-winners was in proportion to their intellectual and scholastic attainments. It is true, we have wandering and erratic evangelists, who "draw for a season" and then drop into semi-obscurity—men who sometimes even boast of their illiteracy; but who would compare them with such evangelists as John Wesley and George Whitefield? Even in the Apostolic College this truth found a conspicuous illustration in the Apostle Paul: outranking in studiousness and scholarship, he also outranked in zeal and usefulness.

The conviction of the Church upon this point is seen in the scores of colleges and theological schools founded and supported in our own and other lands. And that there is a rising appreciation of learning, even among the lowliest, is seen in the increasing collections taken annually for the promotion of Christian Education. Doctor Townsend, addressing ministers, gives utterance to the sentiments of Methodism when he says: "Let men say what they may to the contrary, it is in the study that the minister gains the mastery over men. See the golden words on this subject in the Discipline! You are to do the profound religious thinking for the people, and you must do it in the study. When the spectres of unbelief arise among your people, they will come to you and demand light and explanation, and you must not, dare not, turn them away." And again: "To be a prophet is to be something of a stranger."

The young minister, coming to realize for the first time that his success as a soul-winner will be decided largely by his studiousness and scholarship, naturally asks: How much time, how many hours per day, can I devote to study without injuring my mental force or impairing my physical constitution? And the depth of piety and Christ-likeness possessed by the individual will be indicated by the fervor with which this question is asked. The Christ-like, Pauline-spirited young minister will ask the question with all the intensity of

his soul. And whoever takes it upon himself to answer this question should speak with exceeding care, lest, on the one hand, he places the standard too low and causes the young minister to fail to reach the maximum of his powers and usefulness; or, on the other hand, he places the standard too high, and causes the young minister to attempt too much and thus wreck himself entirely. These two extremes must be guarded against.

In answering this question, observe, first of all, how much study *per diem* others have done without injury to body or mind. The elder Pliny, on land or sea, carried a blank note-book, in which he made constant entries. The younger Pliny was a well-nigh perpetual reader. Charlemagne had his secretaries read to him while he dined. Thomas Moore, Bishop Burnett, and many others, including John Wesley, commenced their day's work at four o'clock in the morning. Gibbon entered his study at 6 A. M. Milton was accustomed to say: "My morning task is where it ought to be, at home, not sleeping, but in winter before the earliest bell, or in summer before the earliest song, reading good authors, or having them read." Leibnitz never left his study unless compelled to do so. The same might almost be said of the late Victor Hugo. A German, in reply to the question: How do the Germans accomplish so much? said: "The German gets up at five o'clock in the morning and works four hours before breakfast; then eats half an hour and stays with his family half an hour longer; he then works six hours longer, and then dines another hour, after which he works four hours more,"—fourteen hours in all. Napoleon, feverish, impatient, and busy as he was, devoted eight hours per day to study. Von Blancke, the German historian, now past eighty years of age, devotes from seven to eight hours per day to mental work. George W. Cable works from 9 A. M. to 5 P. M.

But these facts may be misleading. They who have endured so much may have had exceptional physical and mental constitutions. What they have done with ease might be a Herculean, if not, indeed, an impossible, task for others. Hence we cannot decide definitely for ourselves from this data.

But there is a higher source of information—a more reliable class of data—namely, the testimony of experts and specialists in diseases of the nerve and brain. I have before me the opinions of four of the leading names in that department: Wm. H. Thomson, M. D., of the University of the City of New York; Maurice N. Miller, M. D., of the same institution; A. B. Arnold, M. D., of the College of Physicians and Surgeons, Baltimore, Md.; and Isaac C. Walker, M. D., of the Medical College of Indiana.

The following are a number of questions I have asked these gentlemen, with their responses:

1. About how many hours per day, *approximately speaking*, can an ordinary man devote to study?

Dr. Walker answers: "Six hours." Dr. Arnold: "I think that one-third of the twenty-four hours devoted to study keeps within the physiological limit." Dr. Miller: "A greater amount of lasting knowledge—a greater stock of ever-available information—at least, on technical subjects—can be acquired by devoting five hours per day to (intense) study than will result from the use of a greater share of the day. By study, I mean such application as may be necessary in the acquirement of the principles of a science, for example, and not simple reading, requiring little mental effort." Dr. Thomson: "The time which can be devoted to study each day varies with each person, and is modified by habit, by the nature of the study, etc. As a rule, however, eight hours of real study is the most a man can do, and then it should be at some *accustomed* kind of work. *New* work, such as composing, cannot be carried on for more than half that time.

2. Can some races, *e. g.*, the German, endure more hard study than other races?

Dr. Walker answers: "Yes." Dr. Arnold: "I am inclined to think that it is not the superior mental robustness, but rather industry and the national taste for philosophizing, which induces the Germans to devote an unusual stretch of time to intellectual labor." I find a wide diversity of opinions on this point.

3. Do you consider Napoleon's rule—eight hours for study—*generally* practicable?

Dr. Walker replies: "No." Dr. Miller: "Eight hours per day may well be devoted to *literary* work, but it is too prolonged a period for continual, intense, mental application."

4. Do *you* know any who, as a rule, spend ten or twelve hours per day at actual study?

Dr. Walker answers: "No." Dr. Arnold: "I know of a few persons who daily spend ten hours in doing laboratory work." Dr. Thomson: "I do know of persons spending ten and twelve hours in the study, but it is in scissors work, such as writing for encyclopædias, etc.; original work is impossible through such a stretch more than for a few days." Dr. Miller: "Yes; many of our students devote more than eight hours of the day to hard study, but they invariably break down after two months, and frequently establish the foundation for fatal results. Insomnia, headache, loss of memory, etc., begin the train of symptoms which indicate mental overwork. I know of none who devote eight hours daily to hard study for any protracted period."

5. In excessive study, which usually fails first—body or brain?

Dr. Walker says: "The brain." Dr. Miller: "Physical; the mental rarely, in comparison." Dr. Arnold: "I doubt whether a mature

brain would suffer first from excessive study." Dr. Thomson agrees with Drs. Miller and Arnold.

6. Do you think many men, *habitually*, study as many hours per day as their physical and mental health and strength would permit?

Dr. Walker answers: "No." Dr. Miller: "No." Dr. Thomson: "Over-study is uncommon, like overwork. Men do not often break down from overwork." Dr. Arnold: "Probably there are many men who habitually study as many hours per day as their mental and bodily capabilities would permit. Such a task is very much lightened by the pleasure which attends all intellectual activity." Dr. Arnold also says: "I believe that an ordinary man in good health, who gets a sufficient amount of sleep, who feels well and takes daily some out-door exercise, may safely exceed this limit [8 hours] from two to four hours."

The foremost experts and specialists make several distinctions that are worthy of remembrance.

1. Congeniality has much to do with the power of endurance. One can pursue a congenial line of study twice as long with half the expenditure of strength than he can pursue a line that is not congenial.

2. A *new* line of study is much more exhausting than an *old* one. Entering a new field, but half the usual time per day should be devoted to it, until the mind has familiarized itself with its new surroundings and associations, and has adjusted itself to them.

3. The difference between *compilation* and *composition* should also be noted. One can compile almost *ad infinitum*; but composition can only be pursued a short period without rest and relaxation.

4. There is also a distinction between reading and real study. It is one thing to stand, in lavender kids, and *watch* the wrestlers; it is another thing, with bared hands and arms, to *contend* for the mastery.

Again and again, writers upon this subject urge the necessity of plenty of undisturbed sleep. Dr. Thomson voices the wisdom of the entire profession when he says: "When a man finds that he has to read over a page twice to retain the ideas of the author which he is studying he should sleep more, or better. There is nothing which weakens the mind for study so much as imperfect sleep."

Two observations will conclude our remarks:

1. Many men fail to discover the extent of their powers of endurance, mentally and physically, by attempting too much before they become inured to severe and protracted toil. Both brain and body need to be seasoned and toughened and hardened. The young apprentice in the blacksmith shop almost faints with fatigue at the close of the first day. The brain of the young collegian at the close of the first week is weary and jaded. But, after a time, becoming inured and accustomed to toil, the blacksmith and collegian laugh at their former fatigue and accomplish in the same length of time, with less weariness, a greater amount of work. Doctor John Locke says: "The understanding

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should be brought to the difficult and knotty parts of knowledge, that try the strength of thought, and a full vent of the mind, by insensible degrees; and in such a gradual proceeding nothing is too hard for it. He that begins with the calf may carry the ox; but he that will at first go to take up an ox may so disable himself as not to be able to lift up a calf after that. When the mind, by insensible degrees, has brought itself to attention and close thinking, it will be able to cope with difficulties and master them without any prejudice to itself, and then it may go on roundly. But putting the mind unprepared upon an unusual stress, that may discourage or damp it for the future, ought to be avoided." We cannot, suddenly, become studious. Both body and mind will break down under the stress. But by "insensible degrees" we can pass from the small task and the brief effort to the great task and the protracted effort.

2. Do not the majority of men disregard many of the laws of psychology, physiology and hygiene, and thus incapacitate themselves for tasks and protracted and ambitious efforts they could easily have accomplished but for their indiscreet and reckless disregard of these laws? He who intelligently and prayerfully observes all the laws of health—of body and mind—and then each day through the years actually comes up to the limit of mental and bodily strength, may, at last, almost

"Laugh at impossibilities,
And cry: It shall be done!"

V.—LAY CRITICISM ON THE MINISTRY AND THE METHODS OF CHURCH WORK.*

NO. XI.

VIEWS OF EX-JUDGE JASPAR W. GILBERT, BROOKLYN, N. Y.

Question: How can the Christian Church most effectually work among the masses?

FIRST, what is Christian reform? I take it to be the bringing of the actions of the masses more in conformity with the precepts of Christianity.

Question: What are the means of providing for disseminating the precepts and encouraging the practice of them?

We have, in the *first* place, as the primary cause, our system of education. That, of course, begins at home at the mother's knee. *Secondly*, the more public and ostentatious influence of the Church, and our system of public education. Those are the means.

Question: Now, what are the hindrances?

The hindrances are, first, lack of proper home influence. *Secondly*, the divorcement of public instruction from religious influence. The lack of proper home influence proceeds, primarily, from moral, and, secondarily, from vicious habits, especially intemperance.

These being the hindrances, what means would be most effective in alleviating them?

I. To remove the causes of poverty, so far as we can. Of course, this can be done by direct efforts only to a very limited degree. But there are causes of poverty which are obvious and which can be removed. Our system of public education throughout the country engenders many of these causes by an indis-

* In Interviews for the HOMILETIC REVIEW.

criminate standard of instruction so high as to be incompatible with a proper condition of the masses. According to my notion, salutary education consists merely in the formation of correct habits and principles, with intellectual culture. No doubt, every Government owes a duty, which it is its right to enforce, to provide for a suitable education of all its citizens. It is upon that basis that our institutions rest. But the carrying of popular education to the high degree indicated, by the system of laws now in force, has been in the past, and is very likely to be in the future, productive of many evils, the most prominent of which (without attempting to allude to the others) are in respect of young men; in fitting them for pursuits which are, and for a great many years have been, very crowded, such as mercantile clerkships, the various professions, and, in fact, all those occupations which do not involve steady manual work. It is a fact, which every man's observation will verify, that comparatively few of our boys are brought up to mechanical trades, fewer still to the healthful and highly respectable avocations of country life, and that a vast disproportion of them crowd into cities and large towns, seeking employments whereby they can earn their porridge by their wits.

And so in respect to our girls. We see the effect of this evil in the discontent everywhere prevalent with the young girl's sphere of domestic life, in the ambition to live and shine in some higher sphere. All this tends not only to discontent but to unreasonable expectations, and efforts of questionable character to obtain the objects at which they aim, and ends, in a large number of cases, in disappointment, waste of time and effort, dissipation, poverty, and oftentimes crime.

Such a system of education, if associated with a proper system of religious teaching, would have a far different effect; but there is no such connection, nor can there well be under our political system.

The fundamental law of the Government, State and Federal, ignores all special religious tenets. Liberty of conscience in such matters is absolute. The consequences are apparent, and need not be dwelt upon. Then, again, this same spirit, which goes by the name of religious toleration, has resulted in this country, and in most Protestant countries, in a fatal impairment of religious unity. Our churches are split up into an almost endless variety of sects and denominations. While their disunited efforts are productive of incalculable good, and, no doubt, prevent incalculable evil, yet it would be difficult to compute the increased effect which would be produced by their common effort to promote the religious training and welfare of the masses.

Our churches, notwithstanding the liberality of their contributions and the strenuousness of their zeal to gather in the masses, in a great measure fail to accomplish that result. Excluding the agricultural portions of the country, and confining ourselves to towns, and especially the larger towns, and more especially our populous cities, no one can fail to observe that our churches are, to a great extent, mere lecture-rooms, from which the masses in most need of religious instruction are practically excluded. The remedy for this evil would be in providing free places of public worship, to be open at all hours—an object, in my judgment, of the first importance.

Then there should be a modification of our laws for the promotion of temperance. I am no advocate of sumptuary laws, or of laws which regulate the private actions of individuals, any farther than necessary for the general wial. But, certainly, the evil of intemperance is such as to need positive and peremptory restriction.

Another very great evil is the spirit of gambling and monopoly which prevails in all departments of business; not only in the sale of stocks, but of the cereals, of petroleum, cotton, and almost every product of the earth.

The remedy for these evils, which I have barely touched upon, can be reached only by the co-operation of religious teaching and direct legislation. The two combined can, without doubt, diminish, though not extirpate, these evils.

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VI.—SEED THOUGHTS FOR SERMONS.

NO. VIII.

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

LIV. *Man was made to be free.* There is no more conclusive argument against bondage, whether physical or intellectual, than that man becomes *satisfied* with such thralldom. Even the nightingale will not sing in its cage unless you first *put out its eyes*. And man's eyes must be put out before he can sing in a cage!

LV. *The Awful Enormity and Deformity of Sin.* There is, in the Luxembourg Gallery, at Paris, a painting which made for Couture, the French painter, both fame and fortune. It is the "Romans of the Decadence." The scene, the court of a temple in the last days of Roman decline, and during the orgies of a Bacchanalian revel. In the centre, a group of men and women, wreathed in elaborate intricacy of luxurious posture. Their faces dehumanized and brutalized with excesses, no longer burning with the old Roman fire, scarce flicker with the light of reason and intelligence. Their dishevelled hair is encircled with coronals of leaves, while they drain from goblets of antique grace the fatal liquid-fire. Looking down upon the revellers, stand the statues of the good and great, relics of the golden age of Roman virtue, as though even the integrity, chiseled in marble, rebuked the wild wickedness of such riotous sensuality. A youth, whose bloom of boyish beauty is inflamed with the flush of intoxication, and redness of eyes, is sacrilegiously touching, with his dripping goblet, the marble mouth of a venerated Roman patriot. Towards the extreme edge of the picture, in another group, representing all that survives of the age of the Antonines, a few noble and virtuous Romans, with careworn brows, and hands raised to their faces as in melancholy meditation, just quitting forever the dishonest court of the ruined and falling empire.

What is saddest about the picture is that, though the scene is laid in the Rome of a remote era, it really belongs in the Paris of to-day. These sensual faces have been seen on the Boulevards, and even these women, who are strangers to all that is purest and loveliest in woman. Yes, the models for this picture of humanity, in its decadence, were furnished to the artist by the very city in which he lives.

LVI. *Bismarck on Fame.* In the conduct of public affairs he has often seemed strangely indifferent to personal honors. An English lady chanced to be at his house, when, after the final victory of the Franco-Prussian war, the people thronged the street to do him honor, and were loudly calling for a speech. After many calls he rose from his chair in the most indifferent manner, and saying: "If the battle had turned the other way, they would have been here to mob me, —*such* is fame," he walked to the balcony and merely bowed his acknowledgments, with a few words of praise to the *soldiers* who had won Sadowa. Yes, such is fame. "The King is dead—long live the King." A bronze statue of Sir Robert Peel was lately melted down and recast into a statue of Lord Palmerston.

LVII. *Trodden under foot the Son of God.* The Hebrews were to sprinkle the blood of the Paschal Lamb on the upper and side posts of the door, *not on the threshold*, lest the sacred symbol be trodden on as common and unclean. But he who rejects the Lamb of God—refusing to take shelter behind and beneath the blood, puts it only on the threshold and treads it under foot. The Greeks used to set a mark of dishonor and disgrace on an eminent person by throwing down and trampling under foot his statues and pictures or the works of his pen.

LVIII. *The Implicit Obedience of Faith.* Dr. F. L. Patton says it is like *taking a*

doctor's prescription, and quotes, as an illustration, the "Charge of the Light Brigade":

"Theirs not to reason why,
Theirs not to make reply,
Theirs but to DO AND DIE!"

Wonder whether there was any twinkle in his mischievous eye?

LIX. *What is it to believe on Christ?* H. Thane Miller, Esq., returning from a journey, hurried to his house, knowing that his son had been already dangerously ill for nine days. At the train he parted with friends, who agreed to pray that the boy might be spared, or leave clear witness that he had gone to his glorified mother and to Jesus. While these friends were yet speaking in prayer, the anxious father, crossing his threshold, hastened to the bedside. "Father," said he, "come lie down here by me. Mother always said I would yet be a Christian, and I feel sure her prayers will be answered; but the way is all very dim; and I want you, father, as simply, briefly, plainly as you can, to tell me just what it is to be a Christian?"

Thane Miller says he never felt, as then, the need of being taught of God. He whispered prayer for help, and, simply as he could, pointed the dear son to the Lamb of God. Presently he heard from those lips a prayer so full of confession, penitence and faith, that there could be no doubt he had found the way, and was walking in it. And from that day the chamber of anguish was transfigured into a gateway of heaven.

The question is of vital importance: "How shall I, in the simplest, briefest way, tell another just what it is to believe on the Lord Jesus Christ so as to be saved?" How few could give a prompt, clear answer!

LX. *Faith is (1) an act of trusting.* Belief is the assent of the mind to a fact or truth, put before us in a proposition, as though I should say, "Christ died for sinners." Faith is the consent of the whole mind, heart, conscience and will to the fact or truth of the Christian religion as represented in the Person of Christ. "Believe on the Lord Jesus Christ." That little word, "on," carries the idea that such believing brings me nearer the person of Jesus, and makes me not only accept what he says, but lean on Him; resting not only on his words, but His work for me. 2. It is an act of taking. God not only puts before me a truth to be believed, but a personal Savior to be taken to myself. By faith I apprehend and then appropriate; first perceive and then receive Him. I see Christ to be my possible Savior, and take Him to be my actual Savior. How? By giving myself! the only way in which one person can "take" another. An orphan so "takes" a father; a wife, a husband; a soldier, a general; or a subject, a king; by giving ourselves to another we take another to ourselves. No act can be simpler; and it is its simplicity at which we stumble! 3. In thus trusting and taking Jesus, faith becomes a tie of union. It makes me one with Jesus, and Him with me forever. All my sins become His, to bear; all His righteousness becomes mine, to wear. I lose myself in Him; I take His name, and call myself a Christian; I lose my life in Him, my will in His will; I look at this world and the world to come through His eyes, and become part of His body, a member obeying Him as my head. The central thing about faith is this act of trusting, taking, tying to Christ. A child in years, or mind, can understand this. Even the dying sinner may say, "Jesus, I trust thee, I take thee, as my Savior and Lord; I give myself wholly to Thee forever." If that be the deep sigh of a soul, even in the last hour, who can doubt that the answering "Gift of God is Eternal Life through Jesus Christ our Lord?"

LXI. *Our Lord's Warning against Greed.* Luke xii: 15-40. A double caution: "Take heed and beware." The word covetousness means the lust of "having more." The discourse is fragmentary, but a little study supplies the missing links.

Four arguments against greed are here put before us:

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1. It leads to a *false conception of Life*. Life is not abundance of possessions. The rich Fool's three mottoes were: "Plenty, ease, merriment." Life has dimensions, not length alone, but breadth, depth, height. Does our own life cover more than self-interest, reach deeper than surface wants, and higher than this world?

2. It forgets *Divine Providence*, and substitutes a human providence. "I must take care of myself and family," etc. A worldly mind does not recognize God's providing care, and so it "seeks after" these things. To the disciple, God says, "He knows our need, cares for us, will provide." "Consider the ravens and lilies." "Take care of my kingdom and I will take care of your wants." On the contrary, all our "thoughts" will not procure or secure temporal good.

3. It prevents a *true self-providence* laying up treasure in heaven. The heart and the treasure go together and cannot be in both worlds at once. We are, therefore, to choose the heavenly, set our affections there, and live to distribute rather than accumulate, and accumulate there by distributing here.

4. It practically *denies stewardship*. The Bible teaches that God's patent-right is stamped on everything. We have nothing of our own. We hold all as trustees of God and distributors to others. Hence we have no right in property. God gave it, we did not *get* it; He continues it in our hands, we do not *keep* it; He will call us to account for it. How soon these Scriptural principles would overturn our covetous habits, and transform us into servants of God, stewards of property, and benefactors of mankind!

LXII. *Bunyan die!* August 31, 1688. The 200th anniversary of the death of this, perhaps the most conspicuous writer in English history, and the immortal commentator on the way of life, occurs in 1888, and there should be a fitting celebration of the event. An international celebration would not be unfitting, since "*Pilgrim's Progress*" has passed through countless editions and been translated into almost every prominent language on earth.

LXIII. *Perils of Legislators*. From the days of Pericles and Augustus, men who make laws and guide national affairs have been peculiarly in danger of defiling their consciences by "fear or favor." Bribery sits in the vestibule of every law-making assembly. Greed holds out golden opportunity for getting large profit from unlawful or questionable schemes and investments. Ambition lifts her shining crown, and offers a throne of commanding influence to those who will bow down and worship, or even make some slight concessions in favor of the devil. Only a little elasticity of conscience, a little blunting of the moral sense, a little falsehood or perjury or treachery under polite names, a lending of one's name to doubtful schemes, and there is a rich reward in gains to the purse, and gratifications to the pride, which more than pay for the trifling loss of self-respect. And so not a few who go to Congress with unsullied reputations, come back smutched with participation in "Credit Mobilier," and "Pacific Railroad" schemes, or any one of a thousand forms of fraud.

NOTE.—A correspondent says that Bishop Heber's criticism of Dr. Taylor is unfounded in fact. "Dr. Jeremy Taylor was perfectly correct in his statement that the mule is the progeny of the horse as father and the ass as mother. I have seen the mules all my life, and the first I ever saw of the other kind (ass for father, and horse (mare) for mother, I saw after I was twenty-one years of age. The kind mentioned by Taylor are not uncommon in England and Scotland. No doubt, Taylor was entirely ignorant of the breed we know so well."

LXIV. *Five Organisms in the Sun*. Physical science, speaking through Sir Jno. Herschel, one of its most distinguished exponents, tells us that the luminous "willow leaf-shaped flakes on the surface of the sun, which are the immediate sources of solar light and heat, must be 1,000 miles long and 200 miles broad; and that we cannot refuse to regard them as *organisms* of peculiar and amazing kind."

* See Seed Thoughts, March, No. XIX.

SERMONIC SECTION.

CHEER FOR DESPONDENT SOULS.

BY REV. JOHN HALL, D.D., LL.D. [PRESBYTERIAN], IN THE FIFTH AVENUE PRESBYTERIAN CHURCH, NEW YORK.

And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.—St. John xx: 28-29.

It is a very happy thing for us, I think, that the disciples were not model men and represented as perfect characters, for we could not then have learned the Master's way of dealing with human weakness and infirmity. It is a blessed thing that, respecting their sinfulness and weakness, we can see how grace bore with and sustained them; and we may see, also, how besetting sin in us can be dealt with by a loving Father. It is a very happy thing that we have their failings and errors recorded; no evil extenuated; no fault exaggerated; but things represented just as they were. Surely, we may take courage, if we are despondent, in remembering how the Master bore with those first believers and assisted them in their weakness, and gave them work to do, and enabled them to make great progress.

I think it is a very happy thing for us that this incident about Thomas has been recorded so fully. He is an Apostle who has a very large succession, and the way our Lord was pleased to deal with him has in it great encouragement for distrustful or despondent souls.

There are four of the Apostles who stand out in great prominence. First, I suppose, we would put Peter—sanguine, bold, impulsive, ready to speak, confident, though not always wise,—notably not; and ready to deny as to affirm. Next, I think, comes John; he was so much to Jesus! And third, was the unhappy, miserable Judas. Any

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

one who becomes especially bad, showing exceptional proclivity to evil, secures exceptional attention. (There are a hundred thousand people who could tell you about Benedict Arnold, who could tell you little or nothing about his contemporaries or the Generals of his day.) Thomas comes next. There is something that is peculiarly delicate and beautiful in the fact that it is John who gives us the sacred record regarding Thomas. John wrote last, and, I dare say, before this Thomas had gone Home, where weakness and care and despondency afflicted him no more. And so to John is given the recording of his doubts, and not only of his doubts, but of his confession, as profound, "My Lord and my God," showing the depth of conviction and adoration wrought by the unrebuking condescension of the Lord.

Now, I do not think we could get the full bearing of the words of our text if we did not look at the incidents respecting both the first and second appearance of Jesus within the closed doors.

In the evening of the day of the walk to Emmaus, the disciples were gathered together in a room in Jerusalem with doors closed, bolted and barred, for fear of the Jews. The disciples were unpopular. They did not know what course the infuriated Jews might take toward them. The women had brought the news of having seen the Lord and spoken with Him. At once, without doors being opened, Jesus stood in their midst and spoke these eminently fitting words:

"Peace be unto you."

How he came through the closed doors is not told us. His resurrection body was capable of so coming to them. This is one of those supernatural things which are not explained to us. When

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the angel led Peter out of prison the iron gate "opened to them of his own accord." We are subject to matter now. We shall be less so hereafter. We shall get right on these matters then, and shall probably have control of material substances to a degree we can have no conception of now. He stands in their midst. He shows them His hands and His side. They were glad when they had seen his wounded hands and side. This was more than saying, "a spirit hath not flesh and bones as ye see me have." There was a great deal more expressed. He has drank the cup to the dregs. He has descended into the grave, and arisen, and their Lord is the *same* Jesus, the living Jesus! This was the meaning of the act. Then He spoke words of very great importance: words that were a great deal more than a command, "As my Father hath sent me, even so send I you." As my Father sent me to face humiliation and death, you too must face these things. But as it has been mine to drink the cup, and to travel the road of self-sacrifice and humiliation to *glory and honor and victory*,—as it has been with me, so it shall be with you. I do not wonder that these men became intrepid, heroic, courageous, ready to set the world on fire, sent by Him, who in his next words said, "Receive ye the Holy Ghost." He had told them, "I, if I be lifted up, will draw all men unto me." He had sent them as the Father had sent Him. And now he gave them an installment of supply that they would need. They would need hope, endurance, courage, patience, endowment from on high; and He said unto them: "Receive the Holy Ghost."

And so, brothers, He will do for us, if we are only willing to be thus sent. His it is to make us courageous, intelligent, hopeful, prayerful, and to deliver us in the trial hour. "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." If we take these words out of their connection they make a Scriptural difficulty; but we have no business to do so. To Jere-

miah, to Isaiah, to Ezekiel, and to Hosea, the Lord gave charges what to say to the righteous and to the rebellious. Now, how did the Prophets deliver the word of the Lord? Did they pronounce judgment or give warning from themselves? Nothing of the kind. They told what was the will of the Lord. They made known what the Lord's judgments and mercies would be. Neither did the Apostles do more than tell how the *Lord* gave remission of sins. Then did they fail in their *duty*? They never instituted auricular confession. They never promised absolution, and never told Timothy or Titus to do it in instructing them in their duties. What did they do? They proclaimed God and His way of salvation, and we are bound to believe they did not blunder. Listen: "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." That is the way they did. That is the way they interpreted their commission!

It is always a great drawback to stay away from the meetings of believers. Non-churchgoers are always the losers of benefits. Now, Thomas was not present when Jesus appeared to the disciples. Why? It is not hard for me to understand, with the insight we have into his disposition. The other disciples told him, "We have seen the Lord." It is a good hint to us to tell others when we have had blessed views while waiting upon the Lord." When, in the Western country, a man thinks he has discovered an oil well, or a gold mine, he keeps silent. If a man wants to buy a lot in this city, he holds his peace till the bond is signed, lest the price be raised. But in this case there is no necessity. The Lord vouchsafes His divine Presence to all who will receive Him. "We have seen the Lord," say the disciples. Then it was that Thomas uttered his famous ultimatum,

"Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Poor Thomas has been greatly criticised. His language is intensified by our version. There is a tone of harshness in his words, "Thrust my hand into his side," which is not warranted in the original. In the revised edition you will see "thrust" is left out.

Many times you make up your mind regarding the meaning of what a man says by what you know of the man. You remember that when Lazarus was sick, Jesus had gone into obscurity, away from the infuriated Jews. When He had received the message, and after delaying for two days, said to His disciples, "Let us go unto Judea again," there was almost a dispute among them, the disciples urging Him not to return. It was in vain, and then Thomas spoke to his fellow-disciples, "Let us also go, that we may die with him." It is as though he said, "This is *our Master*. We cannot change His purpose. We cannot help Him. We cannot hinder Him. That is His way. He will go. He will die. Let us go, that we may die with Him." There was weakness of faith, but there was splendid courage, chivalrous devotion, profound depth of attachment. He was naturally despondent, inclined to see the worst side of things. Such tendencies are sometimes the result of physical causes. They may be the result of many and keen disappointments. They may be caused by unfavorable surroundings, long endured. But many good men and women have such dispositions. Some inherit them. Not one severe word did Christ speak to Thomas.

Again, on another occasion, when the Lord told the disciples of His going away to "prepare a place" for them, and of coming again to receive them to Himself, Thomas spoke and said, "Lord, we know not whither thou goest; and how can we know the way?" There is the same despondency. It is as though he said, "There, now! He is going away. He says we are to go, too, after-

ward, but we do *not know where He is going!* How can we know the way if we do not know where He is going?" Did Jesus rebuke him? Not at all. Instead, He instructed him. He explained to him, "I am the way, the truth, and the life." As though He had said, "Why, Thomas, I am going, and will show you the way, and you shall come when I come again and receive you to myself, that where I am you may be also. I am the way." O, how gracious! O, how tender, was the way the Lord instructed Thomas!

And yet there is the same disposition when the disciples say to him, "We have seen the Lord." "Well," seems to be his reflection, "I have seen Him dead and in the tomb. I have been to the sepulchre; except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and my hand into His side, I will not believe." It is not temper: it is not a rebellious disposition: it is not a spirit of obstinacy: it is not a spirit of pride: it is the outcome of a deep despondency.

Notice how Christ dealt with Thomas. Notice the condescension. After eight days the Lord appears to the disciples again, as they are gathered with closed doors, and Thomas is with them. There is a voice, and Christ, in their midst, is speaking, "Peace be unto you." And what now? Thomas is singled out. Thomas is addressed, and in this way: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing"; or, do so not because you are unbelieving, but that you may become believing. The Greek might be very properly translated this way.

"My Lord and my God." Thomas' confession of faith is one of the briefest and most eloquent. The gloom is all gone. The shadows are past. It is all right, and the heart is glad. And then Jesus speaks again. There is not a bit of reproof. Thomas' admission has been genuine, honest. "Thomas, because thou hast seen me, thou hast be-

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lieved." and he is told there are those who have not seen and yet have believed, and they are blessed. Then let us try to welcome to belief on *adequate evidence*, if others do not see. Let us remember the Lord's treatment of Thomas.

And now I want to ask a few questions: Are there any of you who have something in common with Thomas? Are there any of you who are slow and hesitating to believe the good things of the Word of God? I do not blame you. There are reasons for it. Perhaps they may be found in ill-health, in unpropitious surroundings, or continual overwork, until all seems dark, so that there isn't a star in your horizon. I suppose it is well that there should be a Thomas in most every group. A Thomas may keep a family from rushing things, as they otherwise would. He may be an excellent member of a business firm. In a company, he may keep watch and guard, when carelessness would be ruin. In a crew he may be vigilant when there is danger of falling into criminal neglect. He does not see the bright side; but I tell you where he can go in his despair. He can go to the Master: he can look into His face: he can cry to Him: he can implore, "O, send forth thy light and truth." And He will hear. You love Him. You want to be His. You try to do His will. He will let you come near to Him, and when you do so He will help you. "My Lord and my God." Do you make this confession? Do you trust Him as divine? You feel at times the approach of physical weakness, and the signs, it may be, of final dissolution and the lessening distance of the grave. Can you look over the green opening and say in the gloom, "My Lord and my God"? This is your privilege.

Some one may object: "Why, if Jesus deals in this kind manner with the doubting, why may not pessimists and agnostics, and all unbelieving ones, be classed with Thomas and receive the same help as he? Ah! they are not like Thomas. Thomas was a true follower of Christ. Thomas loved Christ. Thomas sat at His feet. Thomas looked to

Christ as his Master, and showed willingness to suffer with Him and to die with Him. Let them do so also, and then they will find Him. But let us try to have them do this. Let us give them all appropriate evidence. And let us, ourselves, be among those who can say of Christ, "Whom having not seen we love." Let us be of those who can say, "We walk by faith, not by sight." And that we may get a fuller, nearer view of our privilege, let us turn to the eleventh chapter of Hebrews, that splendid picture-gallery of the heroes, God's saints and martyrs. And let us have the same faith, the "substance of things hoped for," that they had. Have this same faith, and like them, you, too, will come off conquerors through Him who hath loved you, and hath given himself for you; and, like them, you will have "a crown of glory that fadeth not away." May God bless to us the preaching of His Word.

BEFORE THE ALTAR OF THE UNKNOWN GOD.

By RUDOLPH KOEGEL, D.D., CHIEF COURT-PREACHER, BERLIN.*

Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbling say? other some, He seemeth to be a setter forth of strange gods, because he preached unto them Jesus, and the resurrection. And they took him and brought him unto Areopagus, saying, May we know what this new doctrine whereof thou speakest is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. . . . Then Paul stood in the midst of Mars Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I

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

found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore, ye ignorantly worship, him declare I unto you. God that made the world, and all things therein, etc.—Acts, xvii, 16-34.

TO-DAY, our destination is Athens. We shall wend our way thither to attend church, not school. Our coming here is not for the purpose of listening to Demosthenes' eloquence—we have more than Demosthenes, the Spirit and the Power are manifest here. We are not come to let ourselves be carried away by the proportion and grace of the Greek line in statue, or temple,—their fascinating surface does not lead a Paul to forget the sorrowful meaning of all those temples and altars; he reveals death and error behind all that apparent bloom of life. We are not drawn into the dispute between the Epicureans and the Stoics—the frivolity of the first and the haughty defiance of the second do not daunt that word, Repent; and judgment remains inexorable. Before this communication on Mars Hill to-day, which reveals the Being and government of God, the origin and design of human life, even a Plato must bow; the period of mere foreshadowing, "the times of this ignorance," as Paul dares to call it, before this haughty audience have reached their term! "I passed by and beheld your devotions, and found an altar with this inscription, *To the unknown God.*" What a poor thing human wisdom is when abandoned to itself, since what is highest, The Highest, finally remains unknown! Of what profit all this confusing number of known gods, if, after all, they cannot satisfy the longing and seeking after The One Unknown God?

We shall put THREE QUESTIONS BEFORE THIS ALTAR TO THE UNKNOWN GOD:

I. *By what means did the living God become the unknown God?*

II. *When is an altar first erected again to the unknown God?*

III. *In whom does God reveal Himself, and make Himself known?*

This Athenian altar becomes a testimony to a grave defection, to a longing that impels to seek, to a hope fulfilled in Christ.

Holy Father, sanctify us through Thy truth, Thy word is truth! Amen.

I. Before we reply to the first question, By what means the living God became so unknown? let us first admire the wisdom of love Paul employs in the introduction to his sermon. What was there to which he could appeal? To prophecies uttered by Israel's prophets? Here no one held them in esteem. Should he begin with their imperative need of repentance and faith, the glory of the risen Jesus, the assurance of a coming judgment, or make that the close of his sermon? Were he to plunge thus into his subject, no one would understand his message, if, indeed, he were permitted to continue speaking. Ought he now to seize the axe of the iconoclast and destroy these columns, overthrow these altars, and cast firebrands into the temples? But destruction is not construction, disorganizing not fulfilling, and violence excites violence. Ought the nothingness of the gods to be exposed to ridicule before the multitude? See the fire of longing and reverence for something higher burning on a hundred altars, it cannot be quenched without avenge. Enlightenment that presents nothing better than the stone of unbelief for the husks of superstition, may train its subjects to doubt but not to hope, to disparage but not to repent, to scorn but not to become disciples. To the apostle the heathen world seemed the groping of a man who is blind. But no man of feeling ever makes sport of a blind man's groping, he never strikes the last coin out of a beggar's hand. Paul sought through the streets and public squares of Athens to see whether, somewhere, he could not still discover a trace of the footsteps of the living God, some pieces of the golden thread by which to lead these misled wanderers back into communion with God—and, behold, he has found something, here is an altar with the inscription, To the unknown God: a discovery which affords him as much joy as when he once picked up the words of the Greek poet we find him quoting here, "For

we are also his offspring." That had seemed to him a feather which the angel, flying through heaven with the Gospel, dropped into heathen lands. To the weak as weak, a Greek to the Greeks, the apostle explains this inscription to his hearers with most becoming deference: Ye men of Athens, in all things I perceive that ye are over-observant in religion, and that in spite of your many altars, your religious needs lead you to sigh after still another God. As the hart panteth after the water-brooks, so your souls pant after God. Your souls are thirsting for God, for the living God! "Whom therefore ye ignorantly worship, him declare I unto you!"

To whom is yonder alter inscribed? To The Unknown God! The features have been almost obliterated, but whose image has been stamped upon the souls of men?—Not from the mire, not from the clod, nor from the ape,—*we are also of His offspring!* "God hath made of one blood all nations of men, for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation, that they should seek God, if haply they might feel after him, and find him." One blood, therefore, one humanity, one family, one origin, one conscience, one sense of lack, one hope: to seek God, every one's mission; to find God, every one's goal! Then the boundaries of even stream and sea, wilderness and mountain, have been decreed by God with reference to the pulpit for His word! Then the rise and fall of nations, their emigration and the places of their habitation, their conflicts and amalgamation, are not the work of chance but of God's law! Our God is a God in history. But if we live, and move, and have our being in Him—if God Himself is also the space in which we move, nearer us than we are to ourselves, if His divine law has been inscribed upon our conscience, and if the world's creation so manifests His invisible power and divinity that they must be apprehended by human feeling—whence all this uncertain groping, until, brought to a stand, children of

men cling to wood and stone? Have they no eyes to see, no ears to hear,—ought not their feelings, at least, to revolt at a misconception so gross as to serve wood and stone for their God? Whence arose such uncertainty that it became possible to lose the unspeakably near God? Whence the blindness that changes the clear mirror of nature into a thick veil, whence the insanity that desires to imprison the God over all heaven and earth within temples and images, to serve the All-sufficient One with men's hands, and to carve, mold or cast Him who created us? Paul describes the lamentable process in the first chapter of Romans: "Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore God gave them up in the lusts of their hearts." That, my Christian hearers, was the fall and the judgment pronounced upon heathenism. Without thanks and without humility,—let men sail like that, and, no matter how cultivated they seem, they must strand on the shores of heathenism and barbarism. Forget the Giver, consider yourself wise, and the power of heathenism will break in and spread its darkness from the heart upward until it befogs the head. Moral aberration always precedes the spiritual. Sinful inclinations in the heart are the fruitful lap of error. The stupefying mists of uncertainty ascend from the sloughs of godlessness, lies from lusts. No wonder the unchaste seek to deny God, who condemns the whoremonger and the adulterer. No wonder the Epicurean, whose god is his belly, and the miserly and ambitious want to hear nothing about a resurrection for judgment; the proud of understanding nothing about the need of a revelation; the arrogant Pharisee and Stoic nothing concerning

a gospel that proclaims the mercy of the cross! They do not want to believe it, that is why they cannot. Doubt is a tendency of the character.

Strange, that amidst this jumble of rage, sensuality, love of money, haughtiness, fear of man, and man-worship, any room should remain for an altar dedicated to the unknown God! When will it be set up?

II. When is an altar erected to The Unknown God?

Just as in a completely impoverished family some ring, or jewel, is preserved as a reminder of better days, so, in Athens, this one altar was not so much a testimony of poverty as of impoverishment. Israel could erect monuments of memorial and altars of praise: "Hitherto hath the Lord helped us;" but this altar at Athens is not an Ebenezer, but only a monument, confessing: "Hitherto have we gone astray. Here we are at our wits' end." The erection of an altar to the unknown God indicates a station of home-sickness.

According to a tradition, the Athenians built this altar once when a plague seemed to threaten never to leave their walls:—there must, they concluded, be some other god whose anger is dangerous, whose favor of importance, and to serve whom is a necessity. And an hour of insufficiency, of necessity, it must indeed have been which led them to engrave upon that stone, To The Unknown God!

It is an hour of fatigue and homesickness, at midnight, the candle has burned down low, and an investigator who has been dipping even deeper into the depths without finding the goodly pearl, and drawn into ever-new circles of thought concerning God, the world and man, only to grow more and more weary, more and more poor, until panting for a knowledge that is experience, a wisdom that is life, a solution that is redemption, he extends his arms: "Boundless Nature, where shall I comprehend thee? Ye sources of all life, on which heaven and earth depend, and for which my withered breast so longs,—ye flow, ye quench, and yet I

thirst so in vain!" Such imploring, outstretched arms,—what are they but an altar erected to the unknown God."

A picture of modern times. A brilliant room into which we enter. How soft the carpets are! Surely no sorrow can want to obtrude here. Nevertheless, moans and sighs from an inner chamber announce to you that "Death has no respect for riches." A child is lying here sick unto death. The physician passes out with a monosyllable. Why does the anxious father close the door? Why has he no eye for the pictures that look down from the walls upon him wanton, full of life's pleasures? Why does he not open some of the poets in whose art he formerly trusted to drive away every sorrow? Why does he avoid even to touch that book he had open yesterday, which so very sharply expounds that, according to the latest results of the world's investigations, there is neither room for miracles nor prayer; and that, "It is only a question of time when the pleasing conception of a living God will yield before a culture which is conquering all in its way?" Ah, no! His enlightenment must not have struck deep enough; some tone from out his childhood, or his confirmation, must still be ringing in his memory,—however it may be, the anguish-stricken father throws himself on his knees. Ringing his hands, he weeps and beseeches—tell me whom? All, Heaven, Nature? Which God can support him to bear this threatened loss? Which God can he implore to give the hovering life back into his heart, and to his outstretched arms? O ye pictures and books, statues and money piles, ye idols that have eyes but no pupils, arms but no help, you have not even one breath to lend, no rescue, no peace in an hour of darkness—at this moment, an altar rises in a corner of the room, faintly traced, "To The Unknown God!"

Stranger within the gates of Jerusalem, you have strayed with indifference from the public highway into the house of God, do you know to what end? Do

you know that your wandering and your sojourning, your childhood and your manhood, your solitude and your society, your sorrows and your joys, your work-days and your Sundays (the present hour included), have all been working together to the one design of leading you to seek the Lord if haply you might feel and find Him, and to make that dusty altar to the unknown God in the corner of your heart one of reminder and of prophecy?—That, if peace and a blessing are to make their habitation with you, Paul must also come to you and drive out the lies of idolatry, relieve your poverty, and stamp, in place of the weather-beaten symbols upon your altar, clear characters: Judgment! Repentance! Faith! Jesus?

III. Whose name, my Christian hearers, shall win earth back to heaven, and reconcile and harmonize divinity with humanity; who is the man in whom the fullness of the Godhead dwells, and whose body is a temple, the only one worthy of divinity, destroyed on Good Friday, and raised again in three days? *God made manifest in the flesh.* The searching now is different from the dark, uncertain groping of former times. The heathen seeking grasps a stone. Israel seeks, and expects, and "The Lord becomes flesh and dwells among us." "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled," that Word of Life has appeared among us. Thomas, reach hither thy finger and behold Jesus' pierced hands, reach hither thy hand and thrust it into Jesus' side; and be not faithless, but believing, and adore Him, "My Lord and my God."

Through Jesus Christ God pleads with you; through Jesus Christ He issues His commands for you. He pleads, "Be ye reconciled to God!" He commands, "Repent." As Paul says, standing here in the supreme court of Athens and having another court of justice in mind, He "now commandeth all men everywhere to repent:

because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." How great He must be to whom this court has been intrusted! how worthy of belief since He arose from the dead! how pure and spotless, if He is to separate the light from the darkness, the wheat from the chaff, and make His name the narrow way to repentance, the boundary-line of the ages, the only altar of the future, and of divinity! Oh, my friends, however important for Athens that hour of her triumph over the Persian king, however great the consequences of that other hour of her humiliation under, first, the Macedonian, and then the Roman power;—of incomparable more power was the thrill sent through Athens' destiny that hour, when the apostle's sermon announced repentance through Jesus Christ, the triumph of faith over the flesh and the world, the triumph of the cross, in which, henceforth, sin is not to be merely overlooked, but forgiven, and the triumph of the Father, Son, and Holy Ghost over gods and idols which amount to nothing. The obliterated features of the image of God in man are restored again through Christ, and through Christ the weather-beaten inscription, "To The Unknown God," is changed for the only true and unmistakable, "To the God and Father of our Lord Jesus Christ."

Some of the Athenians had their curiosity satisfied speedily and mocked at "the base fellow"; there were others whose love of some new thing half-gratified, and said, "We will hear thee again of this matter!"—And again there were others who became conscious of their hunger and thirst after righteousness, and believed, among whom were a senator, Dionysius, and a delicate woman, Damaris.—To which of these will you associate yourself? The religion of Nature, which knows nothing of sin, experiences no mercy, lets God decline in the world, and sees in

Christianity only a temporary phenomenon in the triumph of a heathenism that is to endure; or the religion of revelation which recognizes and acknowledges one God, and one Creator, the Mediator and Redeemer, one humanity and one plan of Salvation? Which do you accept? The imaginary phantoms of your own heart, whose rainbow tints speedily dissolve, or the unchangeable, definite, self-evidencing Word of the Holy Scriptures? Which will you join, the sect of the Epicureans, avaricious, voluptuous, who wish to pamper their flesh, to forget the judgment and to dream and die, or the congregation of the apostle and all true Christians who desire to be sanctified and eternally blessed through the blood of Christ? Those who wander in twilight in religious matters with their unconscious Christianity and Unknown God, who ignore sin, deny miracles, and dispense with the resurrection, or the men whose walk is in the daylight, and who are determined not to give up the peculiarities of Christianity because that would involve giving up what belongs to God, but who, standing fast upon the firm ground of the revealed Word, gladly extend a helping hand to all who seek in the hope of winning from among the worshippers of the unknown God, worshippers of the living God in spirit, and in truth.

And now, to sum up Paul's sermon once more: Unconsciously, the seeking of the heathen, and the stream of the history of nations, tend to The Unknown God. Your longing, and the homesickness of your own heart, are for the unknown God. You are advancing to meet this unknown God as a revealed God in Christ Jesus, and at all events—whether you desire it or not—you will appear before Him, as Judge of the world, on the Day of Judgment. Amen.

CHRIST AS A TEACHER.

By REV. J. L. HARRIS [CONGREGATIONAL],
BOSTON, MASS.

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man

can do these miracles that thou doest, except God be with him.—John, iii: 2.

A PUBLIC feast was being held at Jerusalem. Jesus was there, moving quietly through the pressing throng. The Jewish priests and Rabbis cast upon Him many a scowl of hate and look of disdain. The day had passed, the crowd was dispersing, and Jesus had retired to His place of abode. Presently a rap was heard at His door. Upon opening it, the Savior was met by a certain Ruler, named Nicodemus, who in an earnest manner made known the object of his call at so unseasonable an hour.

The nature and necessity of the new birth was the subject upon which the conversation seemed to turn. We accept this as an all-important doctrine of the Christian system, one to which too great prominence cannot be given in the ministry of the word. At the same time, it is not our purpose to consider it now, but to invite your prayerful attention to Christ, as the world's Divine Teacher.

I remark then, first, that Jesus was emphatically a Teacher. Not one, however, who was confined to a professor's chair but taught everywhere—by the wayside, in the desert, on the mountaintops, in fishing-boats, in synagogue and temple. As a teacher He was eminently successful and exceedingly popular. The people came from every quarter to hear His wonderful words. They stood before Him or sat at His feet entranced by His heavenly wisdom. They followed Him from place to place, pressing around Him in city and village, by the seaside, and in the wilderness.

Now, the question very naturally arises, What was the secret of His popularity and the success of His ministry? I answer, His doctrines were of such a character as to command the most profound respect, and to make such impressions as the teachings of no other one ever made. There seemed to be, in all that He taught, a peculiar fitness to the people, a remarkable adaptation to all classes of minds. His teachings awakened the conscience, enlightened the understanding, and stirred the

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heart. There was, indeed, accompanying all His words and heavenly lessons, a *heart* application. It was the heart at which He aimed, and in which He sought to enthrone himself. His words, though mild and tender, were earnest, weighty and searching. While they fell upon the ear and heart as gently as the night-dews distil upon the sleeping earth, they were startling and clothed with power. The general tone of our Lord's preaching was that of infinite tenderness. At the same time, fidelity and fearlessness signally characterized all His conversation and addresses. He reproved pride, and envy, and prejudice—stripped the false robe from the self-righteous Pharisee, and tore the mask from the hypocrite. He did not make His words to mean any less than they do, nor did He offer any apology for speaking them.

The doctrines of our Lord were acceptable to the people, because they were free from the narrow and unsavory sectarian bigotry and prejudice with which all the teachings of the Jewish priesthood were tainted. His principles were broad and generous, having universal application to the physical, social and spiritual wants of man. And this, many of the more intelligent and liberal-minded people, whose minds had long been cramped by Jewish dogmas and national animosities, could most sensibly feel. He aroused within their slumbering souls latent energies and noble aspirations, to the existence of which, until they received His words of light, they were strangers. Every principle and doctrine which He announced had both a world-wide sweep and an individual adaptation. Notice, for example, His summary of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. This do, and thou shalt live." A precept this, very narrow, and yet very broad; so narrow as to adapt itself to the thought of the little child, so wide as to compass the mind of the loftiest angel.

Second: The style of our Lord's address made Him popular. There was nothing stiff nor stilted about it, no extravagance of speech, no affectation in His manner. His very presence was a charm. Gentleness and simplicity marked all that He said and did. He that would teach and win the people must speak as they speak. And in this we see the wisdom and the success of this great Teacher. He adapted His words and His style equally to the Pharisee and the Sadducees, to the scribe and the priest, the lawyer and the doctor. So the minister now, to be a successful teacher, must accommodate himself to the minds, and even to the tastes, of the people. And, therefore, the minister who rightly understands the policy and the power of adaptation, will give his people not only a variety of matter, but will preach sermons marked by different degrees of intellectuality. Sermons of a lower intellectual cast should sometimes be prepared expressly for the less-educated part of his congregation—sermons of simpler thought and weaker food than others. And should he do this, the intellectual and cultured part of his hearers should not brand the minister with dullness, and say that he lacks in learning, in logic, in depth of thought, and strong argument; but, rather, give him credit for having the good sense and piety to try to interest and instruct those of his hearers who have not had the advantages of the more educated.

Third: One of the chief beauties of the Savior's preaching, as well as one of the elements of its great strength, lay in the fact that He so beautifully and aptly illustrated His subjects by figures, comparisons, and illustrations, drawn from common life. He talked to the people about birds and fishes, oxen and camels; fishermen and merchantmen, shepherds and farmers, and tax-gatherers, about corn, and wheat, trees and vines, and flowers. He took a lily growing in the summer light, and what an expression of divine glory it became! what a lesson of God's tender love and watchful care it taught! He saw the

bird flying through the air, and it became at once an illustration of divine Providence. He took a grain of mustard seed, in which, as a symbol, the whole kingdom of God was involved. From the grass of the field He taught a lesson of man's mortality and the brevity of human life. Wherever He turned His eye He found central truth, and brought out of it something right before the people that they could take hold of and apply to their own lives and experience. And is not this the power of all effective preaching? It comes home to the heart from *realities*. And this is what the men to whom Jesus was preaching needed, what they *wanted*. And the people want it *now*. They care but little for our beautiful essays, our elaborate arguments, our fine-spun theories, our far-fetched illustrations, our platitudes and foggy generalities. Men care but little for abstract doctrines, for the statement of mere logical propositions, for the building up of sharp, intellectual theories. They will go to sleep while you are presenting them. They prefer something that comes straight home to them through the avenues of their business. This they can all understand and feel. The shortest way to many men's hearts is through their store, or bank, or farm. In fact, we need to mix religion with all our business. It is not something merely for the Sabbath-day, and for seasons of affliction, but for every-day use in our shops, stores, and offices.

And thus the Savior taught. Religion has, I fear, with many, become too professional—too much systematized—too much burdened with rules, and hung about with theological and high-sounding terms, so that many people cannot understand it, cannot get into its heart and life; neither do they get it into their heart and life. Now, Jesus ignored all this bewildering terminology, and simplified religion, showing what it was by these plain, home-like illustrations—presenting it in its natural garb and beautiful simplicity right alongside of every man's heart, showing that it was not something to be

taught only from the pulpit, and talked about only on the Sabbath; but something that men could carry into their every-day life, into the marts of business, as well as into the sanctuary.

But the fastidious rulers complained when He presented religion in this simple way, and said: "If this man, calling himself the Christ, wants to set up a new religion, He must demonstrate its truth, and show its claims upon our credence by logical and unanswerable arguments. If He would have men of education and culture give Him respectful audience, He must rise above the common level of fishermen and tax-gatherers. He must give His addresses a more lofty tone, draw His illustrations from science, from history, from mythology, and the classics."

But, notwithstanding that He did not adopt this method of teaching, there was something in His style of address that drew those same lawyers and doctors, as well as the common people, to hear Him. The wise, as well as the illiterate, sat entranced at His feet, and were filled with wonder at His wisdom. But are there not those now who tell us that in this age of high intellectual culture, of profound inquiry, and advanced thought, it will not do to take Christ, in His simplicity of expression, as a model teacher? "The dignity of the pulpit," say they, "must be maintained." So it must; and the man who, by any means, and in any degree, lowers the dignity of the pulpit, should at once take himself out of it as one unworthy to stand in a place so sacred.

But I would say in reply that Christ's ambition was not to establish pulpit dignity, but to make His hearers see and feel and receive the truth; to make them wiser, purer, happier; and to accomplish this, He adopted this most wise and winning manner and method of address, it being the most efficient way to enlighten their understandings, to reach their hearts, and lead them to a cordial acceptance of His heavenly teachings. He did not teach religion as a science, nor as a stately system of theology, but as a principle, or rather as a rule of life

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—a rule so simple as to be understood and put into practice by the little child.

This plain preaching is always the best. It does the most good. As it was in the days of Christ, so is it now; the people will hear it, and hear it gladly. And the preacher who aims at some lofty style above the reach of his ordinary hearers will not only expose himself to the criticism of the wise and good, but he will forever thwart the very purpose for which it is supposed he became minister of the Lord Jesus Christ.

Fourth: Jesus was popular as a teacher because He had no partialities. Teachers often make distinctions among their pupils. But not so with Christ. He, like the Father, was no respecter of persons. He looked at man as man. He pierced through parentage, and rank, and genius, on the one hand, and through shame, and toil, and ignorance, and suffering, and rags on the other, to the simple spirit; and when he found it, He estimated the person according to his moral worth, and not according to his parentage, pretensions, or purse.

No one who wished to learn of his doctrines was turned away on account of his rank or poverty. While He paid due attention to Nicodemus, who was a ruler, and to Joseph, of Arimathea, who was a rich man, He showed them no special favor. We see Him leaving the palace and going to the hovel to gather around Him the children of want and sorrow, and to move in light and mercy amid blinded minds and bleeding hearts—not because of his partiality to them, but because of their sad necessities. With kingly condescension, He ate with the poor, and with sinners. No abode was too humble for Him to enter. And that man has mistaken his calling who assumes to be a minister of Christ and yet is too proud to visit the poor of his parish. The poorest of the poor should have, not merely his pulpit prayers, but his pastoral visitations and tenderest sympathies. The Master was ever in sympathy with the poor, the suffering, the sorrowing. The homes of such He sought out, mingling his

tears with theirs, and comforting them with his loving and cheering words. Those who were the most afflicted had His tenderest sympathies. Trampling upon the miserable conventionalities of society, which forbade Him mingling with the lowly and unworthy, He visited and ate with the publicans and sinners: thus giving an example which all who are the ambassadors of Christ should follow.

Fifth: Another prominent characteristic of Christ, as teacher, was that of *authority*. In this respect He had a special endowment, a peculiar and distinctive prerogative. Hence, He said of himself, "All power is given unto me in heaven and in earth." He claimed to speak and act on the direct authority of the Eternal God; to have an authority above and beyond all other teachers—an authority before which all lettered accomplishments are worthless, before which all human wisdom bows in deference, and all merely human authority stands abashed. Other teachers may be very wise, skilled in all the arts and methods of instruction, and powerful to persuade; but, strictly speaking, they possess no authority. Their judgment may be invaluable, their counsels judicious, and their words shafts of burning truth, but they will have authority in so far only as they may have personal or inherent force. But Jesus possessed a power, an authority, infinitely above that which earthly courts and councils can confer. And it was his consciousness of this divine authority that made Him so independent as a teacher. He did not pander to their corrupt tastes, nor accommodate Himself to their errors and prejudices. He taught with all simplicity and kindness, but His words were clothed with a power not of earth. In His parables there played a hidden lightning, which, in a little while, shook every palace, tower, temple and altar in Jerusalem. He reproved the scribe and the priest, exposed the hypocrisy of the Pharisee, rebuked the infidelity of the Sadducee, and breathed death on the idols of the Gentiles. Philosophers sneered, orators argued,

the heathen raged, scribes and elders in conclave, resolved upon His death, and combined to nail Him to the cross. But, in the midst of all, He fearlessly, and with God-like authority, pursued His high, unbending purpose, sealing at last with His blood both the sincerity and the divinity of His mission.

Sixth: Another important qualification for teaching, which Christ possessed, was *naturalness*. There was nothing strained, artificial, or formal about his methods. We find that it was in the most incidental and easy way that He taught some of His grandest lessons, and did His greatest works. He did not need great occasions to impart His heavenly lessons. The smallest occasion was improved, and sometimes forever consecrated by some stupendous work performed, or all-important lesson taught. There never was a teacher so little dependent upon times and places. He did not wait for the Sabbath to come, nor until He could enter some synagogue, or stand in some temple. He was able within Himself to make all times and places consecrated and effective, whether on the seashore, on the mountain's brow, at the marriage feast, or by the wayside.

Notice the occasion of His meeting the woman of Samaria. He was sitting by the wayside resting when she approached the well; and, being thirsty, Jesus asked her if she would give Him a drink? After receiving the gift at her hand, He gently said to her: "If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldst have asked of him, and he would have given thee living water." And, before she was aware of it, she found herself a willing and anxious learner at His feet, drinking in the precious truths of life as they fell from the great Teacher's lips. After telling her of the spiritual water which He had to give, after convincing her of His divine authority, and assuring her that He was the Christ for whom she was looking, He passed on up to some of the grandest truths of the gospel—some of the highest revelations of God. And all in

a natural and spontaneous way. So naturally indeed, so easily, so skillfully did He present the truth to this woman's mind, that she seemed to have no power to repel it. Now, why this spontaneity, this naturalness, in all the teachings of Jesus? Simply because religion is *natural*. The religion of Jesus (if we may apply the term to Him) was a *real* matter, while with some persons it is the most *unreal* thing in the world. There are those who, when they talk about religion, or on any religious subject, put on a face, and assume a voice, which they do not when talking about anything else. And some men, even some ministers, when they offer prayer, speak in a voice so unlike their own that their nearest friends scarcely recognize their tones. Hear one of those men when conversing upon the subject of religion, then hear him talk about business, and mark the difference in his tone and manner. Why is this? Because business is a great fact in a man's life, while religion with him is such an *unreal*, unnatural and strange thing that he thinks he must talk about it in some strange and unnatural way. There was nothing like this in Christ's free and easy conversation with the woman whom He chanced to meet at the well.

Now, if we would have the religion of Christ transform this wicked world—if we would have it enlist the affections of the worldly—of the aged, whose steps are trembling on the grave, of the young in the whirling tide of pleasure, of the children around our home altars, and in our Sabbath-schools, we must present it to them in the same natural and attractive way that Jesus did—teach it as He taught it, live it as He lived it, and talk about it in the same familiar way that He talked about it. With Him it was light and love, and joy and peace. It was in His heart, in His soul, and bloomed forth in His life. It was the great reality of His whole being; and, consequently, wherever He was, among the rich or the poor, in the temple, or at Pilate's bar, that reality transfigured the scene, or the occasion

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into one of joy and glory. The everyday life of this great Teacher—a life so simple, so unostentatious, and so natural in its expression—was a perpetual lesson, a constantly unfolding picture of beauty, which filled all who beheld it with admiration and delight.

Seventh: Consider another important quality which the Master possessed: that was, ability to *inspire* men—to kindle within their hearts a holy enthusiasm like unto that which glowed in His own bosom. His power in this respect was wonderful. There was about Him, or rather within Him, a spiritual magnetism, a warmth of heart, a wealth of affection, which enabled him to penetrate the hearts of his pupils and find access to their deepest feelings.

Xenophon tells us that the disciples of Socrates were influenced more by his spirit and example than by the words he spake to them. So with Jesus: His holy example, his pure life, his heavenly spirit, seemed to be, if possible, more inspiring and soul-stirring than the words He uttered. There was something in His manner, in his address, in his personal presence, that at once won the hearts of his hearers—something that flashed from his eye, that rang from his voice, that flowed from his emotions, which entranced men, and drew them to Him as the magnet draws the steel. There was a magic in His words, an impressiveness in His manner, a power in His appeal, that was irresistible. When He wanted men to become His disciples, he had only to say to the fishermen and to those at the receipt of custom: "Come, follow me," and at once they forsook all and followed Him—followed him through hardships, persecutions, imprisonment, and even death itself. Paul followed Him through hunger and cold and nakedness, through perils by land and by sea, through scourgings, chains and dungeons to martyrdom. And such is the influence which He exerts over men now. He simply says: "If any man will be my disciple, let him deny himself, take up his cross, and come after me," and thousands, catching the in-

spiration, follow him with an enthusiasm which they never feel in any other cause. And this magnetism does not diminish with the lapse of generations or the roll of centuries. Jesus, though He has left the earth, still exerts this power in the world. He so attracts men as to make them not only love Him, and live for Him, but willingly and gladly to *die* for Him.

Napoleon, standing on the brow of St. Helena, said to Montholon: "Can you tell me who Jesus Christ was?" Without waiting for an answer he continued: "There is something about Him which I cannot understand. Alexander, Caesar, Charlemagne, and myself, have founded great empires. But on what did these creations of our genius rest? Upon *force*. But Jesus founded His upon *love*; and this very day millions would die for Him. I have inspired multitudes," he continued, "with an enthusiastic devotion, such that they would have died for me; but, to do this, it was necessary that I should be present with the electric influence of my looks, my words, and my voice. When I *saw* men, and spoke to them, I lighted up the flame of devotion in their hearts. But Jesus, by some mysterious influence, reaching down, even through the lapse of eighteen hundred years, so draws the hearts of men towards Him that thousands, at a word, would rush through fire and flood for Him, counting not their lives dear unto them." And there are thousands of men and women now who are as bold and enthusiastic for the cause of the great Teacher as was Stephen amid the shower of stones, as was Paul when he saw led to execution, or as Ridley and Latimer were when they were burned at the stake.

We may well say that there was never any other such teacher as Christ. Place Him where you will, and under any circumstances—place Him beside Socrates and Plato, and speak of Him merely as a good man uttering the truth—strip Him of all the glory of His Divinity—divest Him of His Heaven-given commission, and even then, when the his-

tory of His life passes before you, you cannot but admit that he was a "Teacher sent from God."

Back of organs and nerves, in the intentions and principles of the man, is vice or virtue. Therefore, to make men better, you must make them to have better hearts. And this is the grand design of Christ's Gospel, of all His teachings. Every lesson, maxim, precept and principle of the Bible points in this direction, is given with this great end in view. Hence, it is said: "A new heart will I give you. I will put a new spirit within you." David understood this when he prayed: "Create in me a clean heart, O God, and renew *within* me a right spirit." And the Savior Himself says: "Blessed are the pure in heart, for they shall see God."

He taught us the oneness of our nature—taught us to regard the world as one vast brotherhood, members of the same family, and that wherever we find a fellow-being, no matter what his condition or complexion, whether he be rich or poor, bond or free, he is our brother; and as such has a claim upon our sympathy. Sympathy! Yes, this is the great element which humanity, poor, tempted humanity, most needs. It is what this great stirring, jarring, cold world wants. We want it in all our business and social relations. We want it in the church, too. The church should in no sense be an apologist for sin, nor for a moment hide error or hypocrisy behind her altars; yet, were she, in many instances, to extend the hand of sympathy to a weak and erring brother, might not he, instead of being turned out of the way, rather be healed? "Restore such an one," saith the Apostle, "in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

We want this sympathy in the ministry. Would to God that all Christ's ambassadors were more fully clothed with this heavenly grace! It is easy for the minister to preach about the depravity of man—to expose his frailties,

to rebuke his errors, to thunder from the pulpit God's threatenings against the offender—and I would not have him fail to do his duty faithfully in this respect—but would it not be better, often, for him to go, like his divine Master, and visit the wayward ones, and give them the warm clasp of a brother's hand, and make them feel that he sympathizes with them in all their struggles against sin, in all their sorrows and trials, and assure them that he is willing and ready to do anything within his power to lighten their heavy burdens and soothe their troubled hearts.

This is one of the very important lessons which Jesus taught us. He taught it in the pure principle of love which He inculcated, love to God and love to man; love, not only to our friends, but to our enemies; not only to Christians, but to sinners. He taught us lessons of faith and holy trust in Himself, as our Redeemer, Preserver, Sanctifier, and atoning High Priest. He said: "Ye believe in God, believe also in me. Whosoever liveth and believeth in me shall never die." We are to trust Him in life amid our batlings with the world, and the cares of business; amid the toils, temptations and afflictions through which He may call us to pass in our journey to the skies.

We must trust Him, too, in the hour of death. How many examples we have to assure us that He may be trusted in that trying hour! David, when dying, with unflinching faith and step walked down into the cold stream, saying: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." Paul, when anticipating death, said: "I have a desire to depart and be with Christ." And then, in the language of Christian triumph, he exclaimed: "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ." And how did the saintly Stephen die, that noble hero of God, and martyr for the great Teacher's cause? When expiring amid the

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shower of stones hurled against him by the merciless mob, he turned to his murderers, and looking upward with the light of glory already shining upon his face said: "Behold, I see the heavens opened, and Jesus standing at the right hand of God." And then, just as the trembling but happy soul began its ascent to its home in the skies, he exclaimed: "Lord Jesus, receive my spirit."

In conclusion I would ask, Have you, my friend, taken Jesus for your Teacher? You have sat at the feet of earthly teachers, and received from their lips lessons of worldly wisdom. But have you ever, like Nicodemus, closed your place of business and gone through the shades of night with trembling and anxious heart to sit an hour at Jesus' feet? Here, from the great Teacher, you can learn a science more sublime than that which relates to the planets, a philosophy deeper, higher, nobler than that which relates to earth or time. Here, indeed, is the Fountain of all science, of all philosophy, of all wisdom, of all goodness. Come ye then that are longing for the wisdom that cometh down from above—come to this ever-flowing Fountain and quench thy thirst. The heavenly command is, "If any man lack wisdom, let him ask of God." And the Savior himself, in earnest, winning tones, says: "Learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls."

THE ACCEPTED PUBLICAN, A MODEL CASE OF REPENTANCE.

By E. J. WOLF, D.D. [LUTHERAN],
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And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified.
—Luke, xviii: 13, 14.

The publican represents the lower classes. I use the term "lower" in its moral significance. High and low are strangely intermixed in the strata of human society. Some who stand high

in the world are exceedingly low and degraded in the moral scale. This publican may have been rich like Zaccheus, who belonged to the same caste; but wealth was not a passport to good society among the Jews. To see these specimens of abandoned character enter into the kingdom of God was a terrible shock to the righteous feelings of the Pharisees. In this they had evidence enough that the Rabbi from Nazareth was not the Messiah. The company of these social outcasts was all-sufficient to invalidate every claim to be put forward to a divine commission. To receive sinners and to eat with them, this was horrible in one who professed to fulfill all the law and the prophets.

Well, this central truth of the Gospel is hard to understand—for the natural man and these Pharisees had been especially blinded by their own perversions and falsifications of revealed truth.

The fact that the publican, when he cried for mercy, was accepted, must not be construed as implying any extenuation of his wicked courses. This parable puts no premium on sin. The man was, indeed, not justified because his life had been any better than that of the Pharisee. It had, in all probability, been much worse. The real, vital and ultimate distinction between the two men did not arise from the essential moral dissimilarity between their characters. There was, doubtless, more for God to approve in the past life of the Pharisee than in that of the publican. The real contrast lay in their present attitude, as they stood before the altar of the Holy and Omniscient One, and it admits of a familiar illustration. Of two men, both affected with a dangerous malady, the one obtains relief, the other does not. In the case of the former, the disease develops very alarming symptoms. The victim realizes his great danger. He feels the urgent need of a physician. He avails himself of the proper remedies, and thereby succeeds in the recovery of his health. The latter, though a prey to the same terrible disorder,

does not become aware of his diseased condition. He makes light of any mild symptoms that reveal themselves. He feels strong, well and hardy. No medicine for him. No physician with his Gilead balm. Though his friends clearly discern the wasting progress of the inward malady, he persuades himself that all is well, he has need of nothing. He attends to his daily avocation with a vigor that indicates perfect health and soundness, and knows not that he is wretched and miserable. While he dreams of health, the fatal malady is slowly consuming him. Apparently in a far better condition than the other, his surface symptoms deceive him, and he dies a victim to the horrible disease, from which the other, though almost in the jaws of death, was rescued by a never-failing remedy. The one who seemingly suffered the lighter attack perishes, the one whose case was most critical escapes. The one accepted the aid of a physician, the other spurned it.

In this relation to God the primary and fundamental distinction between men rests not in the varying extent of their sinfulness, or in the relative grade of their moral obliquity; but a dividing line is drawn by the *self-consciousness of their sins and the desire to be freed from them*. Here alone can parallels be run which are recognized by God. Not more or fewer sins make any difference as to our acceptance, but the presence or the absence of the desire to be pardoned and cleansed from all sin.

Hence the publican presents to us

A MODEL CASE OF SAVING REPENTANCE.

I. In his conviction of sin.

He has come to the true knowledge of himself, making the discovery that he is a sinner. Like the Prodigal, "he has come to himself." He has gained a proper estimate of his condition. He views his moral state in its true light. A consciousness of guilt burns within the soul. His heart is not right toward God.

This self-knowledge is the starting-point for all true religion. A man must know the truth concerning himself, must realize his alienation from God, his spiritual poverty, the enmity of his

heart to the fountain of all good. Illumination is the first stage in conversion when the light of divine truth reveals to the sinner his moral nakedness, the great length to which he has wandered away from his heavenly Father, and the dire wretchedness in which he is involved by his violation of divine law, the dawn of a new life begins to glow in his breast. The voice of God is becoming effectual within him.

But do not all men, especially under the general diffusion of the light of the Gospel, have this conviction of sin? With conscience witnessing against him continually, with all the teaching, writing and preaching that is done in the Christian world, surely every one knows that his life is not what it ought to be, that he is guilty of sin, and that his sinful condition cannot have the smile of God. Yet the Pharisee who stood in view of the publican felt nothing of his sins. In his prayer it never occurs to him to ask forgiveness. The young man who came to the Master asking what he should do to inherit eternal life, had no sense of guilt, for when referred to the Commandments, he replied, "All these have I kept from my youth up." He never, in his estimation, was guilty of a single transgression. Even when the more intense light of the Gospel begins to penetrate the minds of men, they can draw down the blinds, close the shutters and darken the room, until, after all, nothing is clearly distinguished. Loving darkness rather than light, they keep out the unwelcome rays of truth, they shut themselves up in the darkness of their own understanding, they try not to believe the terrible fact of their spiritual ruin and strenuously resist the truth until they succeed in eluding its piercing power. The light shineth in the darkness, but the darkness comprehendeth it not. "Ye do always resist the Holy Ghost," said the martyr Stephen to the stiff-necked and uncircumcised in heart and ears. Hence, blindness happens unto them, and in their self-chosen ignorance they stagger on to irremediable ruin.

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It was otherwise with the publican. A conviction had been wrought in him that all was not well, that all was not right between him and his God. The sacred bond was broken. His soul could have no peace. He saw, he knew, he felt, that he was a sinner. He may not have known the magnitude of his sins, the awful depths into which he had sunken, or the terrible heinousness of an ungodly life. He probably understood but little of the philosophy of the theology of sin, of its classification into original and actual, venial and mortal, omission and commission. He simply realized that he was lacking true righteousness, that he had been disobedient to his Maker, a transgressor, an offender against a holy God, and that he now stood condemned before the Supreme Judge of all the earth.

II. In his confession of sin.

It is remarkable that, even when men come to recognize their sins, they find it exceedingly difficult to confess them. They hedge about it and avoid it as long as possible. They invent some soothing palliations or specious excuse which put a somewhat altered aspect upon their conduct, and place it in a false light. They have great fertility of apologies, comforting defences, and crafty evasions, by which, after all, their sins do not look so exceedingly sinful.

Let us notice a few of the shifting attempts by which men seek to cover up the iniquities of which they know themselves to be guilty, and by which they endeavor to shield themselves from the penalties due to those who are really and undeniably wicked.

Some take refuge in the thought (a) that they were born in sin. They cannot help their evil dispositions and sinful propensities. The wrong they are doing grows out of their nature. They do not consider themselves responsible for being what they are.

With shocking blasphemy Burns could sing:

"Thou knowest that Thou hast formed me
With passions wild and strong,
And listening to their witching voice
Has often led me wrong."

They are sinners, no doubt, but the fault is God's, not theirs!!

(b) Or they ascribe the blame of their evil-doings entirely to the subtle power of temptation, to the wily seductions of the devil. "The serpent beguiled me," was the excuse of the first sinner. And one would think to hear the plea set up by sinners ever since that this excuse was accepted as altogether sufficient. If angels fell under the crafty assaults of Satan, if Adam and Eve, in their estate of innocence and with their blessed surroundings, yielded to his arts, am I to be condemned for going astray?

(c) Others, again, lay the blame entirely upon their fellow-men. "The woman that thou gavest to be with me, she gave me of the tree and I did eat." Had I been left to myself, had my own inclinations been followed, this would not have happened. The fault is not mine. I don't admit any guilt in this transaction. What parent or teacher has not discovered, in punishing a disobedient boy, that he is uniformly punishing the wrong one? It was always the other boy who brought about the evil act. Had it not been for him, the victim of your rod would have kept perfectly clear from the evil course of which he is accused. He is a good boy, always was and means to be, but what is one to do when these bad boys, with their corrupting influences, surround you?

If men could only be freed from their peculiar surroundings, if their bringing-up had been different, if they were in some other business, or in a different locality, they would not violate the principles of truth and righteousness. They would strictly conform their conduct to the requirements of Christian character.

I have heard men, who held high places in a Christian congregation, justify their business obliquities by the claim that it was impossible these days to carry on business on the basis of the Decalogue. So many sharpers and rascals were engaged in trade all around, that, unless one would resort to practices of a somewhat dubious character, he

must abandon business altogether. These other bad men make dishonesty a necessity to us who are at heart honest and truthful!

No doubt, had the publican, as he humbly made his confession, been so disposed, a similar excuse would readily have occurred to him, for he had been employed in an infamous business. The disgrace which publicly attached to it, and the strong temptations that beset the revenue service among the Jews, must have made it extremely hard for a man to keep his conscience undefiled. Had the publican only thought of all this he might have calmly raised his innocent eyes and saved his innocent bosom from the self-inflicted blows of his inexorable remorse.

(d) Another expedient, to which the stings of conscience often drive men, is the claim that their evil-doing is not deliberate. They cannot be charged with intentional offending. They are, it is true, sometimes overtaken in a fault, but their offences are involuntary. If men could only see their good intentions, they would surely justify them. When Saul disobeyed the Lord in the case of the Amalekites, it was solely, he claimed, with a view of rendering a better service to God. He spared the best of the sheep and oxen and of the fatlings that he might offer a monumental sacrifice to Jehovah. His course may not have been just the proper thing, but he was actuated with the best intentions.

(e) When all other excuses prove unavailing, there is generally still this comfort left to a man—that he is no worse than many others. I may be guilty, but look at Brown and Jones and a host of others. The publican felt, probably, a special provocation to offer this very plea, when he overheard the pharisee contrasting himself with him. How naturally he might have retorted, Sinner that I am, I am no worse than a Pharisee! I am, at all events, no hypocrite. But the Spirit working within him would none of this. He was not there to practice any jugglery of self-delusions, or to mock God with any

whitewashing explanations. He stood there to confess his sins, not to deny them. No apology whatever is put forward. Perfectly ingenuous, without one word of extenuation or defence, his confession comes up like water gushing from an irrepressible spring. Ashamed to turn his guilty eyes to the face of Him against whom he had so grievously offended, and smiting on his tumultuous and heaving breast, he humbly prays, God be merciful to me a sinner.

Oh! that men might learn from this model the grace and duty of confessing. How many deceive themselves, and the truth is, accordingly, not in them, by affecting good intentions, or other palliating defences, hoping thereby to cover up the naked enormity of their sins, denying essentially that they are sinners, quenching thereby the accusations of conscience, and forfeiting that mercy which alone saves from sin through atonement and forgiveness. Oh, how vain, how abortive such excuses for evil conduct! And yet, was there ever a sin so flagrant and crimson that men could not devise some defense or justification for it?

III. In his immediate application to God for mercy.

He does not have recourse first to a priest, although the priests were at that time still performing their functions at the temple. Nor does he go to a prophet, a religious teacher, or a pastor, and ask one of these for assistance in effecting his reconciliation with God, but he proceeds at once and directly to God, and without any intervention or help from others he cries for mercy. This course is not natural with the penitent. Sin has so dazed the mind that men not only deceive themselves as to their condition and shrink from confessing it when it has been discovered to them, but even, when they are brought to a confession, they are so bewildered that they will apply for relief everywhere else rather than with the sole fountain of mercy. They feel constrained to have the services of others in order to get their case before God.

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In place of approaching the mercy-seat themselves, some one else is expected in the first instance to act for them with God. He is the Holy One. How can I, who am so unclean, enter into His presence? He is the righteous, dreadful Judge, and I am the offender. Yea, it is against the Judge that my offences have been committed. He is the Mighty One, I but a worm. To go alone, and without some one to interpose and intercede in my behalf, is to be crushed under His foot.

It seems to be our very nature, since our alienation from God, to hide ourselves from Him, like Adam in the terror that succeeded the Fall, as though our sins had made His presence intolerable. When the burden of guilt becomes unbearable, and man is driven by the anguish of conscience to seek mercy, he flies to the priest, in heathenism; to the Confessional, the Virgin, the Saints, if he has had his training in Romanism. Even something additional to personal assistance must be interposed between the contrite sinner and the awful God for whose favor he is striving. This is the import of the sacrificial altars, which in all ages have sent the smoke of their sin-offerings to heaven. Hence the pilgrimages, the crusades, the monastic extravagances of the Middle Ages. Hence the horrid self-mortifications of men struggling to obtain salvation. Oh what interesting and tragic scenes come into view as we recall those dark ages, when penitents hoped, by pains and tears and blood, by hunger and cold and torture, to accomplish something that would be so meritorious with God as to move Him to mercy!

Immediate approach to Him? Why, such effrontery would be smitten in the very act with the divine curse.

The paramount work of the Reformation was to bring sinners again into immediate access to God, to teach them that just as they are they can approach Him without one plea, without either saint or priest as a go-between, without merit, or work, or anything that could possibly present as an intervening ob-

ject between us and God. His love in Christ Jesus, who came into the world to save sinners, has brought Him so near to every sinner, that whosoever will may come to the fountain and drink of the water of life freely.

And yet men are evermore inclined to imagine that the moral distance between them and God must be struggled over somehow by themselves, that there is something which others can effect for them, so as to make their search for grace effectual, or something which they can themselves render, be it bitter sorrow or tears, or some act or work, that will please God, and thus procure mercy. They want to take their place in a certain locality, kneel at a particular bench, rise in meeting to ask for prayers, enter the inquiry-room, or, at all events, see the minister and submit to instruction. Thousands resort to a course like this, because of their faith in these agencies to help them to God. Something must needs be done, they reason; and as a step like this is commonly taken, I will try it, hoping that it will avail me. Each of these acts may serve a good purpose to those who use them intelligently, who recognize in themselves some embarrassment or difficulty which they wish to have removed. A man under conviction is liable to be very much bewildered, to get into his head very foolish and erroneous notions, which an enlightened minister will correct, or from instructions in the inquiry-room he may derive great encouragement; but all these avail nothing to procure our pardon. There is nothing in these to render us in any way acceptable. As long as the soul does not go directly to God, and, without any plea whatever, supplicate infinite mercy through the blood of Christ, all the expedients of anxious-bench, inquiry-meeting, pastoral conference, will not effect one iota of relief. On the other hand, whenever the sinner follows the publican, taking his suit directly to God, looking immediately to Him and to Him alone for salvation, all such supposed aids become utterly superfluous.

Oh, if men would only believe it, sal-

vation is of the Lord. He receiveth sinners, not after they have changed, but just as they are. His blood cleanseth us from sin. Not our feelings, our tears, our wrestlings, or our "coming out on the Lord's side" in any form devised by man. We do not read that the Publican's prayer was accompanied by any of these accessories. He solely and simply cried, "God be merciful to me a sinner." Till you do this, my hearer, you are not saved. When you do it sincerely, salvation is yours.

IV. In His instantaneous deliverance from sin.

How soon the prayer was answered! How quickly the sinner saved! There is nothing here of a long penitential conflict, of weary days and nights of weeping and wailing for God. It took but an instant to grant this humble sinner mercy. Immediately upon his confession and his prayer he was justified. "If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Here we have the living confirmation of this promise. We read in the Scriptures of many who were crushed by their sins and who sought for mercy. Yet of no one is it unmistakably declared that God accepted him. This man was justified, said He who knows what transpires in Heaven and on earth, and who is Himself the One Savior of sinners—justified the moment he asked for mercy. It does not take God a long period to conclude upon the sinner's pardon. He is waiting to be gracious. He is a very present Savior, and often men have felt that even before they called He answered. Look at the rapid transition from death to life in the case of the jailer at Philippi, the thief on the cross, and Saul of Tarsus.

The publican, who went to the temple to pray, went down to his house justified, saved. He had, while praying, a new birth into the divine kingdom, and was made a child of God through the faith that plead for mercy. There was no longer any condemnation resting upon him, the sword of justice was withdrawn; his sins, though they had

been as scarlet, were whiter than snow. From the moment he called unto God he was absolved from all guilt and washed from every stain; his name was written in the Lamb's Book of Life and he was numbered with the heirs of glory and became a fellow-citizen with the saints.

It is clear, from this parable, on what score sinners can come acceptably before God. To come as the Pharisee did is to court rejection, for it puts contempt upon the divine mercy and all the gracious provisions devised from eternity for our salvation. On the other hand, to approach God as the Publican did, to return, as the Prodigal, with the confession, "I have sinned," is to fall into the saving arms of Omnipotence, stretched out from heaven for our rescue. God grant unto you all grace to offer this effectual prayer. May you be blessed with a true knowledge of your sinful and guilty condition. Let your mind be open to every ray of light, however painful and humbling its disclosures. May you have grace to make an open, honest and hearty confession, casting aside every subterfuge and lying artifice devised to secure exemption from a full, humiliating acknowledgment of your personal guilt. And then, O fly with your confession and prayer to the footstool of Him who alone can forgive sins upon earth, and your heart will be made to rejoice over the promptness and freeness and fullness of a Heavenly Father's pardon.

THE ALL-SUFFICIENT BLOOD.

WM. T. FINDLEY, D.D. [PRESBYTERIAN],
NEWARK, N. J.

The blood of Jesus Christ cleanseth us from all sin.—1 John, i: 7.

We hear much from certain sources, in these days, of the spirit of the age, the spirit of the times, as contrasting with the spirit of any preceding age or times. New ideas on all subjects now prevail, and old ideas are taking their departure. Our forefathers did not know as much as we do, and we are not to allow our minds to be governed or much influenced at all by what our an-

cestors thought or did, or by what were ancient laws and customs. We now investigate things. Ours is an age of inquiry, of research. It is an age of science as opposed to superstition; of free-thinking as opposed to spiritual despotism; of progress as opposed to no advancement; of liberty of personal action as opposed to restrictions upon that liberty. Ours is a matter-of-fact age, a practical age, an age of reason. We sweep the universe by our investigations, and record its phenomena of every description, and we have reached the grand ultimate conclusion that the human mind is capable of knowing nothing whatever except these phenomena—these appearances of things as they present themselves to the apprehension of one or other of our bodily senses.

Under the influence of this boastful assumption, as it is put forth by a certain school of thinkers of the day, whatever is ancient is to be repudiated because it is ancient, and therefore belongs to a barbarous or semi-barbarous age, and is not suited to the enlightened era of modern times. They forget that humanity is ancient; that the instincts and the intuitions of humanity are as old as humanity, to which they belong; that spoken and written language are ancient; that laws and government are ancient; that all the most valuable and enduring things, which distinguish our common humanity the world over, are ancient; and that whatever of the true, the beautiful, and the good have been, or may be, developed in modern times has its foundations in and depends upon these ancient things, concerning which some are accustomed to speak so lightly and with so little respect.

Among these ancient things—as ancient and universal as humanity—is religion, with its recognition of the guilt of our race on account of sin, and of our consequent exposure to punishment as the desert of sin, and hence our need of atonement as the basis upon which pardon to the sinner may be obtained, and the punishment due

for transgression be remitted. The antiquity of religion, with the doctrine of the necessity of an atonement as one of its fundamental doctrines, is a fact, or phenomenon of history, which it becomes this enlightened, progressive, liberal-thinking age to know and understand. It is as much a fact as that of the existence of the sun in the heavens, and as much requires not to be ignored or denied, but accounted for, as does the existence of the sun, or that of any other acknowledged, undeniable fact in nature.

I. There is the universally felt necessity of an atonement. How came this felt necessity to exist and universally prevail? The answer is, "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." "All have sinned and come short of the glory of God." And sin deserves punishment and exposes the sinner to it. Of this there is a consciousness in the moral constitution of man,—a sense of personal accountability to a supernatural power, and consequent fear. Savages, and the most refined and cultivated as well, are affected by this consciousness.

II. There is the universally felt necessity of the shedding of blood as an indispensable means of atonement. How came this idea to exist throughout the race? Not suggested by the light of nature. Not an invention of the priesthood. "Without the shedding of blood there can be no remission of sins."

III. All religions recognize that only the blood of chosen victims for sacrifice can be virtuous to secure an atonement. Whence came this common belief of all nations, in all ages of the world's history? The victims offered in sacrifice must be valuable to the offerer, else they are unacceptable. If bestial victims are offered, they must be from such animals as are serviceable to man, and must be without spot or blemish.

IV. A sense of the intrinsic insufficiency of the blood of brute victims as the meritorious ground of an atonement was developed in seasons of great

emergency, when calamity could not be averted. Then human victims were in demand, as more valuable intrinsically, and as therefore more expiatory in their nature.

V. Here Jesus Christ, God's Son, is given as the true and all-sufficient sacrifices for sin—the true atonement. "The blood of Jesus Christ his Son cleanseth from all sin." To obtain cleansing is more than to obtain mere pardon—more than simply to secure exemption from punishment. This blood obtains remission and sanctification. It is not a physical but moral cleansing. "What is sin?" "Sin is any want of conformity unto, or transgression of, the law of God." Pardon has reference to the transgression; cleansing to the want of conformity. This blood cleanses from *all* sin.

It accomplishes this for us by our exercise of faith in Christ. We believe. This is an exercise of the intellect and of the heart. It apprehends God as revealed to us; and Jesus Christ, God's Son, as God's gift for our redemption; and sin, and holiness, and pardon, and heaven.

1. Christians should seek the Divine forgiveness for Christ's sake.

2. Christians should aspire after sanctification,—a complete deliverance from the pollution and power of sin.

3. Christians should prove and illustrate, by their lives, their aversion to sin in thought, word, or deed, and should be zealous of good works.

4. Sinners should be convinced of Christ's ability to save all that come to God by Him.

5. Sinners should be assured that the willingness of Christ to save all that believe in Him is co-extensive with His ability. "If any man thirst, let him come to me and drink." "Him that cometh to me I will in no wise cast out." "Come unto me all ye that labor and are heavy laden, and I will give you rest."

"This is a faithful saying and worthy of all acceptation, that Christ Jesus came into world to save sinners; of whom I am chief."

SELF-TRIUMPH THROUGH SELF-FORGETFULNESS.

By REV. LOUIS ALBERT BANKS [METHODIST], BOSTON.

And the Lord turned the captivity of Job when he prayed for his friends.—Job, xlii: 10.

The climax in Job's life was the hour when, in his terrible desolation and sorrow, he ceased to think of himself, and began to pray for his friends. Even his oxen and asses came back to him, when, unmindful of his own poverty, he was busy seeking spiritual riches for others.

I. Self-forgetfulness in work for others turns away many degrading captivities.

1. It saves us from the tyranny of an overweening self-conceit. Self-conceit blinds its victims. It blocks the doorway to true knowledge. It robs us of sympathy. Work for others rescues us from that dangerous tyrant, "Myself."

2. It rescues us from the slavish monotony and narrowness of a selfish life. We are told of a little street waif who was once taken to the house of a wealthy English lady. Looking about on the unaccustomed splendor, the child asked: "Can you get everything you want?" The mistress of the mansion replied, "Yes, I think so." "Can you buy anything you would like to have?" "Yes." The keen little eyes looked at her pityingly as she said, "Don't you find it dull?" Many a man and many a woman, given up to a life of simply looking after self, have found it intolerably dull, and have yawned themselves out of life from pure monotony.

3. It frees us from captivity to covetousness. Some men are human sponges that absorb all the good things of life they touch, but never give up anything unless they are squeezed so tight that they can't help doing it.

God saves us frequently from this meanest of tyrants, by setting us to work to distribute what He has given us, for the benefit of others.

II. Self-forgetfulness in work for others does also some positive things for us.

(a) It beautifies the character. The

individual, who in the home, or street-car, or market-place, or the church, enters heartily into "the joy of delighting" and helping others, is to society what the refreshing summer showers are to the thirsty gardens.

(b) It multiplies our power for good. The self-forgetting soul, giving itself for others, cannot comprehend what the magnitude of the result may be. Out yonder in the darkness, beside the railway track, stands an old man. He is only the switchman. He says to himself, "In a great railway system like this, with its ten thousand men at work, one switchman is a very small matter; I don't suppose it would make any difference if I should lie down and take a nap." But does it make no difference? Here, and yonder, the trains plunge through the night with their human freightage. A hundred lives hang on the action of that humble switchman. Once there was a plain, humble woman. But she managed to turn her two boys, John and Charles, on the right track. The faithful mother has long been at rest, but the trains Susanna Wesley switched heavenward go singing through the centuries.

(c) In self-forgetfulness, in work for others, we enrich our own souls. The richest soul in all the fellowship of our race was the One who "went about doing good, and had not where to lay his head." God, whose treasures are never failing, is ever giving with generous hand to all His creatures. And it is this God, who has tested it so long and so thoroughly, that comes to us with the testimony, "It is more blessed to give than to receive."

PROFIT IN SERVICE AND PRAYER.

By REV. JOHN S. PLUMER, HAZELWOOD, PA.

What is the Almighty that we should serve him? and what profit should we have if we pray unto him?—Job, xxi: 15.

A NOT wholly illogical induction of the facts of life. The wicked prospered, the righteous cast down. What is the good of serving the Almighty?

Ans. I. Almighty will make it right hereafter.

But, 1st, this narrows range of prayer, must have help now.

2d. "There is no other world here or nowhere is whole fact," *i. e.*, no different administration hereafter. Justice is sovereign here and now.

3d. No force with Job and his friends; knew little about hereafter, of rewards and punishments. They inclined to think God's service paid here; *(Cf. also Mosaic legislation, prophecy and N. T. teaching. "Godliness is profitable," etc.*

Ans. II. God's service is rich in reward, here and now.

1st. God's service is compliance with His laws, which always pay.

2d. Servant of God makes best use of what he has. Lord's poor better off than the Devil's poor.

3d. His service pays in character; makes a man unselfish.

4th. Pays in spiritual rest and joy.

5th. Pays to pray to God, for He answers prayer.

(a) Indirectly. Don't always get what is asked for, but something better. *(Cf. Paul, a nation praying for Life of a Chief.*

(5) Directly. Often get very thing asked. Skepticism says, "Would have got it anyhow." Faith answers "God, not *anyhow*, heard me." Appeal must be made to experience and consciousness of Christians, and how will skepticism show that the testimony does not square with facts. Testimony is in way of healing, deliverances, prosperity granted, victory second.

Almighty is *not* then a blind Force, *not* a chemical affinity. Almighty is a Sovereign whose it is to say whether He shall answer prayer at all, and when and how. "Jehovah God," who "shall reign forever and ever."

SOMEBODY'S TOUCH.

By REV. G. FLAVEL HUMPREYS [PRESBYTERIAN], NINEVEH, N. Y.

Somebody hath touched me.—Luke, viii: 46.

IT was a noticeable characteristic of Christ that He had a deep sympathy with suffering. The lame, the blind,

the bedridden were objects of peculiar regard to him. But whatever physical relief he brought them was only a means to spiritual blessing. He came to save *men*, *i. e.*, their souls.

Notice the surroundings of the text. Matt. gives a brief but graphic statement; Mark and Luke go into picturesque details, but all in serene simplicity. Jairus—a Ruler—had come beseeching for his dying daughter. Christ, on his way, encounters this woman in such a deplorable condition (*vide* Matthew Henry Notes), the victim of many physicians, penniless, heartbroken, in despair. Her necessity God's opportunity; Christ was throned.

Some characteristics of this woman's approach: (a) Her secrecy; (b) Her faith. (c) Her fear. (d) Her boldness.

I. In the crowd Christ recognized her touch. It was peculiar. It affected Him. It effected her. Faith draws God's power to its aid. No one but Christ and the woman knew of it.

II. It was the touch of faith. He was jostled and crowded. An eager curiosity urged the multitude upon Him; but only *one* touch was of saving help. Its secrecy did not limit its power. She was ceremonially defiled, but that did not hinder her. The cure was immediate.

III. She was healed, both body and soul. This was more important than all; she had not expected it.

1. Christ always recognizes the touch of suffering when presented in faith.

2. Our suffering extremity should be the means of bringing us to Christ for spiritual healing.

3. We may be interested in Christ intellectually, curious to learn of His life and works, but we can *touch him* only by faith.

4. We can go in peace only with Christ's forgiveness.

5. The most trembling faith God honors.

6. We *may* seek Christ secretly. We must confess Him *openly*.

Somebody's touch is always upon the Master now.

MISTAKEN TEACHERS.

By REV. J. M. ALLIS, SANTIAGO, CHILE,
S. A.

Matt. xxvii : 49.

INTRODUCTION: The cavelling Jewish teachers aptly illustrate the attitude of many modern critics of Christ and Christianity.

1. They are alike mistaken in the nature and meaning of the supernatural in connection with revelation, as, in their views of prophecy, miracles and providence.

2. They are alike mistaken as to the methods of securing truth. "*Let be, let us see,*" etc.

3. They are alike mistaken in waiting for other signs, when the most stupendous sign of the centuries is hanging before them.

4. They alike make their greatest mistake in substituting eye for heart, experiment for faith, the intellectual for the spiritual.

Lessons: These mistakes, in all ages, lead to the same results, viz.:

1. To increased blindness of spiritual vision.

2. To an increased opposition to Christ in feeling and desire.

3. To an increased difficulty in coming to the truth as revealed in the Gospel.

4. To an increased guilt.

Inference: If men would avoid these unhappy outcomes, they must avoid the mistakes leading thereto.

BOYS AND GIRLS LIKE APPLE TREES.

By REV. A. F. BRUSKE [PRESBYTERIAN],
SAGINAW, MICH.

As the apple tree among the trees of the wood, so is my beloved among the sons.

I sat down under his shadow with great delight and his fruit was sweet to my taste.—Song of Solomon, ii:3.

I SHALL propound and try to answer a conundrum to-day: "Why are some boys and girls like apple trees?"

1. Because any serious *injury* done them in early life they never quite *overcome*.

2. Because they need *pruning*.

3. Because as a *worm at the heart* kills

the tree, so does sin in the heart kill boys and girls.

4. Because they need to have the higher life *grafted* into them.

5. Because they may be much *peled* and still be fruitful. Girdling an elm kills it; girdling an apple tree makes it more fruitful. Some boys *wilt* under sneers and calumny, others double their courage.

6. Because, like apple trees, boys and girls are known by the *quality* of their fruit.

Not by the *size*. (Ill.) California fruit.

Not by *amount*. (Ill.) Gnarly fruit.

It must be *sweet* and *juicy* and *durable*.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

- God's Way Inscrutable. "Canst thou by Searching find out God?"—Job xi:7. "There is a path which no fowl knoweth, and which the vulture's eye hath not seen."—Job xxviii:7. Judson Sage, D.D., of Chicago, in Brooklyn, N. Y.
- What Home Should be. "God setteth the solitary in families."—Ps. lxxviii:6. Herick Johnson, D.D., Chicago.
- Conditions of Soul Growth. "By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through."—Ecl. x:18. Prof. Llewellyn Pratt, Hartford, Conn., in Broadway Tabernacle, New York.
- The Soul Garden. "Awake O north wind and come thou south; and blow upon my garden," etc.—Sol. Song, iv:16. Rev. Louis Albert Banks, Boston.
- Negligent Workers. "Cursed be he that doeth the work of the Lord negligently."—Jer. xviii:10 (R. V. and Marg. of A. V.) Rev. W. B. Jennings, Rock Hill, S. C.
- How to Become Fishers of Men. "And Jesus saith unto them, Follow me, and I will make you fishers of men."—Matt. iv:19. Rev. C. H. Spurgeon, London.
- The Necessity and Potency of Personal Contact. "And a woman having an issue of blood . . . touched the border of his garment; and immediately her issue stancheth . . . And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me."—Luke viii:43-48. Rev. Lyman H. Calkins, Brooklyn, N. Y.
- Dimensions of Life. "A man's life consisteth not in the abundance of the things which he possesseth."—Luke xii:15. A. T. Pierson, D.D., Philadelphia.
- Readiness and Room. "A certain man made a great supper, and bade many," etc.—Luke xiv:16-24. A. T. Pierson, D.D., Philadelphia.
- God's Attitude towards Sin and the Sinner. "The *wrath* of God is revealed . . . against all ungodliness and unrighteousness of men," etc.—Rom. i:18. "God so *loved* the world that he gave his only begotten Son," etc.—John iii:16. Rev. James A. Chamberlain, Berlin, Wis.
- Piety a Help to Learning. "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John vii:17. Baccalaureate of Pres. Henry Darling, at Hamilton College, N. Y.
- Simplicity of Faith answering to Christ's Simplicity. "If it were not so, I would have told you."—John xiv:2. Rev. Richard G. Green, Orange, N. J.
- Spiritual Specific Gravity. "And being let go they went to their own company."—Acts iv:23. Rev. A. Shafer, West Liberty, O.
- The Voice of History. "That they should seek the Lord, if haply they might feel after him and find him."—Acts xviii:27. Archdeacon Farrar, in Westminster, London.
- The Personal Pentecost and the Glorious Hope. "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Rom. v:5. Rev. C. H. Spurgeon, London.
- Relation of Recognition and Reward in Heaven. "For what is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"—1 Thess. ii:19. Rev. George Elliott, Baltimore, Md.

SUGGESTIVE THEMES.

- The Indirect Paricide. ("My son [Benjamin] shall not go down with you; for his brother is dead, and he is left alone; if mischief befall him . . . then shall ye bring down my gray hairs with sorrow to the grave."—Gen. xlii:38.)
- God's Command Plain to the Willing Soul. ("This commandment is not hidden from thee, neither is it far off . . . But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."—Deut. xxx:11-14.)
- The Duty of Delight. ("Go your way, eat the fat, and drink the sweet . . . neither be ye sorry; for the joy of the Lord is your strength."—Neh. viii:10.)
- Lines of Life. ("And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."—Isa. xxxii:17.)
- The Lord Searching and Seeking his Sheep. ("For thus saith the Lord God: Behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock . . . so will I seek out my sheep," etc.—Ez. xxxiv:11, 12.)
- The Transcendent Exclusiveness of the Kingdom of God. ("There was the iron, the clay, the brass, the silver and the gold, broken to pieces . . . and the stone that smote the image became a great mountain and filled the whole earth."—Dan. ii:35.)
- The Crisis of Prayer. ("O Lord! How long shall I cry, and thou wilt not hear?"—Hab. i:2.)
- A Haunted Conscience. ("But Herod, when he heard thereof, said, John, whom I beheaded, he is risen."—Mark vi:16.)
- The Unknown Depths of Sin. ("Father, forgive them, for they know not what they do."—Luke xxiii:34.)
- The Eloquence of Action. ("I have greater witness than that of John . . . the same works that I do bear witness of me."—John v:36.)

11. The Hour. ("Father, the hour is come."—John xxvii : 1.)
12. The Discipline of Delay. ("And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band," etc.—Acts i : 20.)
13. The Christian Name and Character. ("And it came to pass that a whole year they assembled themselves with the church and taught much people. And the disciples were called Christians first in Antioch."—Acts xi : 26.)
14. The Christian Life a Transfiguration. ("Be not conformed to this world, but be transformed by the renewing of your hearts."—Rom. xii : 2.)
15. Bondage to the Literal and the Outward. ("The letter killeth, but the spirit giveth life."—2 Cor. iii : 6.)
16. God's Independence of Time. ("The Lord is not slack concerning his promise, as some men count slackness," etc.—2 Pet. iii : 9.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

SEPT. 1. — MAN HIS BROTHER'S KEEPER.
—Gen. iv : 9; iii : 9; John, xxi : 22; Rom. xiv : 12.

One of the most solemn thoughts that the mind of man or angel ever entertained, is the thought of our *individual responsibility to God*. I am a distinct, conscious personality, yet indissolubly related to God—as distinct from all other intelligences as if I were the only creature in the world, yet linked in nature, and life, and duty, and destiny with myriads of others, as free to think and act as if there were no Power above me; a responsible, moral agent, directly accountable to the Judge of all for every thought and act of life, both in its relations to myself and to society at large. Tremendous thought!

I. Now, one of the most terrible effects of sin on humanity is the obliteration of *this sense of personal responsibility*. Cain voices the common feeling when God said to him, "Where is Abel, thy brother? The voice of thy brother's blood crieth unto me from the ground." "Am I my brother's keeper?" So guilt, the world over, evades or shuffles off responsibility. Adam, in the garden, set the fatal example: "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." Over against all this moral obliquity and darkness, in the clear, full light of a thousand suns, God sets the doctrine of *absolute individuality and responsibility to Him* for our entire personal and social being in its entire range of influence.

II. It is noteworthy that the *tendencies of infidel science in our day are strongly in the line of this perverse and morally stultifying effect of depravity*. Granted, the

premises of this boasting philosophy, and there is no such thing as RESPONSIBILITY—there is no *person* in moral existence—a distinct, intelligent moral personality in heaven above or in the earth beneath. A personal God? It is an exploded idea! Man is simply the last in an infinite series of "evolutions"—a mere "foot-ball," tossed about by relentless "fate"—"necessity," "self-existing" laws, alone rule his destiny. Preach responsibility to one who has imbibed such a philosophy, or to a community saturated with its spirit! As well talk of colors to a man born blind, or cast pearls before swine.

III. The *Family Institution* was ordained as the first and fundamental condition of society in order to *impart the idea of responsibility in the very foundation and structure of society*.

IV. The *strongest tendencies of the times are antagonistic to the sense of personal responsibility*. Under the law of associations, and monopolies, and trades unions, and Knights of Labor, the sphere of the individual, the will of the individual, the agency, the conscience of the individual, are no longer factors in society. Personality, and all it involves of liberty of action and responsibility for it, is not recognized; the great combination is absolute and rules with a sway more despotic than ever before oppressed and cursed the race.

V. *Jesus came into the world to restore and enthrone again in the human mind and conscience the great doctrine of strict individual accountability to God on high*. Clearly, emphatically, constantly does He enunciate and enforce the prin-

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ciple. His own Personality is the one great lesson and charm and power of the gospels. Personal sin, a personal Savior, personal seeking, personal forgiveness, a personal account, a personal reward—such are the constant and radical themes of His teaching, "Thou" was ever on His lips. Much that He spake was to individuals, as to Nicodemus, and the woman at the well. And every one of His marvelous lessons had a direct and positive personal application. "So then every one of us shall give account of himself to God."—Rom. xiv: 12.

Alone was I born into the world; *alone* will I work out life's tremendous destiny; *alone* must I pass out of life and up to the throne of God and be judged. *Alone* am I in the control of my will, my judgment, my life—the whole current of my destiny. Yes, in the midst of this crowded, bustling, excited world, I am *alone*, as truly as if God's eye only were upon *me*, and God's voice spoke only to *me*. *Alone*—without aid from any human source—I must bear the mighty burden of responsibility which God has imposed upon me as a rational, social, accountable and immortal creature. And no man—no body of men—no association—no compact or authority of human device, in Church or State—can relieve me of that burden, or share it with me. No, it is mine—mine alone—by virtue of God's eternal ordination—and I must bear it all alone—bear the whole of it—every step of the way through this probationary period, straight up to the Throne of Judgment, and lay it down with my own hands at the Master's feet. "So, then, every one of us shall give account of himself to God."

"This living is a fearful thing! I think,
Sometimes, when broad and deep before me
rise
The awful shadows of our destinies,
'Twere better God should plunge me o'er the
brink
Of the abyss of nothingness—so weak
My dropt hands are to do, my life to speak
The deeds and words that echo on so far.

This burden of responsibility—
Too heavy for our frail humanity—
Crushes me down as at His judgment-bar.

Why! death is naught to this! If we should
pray.

If we should tremble when that hour draws
nigh,

So should our hearts be lifted all the way,
To live, hath greater issues than to die."

Sept. 8.—THE CERTAINTY OF DEATH.—
Ezekiel, xxxiii: 8.

The *certainty* of any event in which we have an interest is one of the chief factors in our estimate of it. Our interest in it will be graduated, in a great degree, by the probability of its happening. And in nearly everything yet in the future, the question of *probability* is really all we have to consider. Aside from *Death*, there is no *absolute certainty* of any event, calculation, hope, fear, experience, of any kind. Things that seem the surest to us to-day may be oblivious to-morrow. The very laws of nature, that we prate about so much and call "fixed," "eternal," may be suspended at any moment. The "foundations of the earth may be removed," and the "everlasting mountains cast into the sea," ere the sun goes down. But *Death*—grim, relentless, inexorable *Death*—oh, that is sure, *absolutely certain, to every one of us*. There is no release in this war. There is no escaping this doom. There is no ransom for death's captive. There is no escaping out of the realm of the "King of Terrors." He is on our path and is sure to strike us down when the hour comes. He holds our bond, and all the powers that be cannot get us out of his clutches. Nearer and nearer, year by year, day by day, he is making his approaches toward each living man and woman and child, and no skill of physician, no "elixir of life," no subterfuge, no vigor of constitution, no care and nursing, no excuses or pleadings, will be of the slightest avail. *Death will come*—sooner or later—when, we know not, in what way we know not—but *come he will* with absolute certainty to every dweller upon earth, and end life, and introduce us to the judgment.

1. One event, then, one experience, is sure to all of us—we must die. In all our hoping and planning for the

future, we cannot shut out the fact, "Thou shalt surely die." We cannot estimate life wisely and well and leave out this great factor. If we do, we are fools. There is not a shadow of doubt, not the remotest possibility, that we can escape. Death is the *only* absolutely certain event in our future experience; and shall we perpetrate the enormous folly and wickedness of ignoring *that*, and reckoning and planning and living just as if there were no Death ahead, no Death ever at our side, ready and waiting to strike us down?

II. Since Death is inevitable, since Death will affect fundamentally our relations to this world, to eternity, and to God, should we not *have special and constant reference to the event in the entire ordering and pursuit of the present life?*

III. Assured of the certainty of Death, and knowing not the hour of his coming, or the manner of his approach, is it not the imperative dictate of duty to *be always ready and watching?* Is there any folly so great, any neglect so inexcusable, any wrong and injury so wanton, as to live away one's years and probation without a thought of death, without any reference to the solemn and momentous hour of his coming?

IV. Ought we not to *pray, daily and unceasingly, that God will ever keep this subject alive in our thoughts*, and cause us to strive and watch and pray and live every day, knowing that the sun will go down and the night come in which no work will be done?

Sept. 15.—SINS OF THE TONGUE.—Ps. cxli : 3.

The figures used by the Psalmist here are very impressive and lend intensity to the meaning of his words.

I. There is no sin in the whole catalogue of sins that we more *readily* or *thoughtlessly* commit.

II. There is no tendency of our nature that requires *severer restraints* laid upon it than the tendency to speak hot words when we are angry, or mean words when we are envious, or deceptive words when we are cornered. Indeed, unless the "watch" is set and kept on

the alert, the words will slip out in spite of us.

III. There is no sin that has more *venom* in its sting than the sin of the tongue. It is like the sting of an asp. It wounds and rankles and burns like the fire of the bottomless pit. The tongue, in one moment, may blast a character that has been a lifetime in building, destroy the peace of a whole family, sow discord in a church, or plant the seeds of death in a whole neighborhood.

IV. There is no sin that has so *destructive* a power over man. Words articulated are the most tremendous agent in the world. Satan gained entrance into Paradise by means of them. They scatter "fire-brands, arrows and death" everywhere.

V. "The *exceeding sinfulness*" of this species of sin is not duly considered. Readily and thoughtlessly and without remorse, as we fall into this sin, the Bible holds it up as a *fearful offence*. "By thy words," says Christ, "thou shalt be justified, and by thy words thou shalt be condemned." "Whosoever shall say, Thou fool, shall be in danger of hell fire." And again, "Every idle word that men shall speak they shall give account thereof in the day of judgment." "Therewith bless we God, and therewith curse we men."

VI. There are times when we should set a *special watch* on the door of our lips. As, for instance: (a) When we are conscious of anger in our hearts. (b) When we speak to one who is in an angry mood. (c) When speaking concerning persons or things against whom and which we are conscious of being strongly prejudiced. (d) When in the presence of those who will be likely either to misunderstand us, or use what we say to the injury of others, or the wounding of the cause of Christ. (e) When an innocent person is liable to be wounded in feeling, or injured in character, by our unkind or thoughtless words. (f) When there is any doubt in our mind as to our motive and purpose in speaking.

If we weigh well these considerations

—which cannot fail to commend themselves to every man's conscience in the sight of God—they will be apt to impose a wholesome restraint on this "unruly member." But, in addition, there is no "besetting sin" that we have more need to pray against—pray against daily, earnestly, with strong crying and supplication to God. "Set a watch, O Lord, before my mouth; keep the door of my lips."

Sept. 22.—CONDITIONS OF VICTORY.—2 Chron. xxxii: 1-8; 1 John, v: 4, 5.

I. Glance at the *negative* side. The truth is often, in this way, more clearly seen and deeply felt.

(1) Numbers are no surety. Gideon's army had to be reduced before it could conquer the Amalekites. And the same has been repeated times without number. "Not by might, nor by power," etc.

(2) Worldly wisdom, policy, shrewdness, enterprise, will not insure success. All these combined, in largest possible measure, have failed ten thousand times—they are no sure dependence in the realm of the spiritual.

(3) Unlimited creature resources of every kind, be it in the way of means, or men, or money, or influence, or all combined, will not guarantee a victory in a square fight against the kingdom of evil, whether within or without.

(4) The most seemingly favorable outward circumstances, as to time, place, auspices, expectations, combinations, oftentimes but deceive into carnal security, and insure the worst kind of defeat.

II. Now for the *Positive* side—the assured, unailing conditions of victory in the cause of Righteousness and Godliness.

(1) We must have *God* on our side beyond all peradventure. There must be no *doubt* on this point. Our cause must be absolutely just, in the interest of truth and right, and waged for the glory of God. Secure in this position, we are impregnable, the battle is already won. Earth and hell united cannot dislodge us, or stand before us. God himself is for us, and with us, "to fight

our battles." "Be strong and courageous, be not afraid nor dismayed for the King of Assyria, nor for all the multitude that is with him: for there be more with us than with him" (2 Chron. xxxii: 7). We should be a hundred-fold more anxious about the justice of our cause, and to be assured that the Lord our God is on our side, than whether our cause is popular and who we can count on as friends and helpers. On the one side is "an arm of flesh," and on the other the living, all-powerful God. And what is an arm of flesh, multiplied a million times, when it copes with the single arm of Omnipotence?

(2) We must be careful to be on *God's side*. It is not enough to have Him on our side. He may from necessity, as it were, after the law of eternal fitness, espouse the cause we advocate, and yet stand aloof from us personally and refuse to honor our agency in its behalf, because our motives are selfish, or because we fight with carnal weapons, or for the reason that our hearts are not in full sympathy with the spirit and purposes of God. And this fact will account for the numerous defeats and disasters which God's people experience in carrying on His great cause in the earth.

(3) This brings out the point which the apostle John emphasizes so strongly, and sets forth with such clearness, that no comment can add to the force of his words: "Whosoever is born of God, overcometh the world: and this is the victory that overcometh the world, even your faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John, v: 4, 5.)

Sept. 29.—THE DUTY OF BEING ON THE LORD'S SIDE.—Exodus, xxxii: 26.

The allegiance of this world is divided. It is a revolted province of God's kingdom. Hostile camps are planted in it, hostile forces are in active conflict. The two kingdoms set up in it are the kingdom of God and the kingdom of Satan, who seduced angels

in heaven and men on earth into rebellion. To the one or the other of these great kingdoms—the kingdom of God and right and holiness, or the kingdom of Satan and unrighteousness and impurity—every soul of man belongs. All through the ages, from the transgression in Eden till now, these kingdoms have waged war upon each other, and into the mighty conflict has been enlisted, on the one side or the other, the sympathies and the activities of three worlds, and three orders of rational beings—holy angels, evil spirits, and the entire race of Adam. The final outcome of the long and tremendous struggle will be the final separation of moral good and evil, the overthrow of Satan's usurped powers, and the complete and universal establishment and reign of the Prince of Peace, the principle of holiness.

The fundamental principle of Christianity is a personal, open and entire renunciation of Satan and his works, and a public, sincere, hearty espousal of Christ and His cause, and faithful

service therein, even unto death. There are times when God, in His providence, calls upon His friends to "stand up and be counted"—applies the test of discipleship, of fealty to Him in the face of obloquy, persecution, and even martyrdom. On a memorable occasion, in the midst of a fearful apostacy, Moses, the leader and prophet and law-giver of ancient Israel, "stood in the gate of the camp [while yet in the wilderness] and said, *Who is on the Lord's side?* let him come unto me."

APPLICATION: The call which God made to His friends by the mouth of Moses, he makes just as directly and solemnly in His inspired Word to each and to all who name His name, and to all to whom is sent the gospel message. "Who is on the Lord's side? Let him come out of the world of sin and unbelief and condemnation, separate himself from Satan's kingdom, abjure the works of darkness, deny himself and take up his cross, and evermore follow after holiness, and he shall be my disciple and have eternal life."

HOMILETICS.

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

What is the best style for the pupil?

Cicero's words, "*Stilus optimus prae-tantissimus dicendi effector et magister,*" still hold good, and he who makes constant use of writing tends thereby to increase his speaking capacity and undergoes a mental training which is a most excellent modeller and teacher of oratory. This, to be sure, is to be taken with conditions, as, for instance, that speaking is speaking and not writing; that a speech comes from a more interior part of a man than a formal essay; that speech is more personal than simple writing, and is aimed more directly to move the mind and sway the will by thoughts taken out of their abstract relations and wrought into forms calculated to produce moral sympathy and conviction. A preacher's duty is not put into his pen and paper. It ends in hearts, not in sermons. It is written in living characters. As another modification, it is necessary also for a preacher

not to confine himself entirely to writing, not to be a slave to his writing-desk, but to mingle speaking with writing, to cultivate his power of oratory and of addressing souls without the hindering process of written sermons. Conditions such as these being fulfilled, writing may be said to be of the utmost value to a preacher, and to be almost essential for the forming of a clear, forcible style. He who writes out his thoughts is obliged to pay some attention to his style; and he who never writes out his sermons, if he do not specially guard against this tendency, will be in danger of losing his power of accurate speaking.

Style, however, is something that cannot entirely be learned. John Bunyan and General Grant never learned it by the study of rhetoric or the classics. It is a subtle quality belonging to the man, and depends upon his whole personality, character and spirit—upon the

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thousand inner and occult facts of being which make him different from other beings. It is the man's spiritual flavor. Some cannot help having a vulgar style, for the vulgarity is in them. Styles vary as temper and character vary. Some styles are bloodless like a starved soul. Some are dry as of a nature desiccated of all the juices of sensibility and sympathy. For a man to enrich his style he must enrich himself. To give it nobility he must become ennobled. He must deepen the sources of his intelligence, he must elevate his tastes, he must enlarge and transform his moral affections. Thunder does not come out of a reed. A man must be strong to have a strong style. He must reinforce the weak sides of his nature and chasten the passionate and brutal. What is dark in him must become luminous, and what is low be raised to the height both of his argument and his aim. Thus, there are subjective sources of style which are difficult to describe, and are inherent in the nature as resultant of a man's inherited traits, moral sympathies, bent of character, culture and breeding. Bismarck's style of speaking is said to be as curiously involved and confused at times as that of Oliver Cromwell's, yet, it embodies in this complexity of form a potential character that evolves amid its cloudy folds the electric thunderbolt. These native or constitutional traits of style may be considerably modified and regulated by rhetorical training, but cannot be wholly done away, nor should they be where they are good. There are also certain negative excellences of style, which lie mostly on the outside, and that belong necessarily to all good writing, like grammatical correctness, accuracy in the use of words, propriety, method, good taste, condensation, that must be learned as any art is learned, and that belong to the very science of language in which one may be perfecting himself all his life. And, perhaps, the best rule here is to write much, if one only write carefully. Great writers, as a general rule, have come to their effective style by immense toil, by

innumerable defeats and disappointments, by endless corrections and polishings, by study of good models without servile copying, by trying the edge of their minds on hard subjects, by analyzing men, by observing the subtle laws of mind in persuasion, by indomitable trial, conflict and suffering; and then, there is something more inimitable still in themselves, some inborn force and genial power that is their own and superior to all these things and external aids, which enables them to win a style that they no longer trouble themselves about any more than about the pitch of their voice, or their looks, or their gait, but which becomes the facile instrument of their thought, the strongest or most exquisite.

As to the best style, whether in the pulpit or out of it, while there are minor elements not to be overlooked, there are three qualities of a good style which are of the utmost importance, viz., plainness, individuality and unconsciousness.

The first of these—plainness—is essential to every good style. That which can be understood and rests on fact, is a fundamental quality. Simple fact stated in simplest words, with no effort to enhance it, lies at the base of force in style. This is body. This is reality. This makes the powerful charm of the style of the period of Swift, coarse as it was sometimes and which was the expression of the spirit of that age, and which has been imitated successfully by Thackeray, especially in his *Henry Esmond*. This is plain, idiomatic English or Anglo-Saxon. Here we stand on solid English soil of the manliest and richest language ever known, the language of the English Bible, and which, though widely composite as hardly no language ever was, and some of its elements like the despised drift-wood of the wild sea on which its piratical authors sailed, is nevertheless one and homogeneous, and is as capable of the most energetic and straightforward treatment of practical subjects, as of giving expression to the loftiest spiritual con-

temptations of the soul, and the most delicate and tender shadings of the imagination and emotions. It is the language both of action and feeling. But, as in Latin, for example in Caesar's Commentaries, its chief strength is its plain significance. It is business-like and wastes no time on unimportant things. It says what it wishes to say and that is all. Though of a more artistic sort, the Greek idea of "form," which was at the bottom of all the powerful art of Greece, its architecture and sculpture, illustrates this plain, factual simplicity of style, where everything tells for what it is, where all is reduced to pure reality, where there is nothing in excess. It would be a good thing for the American pulpit if it could rid itself of redundancy and fine writing, of all that is unessential, and come down to matter of fact, at the same time not descending to absolute lowness of style. There is, I think, already an advance in this direction. Preachers write better now than they did fifty, or even twenty-five, years ago. They write with more force and clearness. There is a less ambitious style. Young preachers are not so artificial, but more manly and direct. They do not feel that it is necessary to be eloquent every time they preach, but are satisfied to say simply what is in their minds and hearts. The manner is far less stilted, learned and poetic. Not that poetry should be banished from the pulpit, not that the imagination should be repressed, but that it should be rather the poetry of truth and feeling than of words; that what one says on the sublimest themes should be said in the plainest way, and that the thought should have its full force without being hampered by words; that the words should fit the thought exactly, even as the body the spirit. Let young preachers fight it out on this line all summer, till the stoutest stronghold of unbelief surrenders.

Another great secret of style is individuality—that the style should be one's own, and not another's. The magnetic power of style lies in its genuine-

ness, in which the author lets us see himself, takes us into his soul's experience without artifice or deceit, and what he says comes from his inmost self and not from a conventional habit of thinking. His ideal is in himself. He lets us have his honest thought. His style interprets his mind and not some one's mind whose philosophy or theology he has espoused. Young writers and preachers often begin by adopting the style of a favorite author or preacher, and it needs reflex action of the mind to bring it back once more to a natural style. Through art one comes to nature. One must become aware of his not being himself, and then by a strong effort of will he must come to the use of a style in which he is himself and not another. Therefore, he should try to write and speak just as he would talk when roused to do his best, and he will thus acquire a genuine manly style, and will find that ten honest words out of his own head and heart are more effective than ten times as many words of the greatest preacher or writer of the world. Let us be content to quote Emerson fairly now and then, but let us not attempt to write oracularly like him. In preaching, especially, sincerity and conviction carry the day. It is wonderful what influence a man has who only speaks what he believes, whose utterances, however homely and simple, are the convictions of his heart. If you give the best you have to the people, that is all they can ask or will desire. Launch forth into the deep! was the command of Christ to His disciples, and the mighty power and the miracle that accompanied the act of obedience to the divine voice, tell us that simply to speak Christ's word and obey Him as His ministers, is better than human learning, skill, or eloquence.

The last element is unconsciousness. There cannot be much that is great which is consciously so. What we tell others that we think is great they will laugh at. The greatest speech I, for one, ever heard, was made by a plain man in war-time, who did not know that he was speaking eloquently, but

totally forgot himself, gave himself to his cause, and his country and freedom spoke through him. St. Paul forgot himself while preaching Christ. He was an instrument of divine love. So was Chrysostom, so was Savonarola, so was Whitefield, so was Robertson, thoughtful and subjective as was his manner of preaching. The subject was blended in the object. To love God is the only way to know Him and to teach Him. Love destroys self and

creates that unconsciousness out of which all that is noble is evolved. Love is the play-movement of the mind in which everything really great is done. The greatest preachers, amid their distress, their self-martyrdom and oftentimes agony of spirit, have still preached with joy and freedom. It has been their supreme delight to lose themselves, and to let Christ speak through them His words of everlasting life and power.

PASTORAL THEOLOGY.

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

I.

THE IDEA OF THE PRAYER-MEETING.

SINCE the conduct of the prayer-meeting generally falls to the lot of the pastor, it is highly important that he entertain right thoughts about what the prayer-meeting should be. What, then, is the true idea of the prayer-meeting? Is it simply an occasion to the church for assembling to engage together in prayer? Or is there some element other than the social and other than the devotional element which ought to predominate in our conception of the prayer-meeting, and interpret to us its significance? What aspect of the prayer-meeting is the chief one, the one entitled to preside over our conception? Is the prayer-meeting chiefly a devotional or chiefly a social occasion? Or is it a certain blending of these two things in one? Or is it rather something still different from either of these, or from both of them, however blended?

We answer that the prayer-meeting, while, of course, at the same time social and devotional, as its name implies, is, in its true highest idea, something different from that which either or that which both of these two adjectives would describe. The prayer-meeting is a meeting of the members of the church with each other. But it is still more a meeting of all the members with Christ. Christ's presence, His peculiar, His especial, presence in the prayer-meeting is the thought that should rule our conception of its true nature. This we gather from the nineteenth and twen-

tieth verses of the eighteenth chapter of Matthew. These verses read as follows: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." These two verses taken together, with the conjunction "for" standing between them, evidently point to a meeting for prayer as the thought that was in the Savior's mind. There was to be agreement in prayer, and the persons agreeing were to be *gathered together*. Jesus assigns, as the sufficing reason why prayer agreed in by persons assembled together, should be answered, that He would be present Himself in the midst of the assemblage. It may be said, "But Christ is always, everywhere, with His people, whether they are alone or together." True, but He has nowhere else made a *special* promise of being present among an assembly of His people, and here the promise is to an assembly conceived as engaged in prayer. The prayer-meeting has, therefore, a singular, an eminent, promise of Christ's own personal presence. This extraordinary grace pronounced upon the prayer-meeting is worthy of being regarded as constituting the chief distinguishing feature of the occasion. A striking and beautiful analogy, not to say prefigurement, is furnished in the Old Testament. The "tabernacle of the congregation," so often named in the books of Moses, was

more properly the "tabernacle of meeting." And this meeting was not a meeting of the children of Israel with one another, but a meeting of all with God. Exodus xxix: 42, 43, makes this plain: "The door of the tabernacle of the congregation before the Lord, where I will meet you to speak there unto thee. And there I will meet the children of Israel." (Compare this passage in the Revised Version.) The prayer-meeting is the Christian "tabernacle of the congregation," that is, tabernacle of meeting with Christ. In words parallel to those of God's promise to His ancient people, "There I will meet with the children of Israel," Christ has said with reference to the prayer-meeting, "There am I in the midst of them."

The very first and the most constant subsequent aim of the pastor should be to seize and to hold this thought himself, and then, with ever-varied and insistent inculcation, to impart it to his people. It provides at once the most fruitful condition conceivable of a good prayer-meeting, if the occasion is presided over by the vivid thought, in the common consciousness of all, that the Lord Christ Himself is personally present in the midst of the assembly. In the element of this presiding thought, all the exercises of the occasion are to be conceived of as transacted. The leadership is to be administered by the pastor on the principle of his being the voluntary, but obedient, visible and audible organ of the invisible and inaudible, but present and sovereign, Lord Himself. The leadership should, therefore, be as unapparent as possible—the imperceptible condition of the progress and harmony of the meeting. As far as the leadership necessarily asserts or declares or acknowledges itself, it should do so as consciously and confessedly a vicegerency merely, taking the word of command directly from the immediate King. But the ideal leadership leads by following. That is, the pastor so really, so literally, so self-evidencingly waits on Christ for the sign which he then communicates as intermediary to the meeting, that the meet-

ing instinctively learns to look itself for the sign directly to the first source, and thus leader and led together follow Christ. So it is that the ideal leader of the prayer-meeting leads by following. The prime condition, the condition that implies, if it does not contain, everything else essential to the prayer-meeting, accordingly is, for the pastor himself to possess, or rather to be himself possessed by, the living sense that Christ is the one who makes the occasion a meeting, Christ being the one by eminence whom the company assemble to meet—and then for the pastor to make this living sense equally the overmastering thought of all.

This conception of the prayer-meeting, as rather a meeting of the Church with Christ than a meeting of the members with each other, will serve to correct certain mistakes into which those who forget the true characteristic element of the occasion are likely to fall. For instance, the prayer-meeting is not primarily a means of impression upon those who do not participate actively in it. It is not even primarily a means of spiritual improvement to those who do participate actively in it. It is primarily an act of common obedience to the summons of Christ to His followers, bidding them assemble for the purpose of meeting Him. The prayer-meeting, no doubt, is eminently a means of spiritual impression. It is eminently, too, a means of spiritual improvement. It is both the one and the other of these things. But, secondarily, and by consequence rather than primarily, and of chief purpose on our part. If we aim at producing spiritual impression, if we aim at realizing spiritual improvement, we so far miss alike our aim and the prime result of good to us intended. The prayer-meeting is an interval of social communion with Christ. Our sole *first* aim in it should be to obey Christ and do Him homage. The manifold *results* of good from it at which we sometimes improperly *aim*, will certainly and abundantly follow—all the more certainly and all the more abundantly, for not being consciously aimed

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at. Let the prayer-meeting be absolutely sincere. Its ostensible purport, self-evidently, is such as we have described it. Let the reality of it actually correspond to its virtual profession of character. The prayer-meeting pretends to believe in the supernatural. Let it conduct itself accordingly.

II.

HINTS TOWARD MAXIMS RELATING TO ENTRANCE ON A NEW PASTORATE.

1. ESTIMATE highly the importance of entering upon your pastoral work in a new field, in the right spirit—considering *where* you work of less consequence than *how* you work.

2. During the interval between acceptance of the call and assumption of pastoral service, cultivate in your own heart a sentiment of loyal and single affection toward the church. Be as true to your church as you would be to the woman that was to be your wife.

3. Make it a special point of prayer and endeavor, to have the occasion of your first sermon an auspicious beginning of your pastorate.

4. Shun, on the one hand, the mistake of ostentatious undertakings, and, on the other hand, the policy, equally a mistake, of timid and self-saving caution.

5. Appoint a meeting for religious inquiry, to be held in as close connection as practicable with the preaching service—and, *if your faith be equal to the test*, do this from the very first Sunday of your pastorate.

6. Preach with constant reference to producing effects that shall bring people, converted and unconverted, to your inquiry-meeting.

7. Cultivate individual acquaintanceships, with a paramount view to exerting your social influence to lead men to Christ.

8. Exercise great prudence in introducing new measures contrary to the previous ideas and usages of your church.

9. Aim to have desirable changes in methods of procedure suggest themselves; and, in general, be content with exerting power without appearing to exert it.

10. Be firm against the temptation to seek spiritual power over others for its own sake, constantly abdicating, in favor of Christ, the relation of *priest* to souls.

11. Moderate your expectations as to great visible effects, to be produced by your exertions, upon the older members of the church, cherishing your hopes in this respect mainly with reference to the young—soon to be the older.

12. Remember that you will never have the opportunity of *beginning* that pastorate again.

III.

QUESTIONS AND ANSWERS.

1. Ought we not to call the first day of the week "Sabbath," rather than "Sunday?"

We venture to put thus into the form of a question for answer, a friendly remonstrance, addressed to this department by a minister personally unknown to us, against our use, in these pages, of the word "Sunday" to designate the first day of the week. The point is one not unworthy to be raised, and we sympathize vividly with the sentiment evidently animating our correspondent, of sorrow to see reverence for the Lord's Day so visibly declining. If the change of a word would arrest this sad process of decline, no one could be readier than we should be to make the change. Names, however, though they are certainly to be reckoned among the influences that control the current conceptions of the things named, are among the least important of such influences. For example: "Sunday" is, as our correspondent points out, a word of heathen origin. But who ever thinks of that fact when using the word? The truth is, Christian ideas have so taken possession of the name "Sunday," that it is now almost equivalent in actual effect on the popular mind to the sacred name "Sabbath." The word *ecclesia*, used in New Testament Greek for "church," is likewise of heathen origin, and it must at first have carried with it heathen associations. But the Christian idea has proved stronger than the heathen word; and, to most persons, it

costs now something of an effort to recall that ecclesia originally meant a popular assembly among the Greeks, far enough from sacred in character.

Further, "Sabbath," as the exclusively proper name for a day of the week, belongs, historically, to the seventh day rather than the first. There is, indeed, no valid objection, on this ground, to speaking of the first day as the "Sabbath"; and, for our own part, we, on frequent suitable occasions, like to do this, and to hear it done, in the way of appropriate *description*, as distinguished from mere designation. We think we missed one excellent opportunity of so using language when, as our correspondent reminds us, we wrote: "expecting two sermons a Sunday," instead of: "expecting two sermons a Sabbath." Still, there would, in our opinion, be loss rather than gain in attempting now to substitute "Sabbath" for "Sunday" as the exclusive customary *name* for that day of the week. It would tend to raise the question of Sabbatarianism, and so to involve the Scriptural sanction of the Lord's Day, as Sabbath, in needless and harmful doubt.

2. What may we properly do to remedy the matter, if our minister, in his public prayers, says "*Wiltst* thou," for "*Wilt* thou," and "We

pray that we *shall*," for "We pray that we *may*," etc.?

The foregoing troubled inquiry, of course, comes to us from the pew, and not from the pulpit. We must, once for all, decline the responsibility of advising in such a case. The advice we give here is designed exclusively for ministers. To ministers, however, we may, perhaps, usefully take occasion to say, that the style of their public praying deserves from them more attention than, as a rule, they bestow upon it. The ordinary forms of grammar, at least, ought not to be violated. If you have a bright, vigilant wife, as we hope you have, ask her to watch you well in your prayers and correct any negligent habits of expression into which you may unconsciously have fallen. Some trusted, judicious friend in the congregation might, if requested, be willing to do the same service for you. If any volunteer suggestion on the subject should offer, from whatever source, do not resent it as meddling; welcome it and profit by it. But the best way is to give the matter your own religious attention. True devoutness, in yourself as well as in your hearers, will be helped, and not hindered, by reasonable study, on your part, of propriety in your public addresses to God.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

THE DUAL CHARACTER.

THE author of a recent novel, "The Strange Case of Dr. Jekyll," represents the transformation of a man, naturally upright and loving, into one so given over to brutal and fiendish passion that his very physiognomy is changed beyond recognition. This metamorphosis is accomplished through the operation of a powerful drug. Most critics of the book regard this extraordinary fancy of the novelist as having a real moral counterpart in the strange extremes of character oftentimes displayed by the same individual, as marked and as rapidly alternating in some cases as daylight and darkness. The soul seems to rotate as does the earth, now catching

the heavenly lustre, and aspiring to wards it, and now again dark and dant with the infernal shadows.

The old theory of demoniacal possessions came in conveniently to account for these phenomena. But some, whose superstition is not of the kind to permit such belief, hold to the actual possession by every man of a dual moral nature: an Esau and a Jacob struggling together in the womb of accountability. Goethe makes Faust say (Taylor's translation):

"Two souls, alas! reside within my breast,
And each withdraws from and repels his
brother.

One with tenacious organs holds in love
And clinging lust the world in its embraces
The other strongly sweeps, the dust above,
Into the high celestial spaces."

Even Paul figures the extreme contrast, between his better purpose and the resistance of his lower nature, as the strife of the new and old man within him.

History abundantly illustrates the statement that "man is a mass of contradictions"; and verifies the conclusion that old Barnabas Oley came to, after reading the shrewd analyses of character he found in the writings of Dr. Thomas Jackson: "Before I read this author I measured hypocrisy by the gross and vulgar standard, thinking the hypocrite had been one that deceived men like himself; but I find him to be a man that has attained the *Magisterium Satanae*, even the art of deluding his own soul with unsound but high and immature persuasions of sanctity and certainty; and that not by the *cubica*, or cogging of unrighteousness, but by virtue of some one or more excellent qualities wherein he outstrips the very saints of God."

It was this conception of the duplicity of the inner disposition that led Bruyère to make that "damning apology" for Cromwell, which would seem warranted by Greene's statement (*Short History of England*, p. 461): "Cromwell, whose son's death (in his own words) went to his heart 'like a dagger, indeed it did!' and who rode away sad and wearied from the triumph of Marston Moor, burst into horse-play as he signed the death-warrant of the King."

It is difficult to believe that Lord Bacon was not at times touched by a moral greatness not unworthy of comparison with his intellectual powers. Only an active and stalwart conscience could have held his pen to the high ethical teaching of his essays. He felt the sweetness of purity, the delightful poise of justice, the blessedness of charity. And yet the same hand received the bribes which disgraced his high office.

Macanlay relates of the gentle William Penn, that "exhibitions which humane men generally avoid seem to have had for him a strong attraction. He hast-

ened from Cheapside, where he had seen Cornish hanged, to Tyburn, in order to see Elizabeth Gaunt burned."

The constable, Montmorency, superintending the slaughter of the Protestants, was divided in heart between his deep devotions and his gratification with sights of cruelty, interlarding his Pater Nosters with cries, "Hang that fellow!" "Cut that one to pieces!" "Drive a pike through that one!"

One of the strangest of books is the *Heptameron* of Margaret of Angouleme, Queen of Navarre. In parts, it is the expression of one "hungering after righteousness," one ravished by the sentiment of purity and elated with loftiest spirituality. In other parts it is worse than the modern French novel, revolting in its vulgar realism. Dr. Baird, in his *History of the Huguenots*, says of this book: "It is a riddle which I leave to the reader to solve, that a princess of unblemished private life, of studious habits, and of not only a serious but even a positively religious turn of mind—in short, in every way a noble pattern for one of the most corrupt courts Europe has ever seen—should, in a work aiming to inculcate morality, and abundantly furnished with direct religious exhortation, have inserted, not *one*, but a *score*, of the most repulsive pictures of vice, drawn from the impure scandal of that court." It would be a relief to find that the defects in the character of Margaret were mere negative blemishes, showing only lack of attainment, or departures from the conventional role of saintliness—such as Fred. Robertson would call "moss-fibres in rock crystal," or the "fine blue-mould which grows on sweetness"—but we will have to regard them as, at least, dirt seams, which fatally mar the crystalline purity and putridity which taunts the sweetness of her disposition.

Perhaps no man showed greater extremes of character than Rousseau. Hardly a vice which brings universal contempt was wanting from his life. His lusts were as ebullient and foul as a witch's caldron, and they vilely over-

flowed his whole career. He could steal a piece of ribbon from the effects of a dead woman whom he served as lackey, and then charge the theft upon an innocent girl. He abandoned a comrade who was taken sick when they were together upon a journey. He sent his children as fast as they were born to the Asylum for Foundlings rather than have the responsibility of their support. And yet we can take from his biography gems of moral heroism which would bear the setting of the most saintly life. He does not hesitate to confess that the memory of early sins haunted him to the last, his own conscience an ever-present judgment-throne, whose shadow ate itself into his sensitive soul. Indeed, the book called his *Confessions* tells a double story: first, of a man so shameless that he was willing to open the unseemly diary of his private life to the inspection of the world; and, secondly, of a man so honest that he would not cloak his innermost motives, or indulge that virtual and universal hypocrisy which makes other men willing to appear as better than they really are. We can forgive a thousand faults in Rousseau for the sake of the letter he wrote declining to become a pensioner of Frederick, King of Prussia: "I have enough to live on for two or three years (he had, at the time, but a few francs); but if I were dying of hunger, I would rather, in the present condition of your good Prince, and not being of any service to him, go and eat grass and grub up roots, than accept a morsel of bread from him." Later, he wrote: "Sire, you are my protector and my benefactor; I would fain repay you if I can. You wish to give me bread; but is there none of your own subjects in want of it? * * Fathom well your heart, Frederick! Can you dare to die without having been the greatest of men? Would that I could see Frederick, the just and the redoubtable, covering his States with multitudes of men, to whom he should be a father, then will J. J. Rousseau, the foe of kings, hasten to die at the foot of his throne." It is as difficult to believe

that such were the words of one who at other times was the victim of the pettiest selfishness, as it is to realize that the exquisite picture of female character in the *New Heloise*, which charmed the polite circles of Europe and led ladies of highest rank to court the society of the author, was the work of a man contented with the Circean embraces of the ill-favored Theresa, the mother of his abandoned children; or that the grand thoughts about social justice, that stirred the masses of Europe, were the utterances of one who, for a few francs, abandoned for a time his ancestral religion, abused the confidence of nearly every friend he had, and lived in disregard of the most sacred social ties. Yet such a phantasmagoria did the nature of Rousseau present—one of the mysteries of contradiction which no biographer has been able to solve.

We find many such contrasts in the sentiments and lives of the poets. Lord Byron could not have written some of his sonnets without feeling much of the reverence for the Divinity which they express. His soul flowed out like a holy chant, and then again polluted his lips and pen with lustful refrain, while his life was a denial of everything pure and noble he ever thought of.

What sensitiveness to suffering in even the dumb brutes had Robert Burns! He would not tread knowingly upon a worm. Only a tender heart could have written the lines, "To a Mouse, on Turning her up in her Nest with the Plough":

"Wee, sleekit, cow'rin' tim'rous beastie,
O, what a panic's in thy breastie!
Thou need na' start awa sae hasty,
Wi' bickering brattle!
I wad be laith to rin an' chase thee
Wi' murd'ring pattle!"

I'm truly sorry man's dominion
Has broken Nature's social union,
An' justifies that ill opinion
Which makes these stearle
At me, thy poor earth-born companion
An' fellow-mortal."

Equally humane are these which he wrote "On Seeing a Wounded Hare Limp by Me."

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" Inhuman man ! curse on thy barb'rous art,
And blasted be thy murder-aiming eye :
May never pity soothe thee with a sigh,
Nor ever pleasures glad thy cruel heart ! "

But, alas ! for the humanity of Burns when his lustful passion led him. He could crush the heart and ruin the life of the maid, and put the unseemly hint of it into his verses without a blush.

The private lives and public careers of great men give abundant illustration of the dual character. Macaulay alludes to Pitt as honest to a penny in his relation to individuals, but willing to rob the treasury of the Empire if thereby he could accomplish his advancement.

Louis Napoleon was exceedingly kind to those who were thrown with him in private life. He spent the greater part of a day searching for a little trinket which a friend had lost. But he could appropriate without a scruple the estates of the poor, to make room for his palaces, and for the greed of glory seek war with peaceable neighbors.

We cannot help the inquiry: Does a man really possess two characters, either of which may at the time be uppermost and operative, the other being concealed and dormant? Or is man a mere changeling, operated upon by circumstances?

Goethe is said to have held the strange theory of atmospheric temptation and moral excitation. Taylor says of him that " he believed in the existence of a spiritual *aura*, through which impressions, independent of the external senses, might be communicated;" a moral tonic or malaria attaching to places frequented by good or bad people, and operating powerfully even in their absence. This notion Goethe involves in the scene of Faust's visit to the cottage chamber of Margaret. He enters by the prompting of Mephistopheles, and full of flaming, mad lusts, Margaret is absent, but the *aura* has been charged with the purity of the maiden, and the rakish mood of the intruder is subdued.

FAUST (to the Devil):

" Leave me alone, I beg of thee !

* * * * *

O, welcome twilight, soft and sweet,
That breathes throughout this hallow'd
shrine !

How all around a sense impresses
Of quiet, order, and content !
This poverty what bounty blesses !
What bliss within this narrow den is pent !
* * * * *

I feel, O maid ! thy very soul
Of order and content around me whisper—
* * * * *

And I? What drew me here with power?
How deeply am I moved, this hour !
What seek I? Why so full my heart, and
sore ?

Miserable Faust ! I know thee now no more.
Is there a magic vapor here ?
I came, with lust of instant pleasure,
And lie dissolved in dreams of love's sweet
leisure !

Are we the sport of every changing atmo-
sphere ?

And if, this moment, came she into me,
How would I for the fault atonement ren-
der ? "

Faust withdraws with Mephistopheles, leaving the *aura* tainted and heavy with spirit poison.

MARGARET (entering with a lamp):

" It is so close, so sultry, here !
(She opens a window.)
And yet 'tis not so warm outside.
I feel, I know not why, such fear !
Would mother came ! Where can she bide ?
My body's chill and shuddering,
I'm but a silly, fearsome thing."
(Sings a love-song.)

Of the trinkets Faust left for Margaret, Mephistopheles says :

" Her mother saw them, and, instanter,
A secret dread began to haunt her.
Keen scent has she for tainted air,
She snuffs within her book of prayer,
And smells each article, to see
If sacred or profane it be ;
So here she guessed, from every gem,
That not much blessing came with them."

Fantastic as the notion of the spiritual *aura* may seem, it is the half-believed theory of many who are puzzled over the sudden and extreme changes they experience in their own disposition: at one moment exclaiming, in righteous sincerity, " Is thy servant a dog that he should do this thing ? " and, at the next, leaning toward that very thing with the weight of foulest concupiscence.

Another theory places the secret of this moral transformation entirely in

the outer sensible or visible temptation. It would make a man as helpless and irresponsible for his moral emotions as the turbot fish is for the changes in its color, being black as it lies in the stagnant pool above a muddy bottom, and gleaming with silver and gold as it glides over the bright pebbles or darts through the crystal ripples. This theory would make the nimbus of saintship nothing but the reflection of circumstances, allowing no holy glow in the soul to produce the light. Man is thus not the performer, but the musical instrument, which shrieks or sings with Æolian caprice.

We must confess that circumstances have an immense power of eliciting the good or bad from us. While it is true that every man "is tempted by his own lusts," we are unwise to overlook the tempting occasions. No more sagacious words were ever uttered than those of the daily prayer, "Lead us not into temptation." Luther said of three journeys that a good sort of a man might make to Rome: In the first, he goes to find a rascal; in the second, he discovers him; and in the third, he brings him home with him,—under his jacket. Edmund Burke remarked that no man knows his own character who has not had limitless opportunity to do the worst things. The possession of riches and power is necessary to test the vicious or virtuous preponderance of the soul. One may imagine himself as not over-lustful until he has arrived at a condition in which he can buy the pabulum for his inclination, without running the risk of getting his head broken for "ploughing with his neighbor's heifer." The most exacting masters are often those who, in humbler condition, were most clamorous—and honestly so—for the rights of the laborer; the worst of tyrants, those who have floated into power on the waves of popular uprising.

It may be said, on the other hand, that no man can know himself who has not been tempted by deprivation. The rich man must have had to work for his crumbs before he can boast of his hon-

esty in not stealing. Let the lordly philanthropist be stripped of his surplus abundance to find out if he has no streakings of petty meanness through his nature. Yet, making all allowance for the eliciting power of circumstances, we find nothing to destroy faith in the positive and accountable morality of the soul itself. The Leyden Jar goes off with a touch, but the power is not in the touch; rather in the subtle fluid that is stored in the jar.

The fact is, that every man is of mixed moral nature. The best must groan with Paul, "O, wretched man that I am." "I see a law of my members warring with the law of my mind." David, the pure, must watch against Bethsheba; Peter, the bold, against the flash of Roman swords, and even the taunting gleam of a servant-maid's eyes. On the other hand, the worst of men will have many suggestions from his own heart, which, if he will but follow them, will lead him out into clear, moral light, suffusing conscience with serene complacency. Only let him "strengthen the things that remain, that are ready to perish."

This mixed nature and its hazard suggest the sedulous cultivation and quickening of the good that is within, and as systematic effort for the dwarfing and deadening of the evil impulses.

This work will be accomplished by the schooling of the thoughts. One's habitual meditation creates a "spiritual *aura*," a predisposition toward the good or the bad, a marvelous susceptibility to be influenced by the fair or the foul that comes from outward suggestion. Hence the wisdom of the Apostle's counsel, "Put ye on the Lord Jesus Christ (habit your mind in the virtues for which He, the infinitely Holy One, stood), and make not *pro-vision* (foreseeing, thinking about) for the flesh to fulfill the lusts thereof,"—wisdom which Augustine proved, in that it changed the libertine into the saint. But, metaphor aside, is there not a veritable "spiritual *aura*" in the presence of the Holy Spirit? The forces that nourish the body are not more real

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than those which, in answer to prayer, are daily absorbed by the soul of the devout man. An environment of heaven, where God Himself is the light and life, presses close about every genuine Christian. Such is the close connection of soul and body that the holy potency acts upon the very flesh also: "Your bodies are temples of the Holy Ghost." The tonic power of this spiritual communion is felt in nerve and tissue. Passions which are generally regarded as simply physical are

allayed, in response to the holy spiritual purpose, as the lions became quiet at the gaze of Daniel.

The dual character may abide so long as we are in this world of mixed good and evil; but the vicious element should be, and can be, steadily repressed and diminished, as we endeavor to realize our prayer, "*Unite my heart to fear thy name;*" and hereafter we shall be true, moral units, possessed of integrity,—*integers* of holiness,—for we "shall awake in his likeness."

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

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

THE SUMMER SCHOOL AT MT. HERMON, MASS.

MANY people do not yet know the great educational work that Mr. Moody, the devoted Evangelist, has set in motion on Mt. Hermon and at Northfield, where his boys' and girls' schools are respectively located, with twelve buildings, in the best modern style. But of the summer school for students, with its two hundred and ninety representatives of ninety colleges, we now write. It opened on July 7th, and held till August 1st. Its object, to stimulate to Bible-study, personal consecration and evangelistic work. Two hours a day, 10 to 12 A. M., were spent in lectures, etc.; the rest of the day was given to recreative sports.

Our present object is to write of the marvelous missionary spirit developed. Early in the meetings it was found that a score of these young men had already chosen the missionary field, and a meeting was called of all interested. All the students and most of the regular pupils of the school were present. After an address by the editor of this missionary department of the REVIEW, the number seriously considering the claims of missions about doubled, and the rising tide of interest made another meeting natural and necessary.

This second public gathering in the interests of missions was held Friday, July 23, and it seemed another Pentecost. Ten young men, representing

as many different lands, of which they were natives, addressed the meeting. We heard them all, in our own tongue, tell of the wonderful works of God, and press the needs of India, Armenia, Japan, Persia, Denmark, Norway, China, Siam, Germany, and the North American Indians, upon their fellows. It was wonderfully thrilling. Such a meeting could not but lift all hearts to God in praise, and compel every earnest young man to face the question of his own obligation to the world-wide field. We could do no better service to missions than to reproduce, entire, the addresses of these young men, with the marvelous testimony that followed, from Rev. Dr. Wm. Ashmore, of Swatow, China. But space forbids. We can give only a brief summary.

Mr. R. P. Wilder, of India, referred to the great needs of that land. In the United States there is one minister to 700 people; in India, one missionary to 435,000. But two per cent. of money contributions, and but two and a half per cent. of ministers go abroad. Paul Iskajan plead for his native Armenia in Turkey, and told of those who, with a form of godliness, lack its power. He was followed by Mr. K. M. Shimo Mura, of Japan, who eloquently told of the changes taking place in the island Empire; of the three religions, Shintoism, a system of religious fables; Confucianism, an antiquated code of morals; and

Buddhism, a system of repulsive idolatry. Two enemies of these religions had entered the field—Christianity and infidelity; Christianity with the Book of Books, and infidelity with its authorities, Herbert Spencer, Stuart Mill, Charles Darwin; and now these two foes of Japanese faiths are fighting each other. He plead for self-sacrificing missionaries as the only hope of Japan.

B. W. Labaree followed, representing Persia. About fifty years ago, work began among the Nestorians. There are now nineteen churches, mostly self-supporting; a college for boys, with room for fifty, and a girls' seminary, forever linked with the name of Fidelia Fiske. When missions began, only one native woman could read; now, hundreds. Some work is in progress among Jews at Hamadan. As yet, it is at risk of death that Moslems acknowledge Christ. The only newspaper, girls' seminary, or boys' school, in Persia, were suspended for part of last year by the need of retrenchment.

J. Pehl, of Denmark, made a plea for the Danes, and showed how a church, with a nominal existence of centuries, harbored formality and infidelity, and needed the vitality of evangelical piety.

Jas. Garvithen spoke in behalf of the Sioux Indians, himself the first delegate from a Y. M. C. A. among the native tribes of North America. He was received with a standing welcome and cheers. He spoke with Indian eloquence. He referred to the fact that Indians, whom no torture could make to groan, cry at the story of the cross. There are 2,000 living Sioux converts, and as many more dead. The motto of the Indians is, "American rights, American citizenship, and American education!" All they ask is "tools and schools."

C. M. Jacobsen spoke for his native Norway. The pluck of this fellow is remarkable. He felt the need of such a school as Moody's, and, though not knowing a word of English, wrote to Mr. Moody, who, unable to read the letter, turned it over to Mrs. Moody, who was "in the same box." Jacobsen, hear-

ing nothing from his letter, followed with a postal-card in the same unintelligible tongue. Both the letter and the card were laid aside, as having no interpreter. Then this young Norwegian followed his letter and card by *himself*, and suddenly turned up at Mr. Moody's house in person to find out why his written communications were not answered! A servant in the house managed to interpret his words, and so the mystery of the letters was cleared up, and he is now in Mt. Hermon school; and, though only in this country since June, spoke in very fair English. He represented two millions in Norway—a large State Church, with no real liberty and little purity of faith or piety of life, needing a pure gospel.

G. E. Talmage, of China, said there were about 600 missionaries there, or, about one to 600,000 of the population. These, were, however, mostly on the seacoast, and therefore the provinces of the interior were very destitute. He illustrated the vastness of the population by imagining a procession of Chinese in single file passing. The procession would never cease, for a new generation would be coming on the stage as fast as the procession moved!

S. H. Schwab, of Germany, made a powerful talk in behalf of that great land, and showed the need of having all its learning consecrated; the only lever that can lift Germany is the revival of evangelical faith.

The last speaker was Boon It, of Bangkok, in Siam, who urged on his fellows the needs of 8,000,000 of Siamese, among whom only about twelve missionaries are laboring. He was one of the most magnetic speakers of the evening. It seemed impossible that we could be listening to a young man who was, but a little while ago, born in the shadow of Buddhism. Then "God is love" was repeated by all these speakers in their native dialects, and Dr. Wm. Ashmore, of the Swatow Mission, China, held the audience spell-bound to the close.

He told us of 1,001 reported members of his mission, 1,354 having been re-

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ceived since the beginning, twenty-four years ago. They had nothing to start with then; not a friend but two old men, converted in Siam, and returned to their own land. They could not even read; but met on Sabbaths as near as they could make out which the Lord's day was, and worshipped, singing old hymns, and repeating snatches of Scripture. The neighbors called them daft, and warned their children that, if they accepted the faith of the foreign devils, they would become just such wrecks of humanity. That "1,001" meant 20 mobs, sacked dwellings, countless fights with Mandarins, bushels of stones, curses by thousands, tears, heart-aches; but also prayers of faith and blessed rewards of toil. It represented a regiment of converts, scattered over 5,000 square miles, and 200 villages, the seed-corn of a future crop. He reminded us, however, that no numbers can represent the facts. Statistics may give us the professed converts, but not the condition of the great masses of heathenism, whose faith in their own creeds is undermined, who are in doubt about the sufficiency of the pagan systems, and who, like the Midianites, who had a presentiment of Gideon's victory, are apprehensive of their defeat. He compared heathen systems to the rocks at Hell Gate, undermined and honeycombed, and awaiting God's time for sudden and violent upheaval. He compared one missionary, with a parish of 1,000 towns in China, with a village of 3,000, supplied with nine churches, where he had been preaching lately; and urged young men to convert their strength, time, talents, not into money and pleasure and worldly success, but into work for human souls.

Dr. Ashmore again addressed the students on Tuesday morning, July 27. He spoke over an hour. The address was overwhelming. It was a representation of the *Bible idea of a conquest of the world*. He maintained that the Church had lost the *idea* and the *art* of war for Christ. The Bible enjoins universal contact between believers and

unbelievers, and plans for universal conquest; every stronghold is to be seized and held. God has been moving in accordance with this plan. England was sent to India to prepare the way of the Lord, make roads, set up telegraphs, bring that great empire under control of law, and so God had successfully opened for conquest, India with 300,000,000, China with 400,000,000, Japan with 37,000,000, the Congo Basin with 50,000,000, and the whole camp of the enemy now lies before us.

The conquest of these nations is the object proposed by missions; to set up the banner of the Cross everywhere, and to bear universal witness. God promises in Psalm ii. to break the nations with a rod of iron, and He is doing it. Superstitions, ancient faiths and customs, the very foundations of pagan and papal society, are being *broken up*; and all we have to do is to take possession in the name of the Lord. China was nearly broken in twain by the Tai Ping rebellion, and Japan by the war between the followers of the Mikado and Tycoon.

God says to His Church, "It is a light thing" that thou shouldst gather together the outcasts of Israel. I will make thee "for salvation to the ends of the earth." All enemies are to be prostrated beneath His feet. What *kind of a force* is God employing in this war? Paul answers, "The *weak things*," etc. And it is so. Look at the small amount of *money* spent. Whiskey is the "stand-pipe" in our comparative expenditures, towering far above all others, and like a stand-pipe, determining much of the force of all our enterprises; and, in comparison with it, the money given for missions is a mere nothing. While we pay annually in the United States \$300,000,000 for strong drink, \$600,000,000 for tobacco, \$505,000,000 for bread, \$303,000,000 for meat, \$290,000,000 for iron and steel, \$237,000,000 for woolen goods, \$233,000,000 for sawed lumber, \$210,000,000 for cotton fabrics, \$196,000,000 for boots and shoes, \$155,000,000 for sugar and molasses, and \$85,000,000 for public education, we appropriate

only \$5,500,000 to Christian missions! That is, *two hundred and fifty-five* times as much is spent for liquor and tobacco as for missions; one hundred and seventy-five times as much for bread, meat, sugar and molasses; or, taking all the above articles together, we annually expend on these necessities and indulgences, *sic hundred and seventy-five dollars to every dollar* that is given to foreign missions!

As to men, how few are the Missionaries! About 700 in India, 600 in China, 200 in Japan—say in all in these countries, 1,600. If Gideon's force had been culled out to the same comparative extent as the missionary band, how many would he have had to cope with the Midianites?

Against 135,000 of the foe he had 32,000 reduced to 300, *i. e.*, *one to 450*. The missionary force of the globe may number, all told, male and female, including native workers, 35,000, or one to 22,557 of the 800,000,000 unevangelized; at the same proportion Gideon would have had *but sic men*. Or, if we count only the five thousand missionaries from Christendom, we send one missionary to every 160,000 souls. If Gideon's band had been reduced to the same extent, he would have had less than *one man to meet the foe!* If he was brave, as David's mighty men, how courageous must be the band of missionaries!

With what *weapons* does God propose to carry on this war? With weapons as inadequate in human eyes as Moses' rod, Shamgar's ox-goad, or Gideon's lamps and pitchers, *viz.*, the "little book." The missionary carries his fighting Testament in his pistol-pocket, single barrel sometimes, double barrel at others, but always a repeater; and with this, as the chief Mandarins say, these missionaries expect to overthrow the empire some day. The converts in China are trained to understand this little book, to analyze the sermons in the Acts, to interpret the abstract doctrines and verbal definitions of the New Testament by the pictorial illustrations and descriptive definitions of the old; and with this we expect to conquer the world. Dr. Ashmore then

concluded with a very fervent appeal for the consecration of gifts, acquisitions, time, money to the work of rescuing a lost world. The result of these missionary meetings is that over sixty students are now enrolled in the missionary ranks. And, so important seem these meetings, that we venture to occupy our space this month with this comparatively full record of them.

THE PRAISE SERVICE.

NO. IX.

By CHAS. S. ROBINSON, D.D., NEW YORK

"Sovereign of worlds! display thy power."

—DRAPER.

ONE of the long-standing perplexities of the hymnologists has lately been relieved. This hymn is at last, by general consent, credited to a useful minister in the Baptist denomination, written at the time when he was preaching to a congregation at Coseley, in Staffordshire, England, Rev. Bourne Haw Draper, LL.B. In the *Baptist Magazine*, published in London, there appeared, in 1816, a very interesting piece of poetry entitled "Farewell." It was evidently prepared for some parting occasion, when missionaries were setting out for their distant fields. Out of this poem two of our modern hymns have been compiled; this one, and the other, equally familiar, commencing, "Ye Christian heralds, go, proclaim." Both of these have, for long years, been credited to a somewhat mythical "Mrs. Voke," of whom it has always been regretted there was no Christian name, no social biography, no historical detail, which could be trusted as true. The two little triads of verses first came to notice, in our country, in a collection called "Hymns for the Use of Christians," published in Portland in Maine, 1805. To one of these a running title is attached: "On the Departure of the Missionaries: By a Bristol Student." Subsequently, the name of Mrs. Voke somehow found a place; and it has since clung with more tenacity than intelligence.

The true author, Mr. Draper, was afterwards settled at Southampton, and

died, as nearly as can be reckoned, in 1843.

"Mourn for the thousands slain."—BRACE.

This temperance lyric was composed by Rev. Seth Collins Brace, in the year 1843, and was first published in a compilation he was making, entitled "Parish Hymns," issued in Philadelphia. The author is a minister in the Congregational Church, and was graduated at Yale College in the class of 1832. Most of his life has been passed in teaching and in literary work; he was, however, a pastor in Bethany, Conn., for some little time, but his health became impaired, and he retired from active service in the pulpit. His father was pastor of the Congregational Church in Newington, Conn., for more than fifty years.

Your harps, ye trembling saints."—TOPLADY.

This is instantly recognized as one of the most familiar and valuable of all the hymns which Rev. Augustus Toplady left as his legacy to the Christian churches. By its author it was entitled, "Weak Believers Encouraged." The verses we use constitute only a small portion of the poem; for it has eight double stanzas in all. Perhaps no lyric in our language has a finer history than this, when one thinks of the souls it has cheered on their way upward. It reminds us of one of John Bunyan's passages of help. In the Pilgrim's Progress, *Mr. Despondency* and *Miss Much Afraid*, his daughter (could there be imagined a more pathetic little picture than that of those two creatures!), had arrived at the edge of the river. And then the old man took occasion to say gently for the benefit of those who might come along afterward: "My will and my daughter's is, that our desponds and slavish fears be by no means ever received, from the day of our departure, forever, for I know that after my death they will offer themselves to others. For, to be plain with you, they are ghosts which we entertained when we first began to be pilgrims, and could never shake them off after, and they will walk about, and seek entertainment of the pilgrims; but, for our sakes, shut the door upon them."

"The Lord Jehovah reigns."—WATTS.

Some few changes have been made in the phraseology of this very familiar song of praise. It can be found entire as No. 169 of Dr. Isaac Watts' Hymns, Book II. It is not claimed as a version, but it is evidently suggested by Psalm cxvii. Four stanzas are given, and the title is affixed, "The Divine Perfection." It marks with a most skillful progress of poetic transition the passing of Christian thought over from God's almost insufferable glory and grandeur and majesty to His grace and love and fatherhood; as if one were entering and emerging from a thunder-cloud, and suddenly saw the iris overhead in the sky.

The ancient Hebrews had one doxology which it was prescribed for every one to use whose heart devoutly desired to praise the Almighty on the departure of a storm. Each worshipper must sing on the instant the rainbow appeared along the surface of the retreating cloud: "Blessed be thou, Jehovah our God, King of eternity, ever mindful of thy covenant, faithful in thy promise, firm in thy word." How much more fitting is such an ascription, when we see the rainbow in these gospel days! We need never more be alarmed when we think of the Omnipotent Deity of earth and heaven; all the power we dread is engaged on our side, and remains pledged for our safety and salvation. It becomes the sign of a covenant, indeed, a gauge of unalterable affection.

"Sweet is the memory of thy grace."—WATTS.

Here we have Dr. Isaac Watts' version of Psalm cxlv., the Second Part, C. M. It has five stanzas, and is entitled, "The Goodness of God." This has always been a favorite song among the churches, because of its lively call to grateful reminiscences out of a prospered past. There used to be, twenty years ago, a tract put into circulation by one of the great societies, having on its cover the best motto possible for a genuine Christian: "Count up your mercies." It is wise to take cheerful views of divine things. One of our

most thoughtful modern preachers has given us much good sense in his counsel, as well as a beautiful figure for its utterance, when he says: "Dwell on your mercies; be sure to look at the bright as well as the dark side. Do not cherish gloomy forebodings. Melancholy is no friend to devotion; it greatly hinders the usefulness of many. It falls upon the contented life like a drop of ink on white paper, which is not the less a stain because it carries no meaning with it."

"Oh, worship the King, all-glorious and bright,"
-KING.

Twelve hymns, written by Sir Robert Grant, were published posthumously by his brother Charles, Lord Glenelg. This brother had been his college-mate and competitor for honors, of which each gained nearly the same number. This hymn is No. 11 in that small collection. Archdeacon Prescott styles it "a bold hymn of praise." What he means by a criticism like that is probably thoroughly complimentary. The date of the piece is 1839, and the original has six stanzas. Much of the singularly striking imagery seems to have been taken from Psalm civ.

"I can just remember," said a theologian of the last century, "that when the women first taught me to say my prayers to God, I used to have an idea of a venerable old man, of a composed and benign countenance, with his own hair, clad in a morning-gown of a grave-colored damask, sitting sedately in an elbow-chair." Such conceptions are interesting as a study; but are they not frequently absurd as an experience? Would it be to edification if a company of religious people, in our modern times, were to compare together the actual sight they seem to see when they close their eyes for the act of prayer? Scripture pictures of the Divine Being, which are not infrequent, have nothing of this grossness. There is an unparalleled dignity and grace in every attitude and gesture when the presence of Jehovah is seen.

Hence, we expect a vision of grandeur whenever an inspired pen is paint-

ing it. Take, for example, that given by the evangelist John in the Apocalypse—the vision he saw in the Spirit on the Lord's day:

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks, and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle; his head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters; and he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength."

It does not seem as if there could be any use in one's trying to understand thoroughly such a spectacle as this; its vagueness is its glory. It is easy to point out the symbols found in the description, however. "Hairs white like wool" must signify venerableness; "eyes of a flame of fire" must mean omniscience; the "two-edged sword" indicates justice; the "voice as the sound of many waters" might suggest power or authority; and the "countenance as the sun shining in his strength" certainly intimates the positive purity of holiness. Still, most of us would disdain this form of rhetorical exposition; the scene loses, rather than gains, by such an analysis of the inspired figures. And, on the whole, it distracts the grand swell of praise when one begins to demand a direct picture of God's person as the object of worship.

RHETORICAL SUGGESTIONS.

By REV. CHARLES R. SEYMOUR, WINCHESTER, MASS.

In preaching, whether with or without manuscript, never rush beyond the bounds of self-control. The sense of littleness which follows such an escapade should suggest its rhetorical weakness. A speaker need not fear to be pungently didactic, or even vehemently

dogmatic, when the moment comes. I will not say he may not at times be florid and dramatic. But at no time should he lose the clear consciousness of what he does, and of the purpose in view. Always should power be at his command to curb his utterance and guide his discourse in rational channels. The proof of such power will consist in its skilled exercise.

It is erroneous to think that, in preparing a discourse on a given subject, one must stop to clear up the technical questions involved. For instance, in preaching on the Sabbath, it is not necessary to prove the unalterableness of the Divine Law of its observance, or show the authority by which the Seventh day yielded to the First, or illustrate just how, and to what degree, and at what times, certain modifications of the Mosaic Law are allowable. Each of these matters may be passed over; sufficient knowledge with regard to all of them may be assumed, while some one phase of Sabbath-keeping is effectively pressed. Of course, technical difficulties are not to be forgotten; but the mind that takes these up first and last will lodge on them, so to speak. A ship undertaking a voyage, but stopping to ascertain the exact location and form of every rock and headland of the harbor, would fail of her purpose, even though she were not wrecked at the outset.

Make your connections of thought plain. A rapid thinker is apt to leap from point to point, clearing at a bound long intervening spaces. The hearer does not follow. He may guess at the path taken with partial success. More likely he stumbles, or flounders inextricably. An ill-chosen word confuses him. The omission of a sentence leaves him in a bog. An eccentric twist of expression sends him off on a tangent. A writer may have the gift of marking connections of thought. If not, he reviews many times his manuscript to make sure that the average hearer shall follow him, aware that an audience is thus assured. For he has observed that the world furnishes not many fascinations to be compared with

the utterance of good thought, where the connections are clearly seen, link by link.

Let the soul speak. Logic has force. Thought running straight to legitimate conclusions is a power. But, after all, the strong appeal is from another source. The word must be made flesh. Intellect must be warmed by sympathy. Feeling must well up from the heart. What one speaks must be deeply interesting to himself; then it surely will interest kindred souls. When we truly speak *from ourselves*, we speak to the race with something of the power of Him who draws all men.

The soul of the effective preacher must have been touched by the finger of Christ. He heals, and we stretch forth the hand to heal. He reveals to our inmost being the true humanity, and we begin to minister to our brother as the right hand ministers to the left. The supreme aim of the preacher must be to speak to men as Christ would speak to them. The human words must be pervaded with His spirit and life. The very necessity of love must press upon the soul. "Woe is me if I preach not the Gospel." "I must work the works of him that sent me while it is day." Essential oneness with Christ supplies the preacher with his motive, and is the motive of all missionary zeal.

LAY TALKS IN THE PRAYER-MEETING.

By REV. J. CROLL BAUM, PHILADELPHIA.

THE minister of the Word may often profitably study the practicalness and pungency, freedom and freshness of the remarks of laymen, during the hour of congregational prayer—of laymen who are *apt* in public address and earnest in spirit. There is a refreshing freedom from unconscious "professional" modes of putting thoughts and things—a natural clerical weakness—and illustrations drawn from everyday experience enliven and enlighten the truth presented. Of a layman who is "apt to teach," and, withal, a man of unction and unquestioned devotion, it can be easily noted that the "meeting" is glad to see him rise and clear his

throat. He generally talks to "edification," and such men are a tower of strength to any congregational gathering for prayer, study of God's Word, and the like. The writer vividly recalls what might be styled the *text* with which an old, keen-witted and deeply pious elder in his church began some very pointed and impressive remarks upon the danger of delaying and trifling through life with religious impressions. After the pastor's remarks, and when an opportunity for the laymen to take part in the exercises of the evening was given, this old servant of God arose, and, with an air and accent peculiar to him, and peculiarly impressive, prefaced his remarks by quoting the following stanza of a familiar hymn:

"Life is the time to serve the Lord,
The time to secure the great reward;
And, while the lamp *holds out to burn*,
The vilest sinner *may return*."

Then he suddenly paused and solemnly added, "but he'll not be *very likely* to." The remark may provoke a smile from the reader, but I can assure him, as the elder delivered it, the humorous mode of putting his thought only deepened the serious impression of his manner and the good effect made by his excellent remarks.

While pastor of a church in a manufacturing town, an accident occurred, I believe, in one of the woolen mills of the city. A young girl with a remarkable suit of long, luxuriant hair, of which she was very vain, allowed it often to flow about her person. One day one of the loose hairs caught in the machinery, among which she was moving carelessly, and soon her long tresses were relentlessly drawn in lock by lock, until her whole scalp was literally torn from her head. A layman related the incident in the prayer-meeting, and then "*improved* it" after this fashion: "We cannot afford to be *careless* as we move among the mighty temptations of this world, temptations through which our adversary, the devil, is ever watching and hoping to drag us down to the destruction of our souls. Our hearts are constantly throwing out fine

filaments of desire, which may get fast in one sin or another, and then comes the danger of our being dragged bodily into evil, and sorely hurt and injured before the Great Manager, who controls even the devil, can stop the machinery and get us out of our entanglements. 'Watch and pray, lest ye enter into temptation.'"

The timeliness of these remarks, and their practical application, made a deep impression when they were uttered.

Another layman took as the subject of his remarks a petition in a prayer to which he had lately listened. It was offered for "the one who should *die next*." At a Sunday morning prayer-meeting, held in the church of the writer's father, before the hour of regular morning service, a layman, speaking of the women being early at the sepulchre on Easter morning, drew the lesson that church members should be prompt at every service, for they were supposed to come to seek the Savior, and they ought to be early at the service which is to reveal Him to them. He urged that his brethren be *earnest* seekers, *early* in their places, not late at church, behind-hand at prayer-meeting, and showing, by tardiness, want of interest. A clergyman would hardly emphasize such a lesson from such an incident, but it illustrates the lay tendency to give a personal, "practical" turn to the Scriptures, the importance of which some clergymen forget in their care for scholarly exegesis.

These examples of lay prayer-meeting talks, with however much being lost to their forcefulness, as illustrations of effective lay exhortation, from the inability of the writer to recall the exact language in which the ideas were couched, serve, nevertheless, to exhibit something of the effectiveness of the mode of thought and expression of the every-day man speaking upon the interests of Eternity.

Depth of mercy, can there be
Mercy still reserved for me?
Can my God his wrath forbear?
Me, the chief of sinners spare?

—CHARLES WESLEY.

PREACHERS EXCHANGING VIEWS.

Every man is a debtor to his profession, from the which, as men do of course, seek to receive countenance and profit, so ought they of duty to endeavour themselves by way of amends to be a help therunto.—*LORD BACON.*

Classification of Churches.

EXCEPT in extraordinary cases, I would have no such thing as a Young People's prayer-meeting, unless the general prayer-meetings of the Church can be made young people's meetings by drawing out and interesting the young people in them. The supposed advantage of greater freedom in social devotion among young people by themselves does not usually exist. There is no other company in which most young people feel so bashful about their religious exercises as that of each other. The motive of class spirit is a poor one at best, and of little force in practice, in this matter. The better motive of special class responsibility does not seem to take any stronger hold as a matter of fact. Nothing languishes like the average Young People's prayer-meeting. But whether it languishes or flourishes, the young people are practically excused from the devotional meetings of the grand spiritual household, lose much-needed instruction from that source, and are cut off to a great extent from the influence and sympathies of the body. The unity of the church is thus palpably impaired, and there is little or nothing to show for it in compensation.

The same considerations apply with much force to the expedient of young people's Associations for Christian work. If, indeed, the grown people will not do anything, or will not open their ranks invitingly to the young recruits, of course the young must have separate opportunity and impulse. But it is far better, both for their improvement and efficiency, in general, to work in concert with the fatherly wisdom and strength of the whole. The success of the general "Y. M. C. A." has misled the judgment of many churches, it seems to me, from overlooking the peculiar occasion and condition of that success; which was none other than that just referred to—a condition of things in the churches

which gave no scope to the energy of youthful piety in its proper sphere. The church seldom gave anything to do, or example in doing anything, in a way that it could take hold of happily. A pastor needs to be a good General of Division at least, able to handle all arms, small as well as large, horse, foot and artillery, in combination.—Bands of Hope seem to do well, for the reason that the subject of temperance is interesting enough to the natural man to call out the animal spirits and enthusiasm of the young. But these organizations should by no means be left to direct and run themselves. Youth is too much compassed with infirmity of its own, to maintain seriousness, much less religious earnestness, in a social movement by itself. Every Band of Hope, especially if connected with a church, should have a wise and influential president, not to preside in all cases at its meetings, but to lay out its work and exercises, see that the meetings are presided over with some dignity and efficiency, and make sure that fun and flirtation are kept subordinate to the higher objects of the Band. Of Female prayer-meetings and associations it is unnecessary to say anything, as their propriety and utility are obvious, and it seems to be the fact, they do not generally act as substitutes for participation in the common exercises of the church. W. C. CONANT.

New York.

Doctrinal Preaching.

If we may form a judgment, based upon the utterances of religious journals and inferences drawn from the public deliverances of various leaders of religious thought, there is a growing tendency to inveigh against what is popularly called doctrinal preaching. Indeed, it would seem that we have already come upon a time when there is a manifest repugnance against this kind of preaching, on the part of a large

class of influential people. Perhaps the majority of adult Christian people look upon such preaching with more or less disfavor. But, be this as it may, how are we to account for the fact that there is an increasing drift in this direction?

Two reasons may be given. One is, during the last generation, the ministry engaged largely in doctrinal discussions. The old-time ministers were very assiduous in educating their hearers in the cardinal doctrines of the Bible, and especially in the doctrines of the churches which they represented. The present popular conviction is, that those preachers were extremists with respect to doctrinal preaching. If this be so, then we are witnessing such a reaction as naturally succeeds the pursuit of an extreme course. The pendulum of opinion and demand is swinging back to a reverse point. The other reason for the present state of things is, this is an intensely practical age, and the masses say: "Give us something practical. We care but little about your doctrines, your systematic and dry theories; what we want most are practical rules and experiences." And so, if pastors "preach up to the times," and thus, in obedience to the popular demands, they are to preach practical, rather than doctrinal, sermons.

But, is there not a good deal of ignorance, even among intelligent people, with reference to what is truly doctrinal in the Bible? It is a mistake to suppose that we cannot preach doctrinal sermons without treating such doctrines as depravity, regeneration, election, baptism, and the perseverance of the saints. We are bold enough to say, that no preacher can preach an eminently practical sermon, in the line of gospel truth, without basing it on Biblical doctrine, and buttressing it with the same. No Christian practice is good for anything unless it be grounded on the doctrines of Christ. Our Lord's sermon on the mount is intensely practical, just because it is also intensely doctrinal. Every practice suggested has its roots centered

and fixed both in Christian and ethical doctrine. The doctrines or teachings of Christ are necessary, in order to intelligently understand how to practice what Christ requires of His disciples. And, the better they understand His doctrines, the better will they practice His commands and principles. Why then should we decry doctrinal preaching? Is there any good reason why we should be ashamed to be called doctrinal preachers? We need not, and should not, be frequently parading the fact, before our people, that we intend to treat them with doctrinal sermons; nevertheless, we may be very doctrinal without their being especially aware of it. There is a way of preaching eminently doctrinal sermons, so that even those who are prejudiced against that kind of preaching, *per se*, will be interested and profited by them. And this may be done by letting the practical issues and bearings of the doctrinal appear, more or less prominently, to the minds of the hearers. The most successful doctrinal preacher is the man who can get his church to practice, faithfully and constantly, the principles of the doctrines which he declares.

C. H. WETHERBE.

The Clergy and Labor Troubles.

During the strikes, I was importuned by many people to preach upon the subject. I prepared a sermon. It did not satisfy me. My study for it was just sufficient to make me realize the magnitude and difficulties of the subject. I gave a second week to as profound an "evolution of my inner consciousness" as I was capable of, and as extensive reading as my tolerably well-filled shelves allowed me. The result was a feeling that I was less prepared to preach upon that topic than ever. I have since gone to the public libraries for help, only to be convinced that, before I commit my pulpit to any decided position on this great issue, I must become a master of the science of Political Economy, which will require from me some years of technical grubbing. So I have not preached upon the sub-

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ject, except in the most general non-committal way. And as I read the reports of the pulpit sayings of some of my brethren, I can take consolation for my own personal failure to "meet the demands of the hour." I am convinced that few men are qualified to pronounce judgment upon this great and greatly involved issue. Indeed, few can comprehend even the terms of the labor problem. It will be solved by no *Concordat* in words, but by a gradual growth of understanding and sympathy between the great parties in the contention. The pulpit must not alienate either party. It will best fulfill its ministry to both by endeavoring to impress upon them the need of a higher than human wisdom for the termination of the conflict to the general welfare.

CIVIS.

The Scrap-File Again.

I have read with interest the various plans submitted from time to time for the paging of stray thoughts; have tried some of them, and come back to my own with greater satisfaction. It is this: I have on my table pieces of paper of the width of that used for sermons, literary articles, etc. Any suggestion worth remembering, I at once write on one of these slips, and on the other side, across the end, write the topic. These I arrange alphabetically, in one of my drawers, in such a way that the topic appears at once to the eye. The advantage of this plan over the indexed book is evident.

1. There are no over-crowded and no vacant places, as the papers accommodate themselves to their places.

2. The papers are movable and require no copying; being on paper like that used in sermons, etc., they can be taken to the pulpit and returned, or pasted on the sermon page.

3. There need be no limit to the quotation or reference, as larger slips, containing pages if necessary, can be folded into their proper shape and size.

4. Extracts from newspapers and clippings of all sorts can be pasted on a slip, or have a caption pasted to them, or stand with printed heading.

5. There is no need of indexing. The matter indexes itself.

6. If one prefers the book to the drawer, he can use conveniently Craft's boxes.

A Sad Case.

This morning there died a noted saloon-keeper. His death was the result of a disease caused by drinking. Happening to be present at a house near by, and being desirous of helping in that last act which one man can do for another, I stepped into the house. He was dead. Dead, without a word of hope. I had desired to see him, and so said to his physician, but not a word came to me. What a scene! The wife, the mother of several grown daughters, was wringing her hands and crying at the top of her voice, "O, my God, what will I do! O, God has taken him away and I know not where he is! O, what shall I do!" The children were broken with grief and sobbing in deepest distress. But the whole family had often joined in laughing at the cry of the mother or wife of a drunkard. I had no word of comfort for them. A neighbor woman said, "Do go in there and comfort Mrs. ———." I could but reply, "This ought to have been thought of before." While in my mind kept running the passage, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption."

It had come. The woe had fallen with its shrieks and agony, with its muttering storm-cloud. What could I say to comfort? Would truth help them? Would it do to speak smooth things when God had not so spoken?

This is only one case out of a hundred others. What is the position of a minister at such times? What is his duty? Tell, me ye wise men! What would you have said to that wife who had enjoyed the ill-gotten gains, and knew and boasted that the business was of the most disreputable kind?

What is the pastor's duty? What word is there? The main question with

the mourners is, "Where is he?" "Where is my husband gone?" "Where is father gone?" "Oh, tell me where

is my papa?" said a beautiful girl of thirteen or fourteen years of age. Shall we answer? What comfort? PASTOR.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

It is an excellent thing to know a truth, and an almost equally excellent thing to know how to tell it.

Christian Culture.

THE ONE SUCCESS IN LIFE.

It is finished.—John xix : 30.

How seldom can one coming to die say of anything but life itself, that "It is finished?" Our projects overlap our days, and are either never accomplished, or left to others to complete. Most will then say with Job, "My days are past, my purposes are broken off, even the thoughts of my heart."

But Jesus was accustomed to measure life's meaning only by its results. "My meat is to do the will of him that sent me, and to finish his work." When, therefore, He cried "It is finished," it must have referred to the accomplishment of that for which He esteemed His life to have been given Him.

What was the deathless purpose which absorbed the life of Jesus?

1. To solve the problem of suffering, and to remove its occasion. He seemed to gather into His own sensitive heart all the pangs which He witnessed in others. "Surely he hath borne our sorrows and carried our griefs."

As a practical experience of those who accept the ministry of Christ and His cross, the evil of suffering is gone; it is transformed into an agency of blessing. "Yea, in all these things we are more than conquerors."

2. To solve the problem of death, and to remove its occasion. He wept over the stark form of Lazarus. Why, when He knew that in a moment Lazarus was to be restored to life? Because, Lazarus represented all the dead for whom resurrection was not as yet a possibility, nor could be until after His own death should allow him to enter and vanquish the power of death in its own realm.

Since then, believers in Jesus triumph over the grave, being able to say with Paul, "This is life eternal."

3. To solve the problem and to break the power of sin. The occasion of both suffering and death. Jesus always associated sin with sorrow and death. When He healed, it was in connection with some revelation of Himself as the sinner. "Thy sins be forgiven thee," was in His mind equivalent to "Take up thy bed and walk." When He cried, "It is finished," He esteemed sin as a "broken hold" upon mankind. "When he shall make his soul an offering for sin, he shall see his seed, and shall be satisfied."

Since then, believers can experience what they confess, "Being justified by faith we have peace with God, through our Lord Jesus Christ."

The life of Jesus only was a complete one, except as our lives are "hid in His."

THE PERMANENCE OF THE HELPFUL.

The old Hebrew wells.—Genesis xxvi.

They are flowing to day. The monuments men build to their own pride and prowess are triturated by the passing centuries; Pyramids, Bisen, Nimroud, Palaces, etc.; the forces of nature preserve, and, in some instances, enlarge the wells. Mahomet when asked "What monument shall I build to my friend?" replied, "Dig a well."

THE REMNANT OF GOOD THE HOPE OF THE SOUL.

Be watchful, and strengthen the things that remain, that are ready to die.—Rev. iii: 2.

In the worst of men there remains, like a spark in the ashes,

1. Some moral sense.

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- (a) Prompting to *penitence*, for it recognizes sin.
 (b) Prompting to *duty*, for it recognizes righteousness.
 2. Some *spiritual sense*.
 (a) Prompting *Divine communion*, for it recognizes God.
 (b) Prompting *hope*, for it anticipates a future world.

TRUE PIETY VERSUS FORMAL RELIGIOUSNESS.

It shall be well with them that fear God, which (really) fear before him.—Ecc. viii: 12.

"God-fearers" seems to have been the title of a class who professed and were outwardly devoted to the worship of God. Hence, the Preacher makes a distinction between them, in general, and those who had the true fear of God in their hearts. Similarly the French speak of *La Verite vraie*, as different from the ordinary *verite*.

DEAN PLUMPTRE, IN LOC.

Revival Service.

AN IMPERFECT BUT SAVING GRACE.

For she said within herself, if I may but touch his garment, I shall be whole.—Matt. ix: 21.

1. She *misapprehended the nature of Jesus' saving power*. It lay in the sovereign exercise of His will, and could heal from a distance (Jairus' daughter) as well as through contact. She imagined that Jesus' power was physically personal. There was, moreover, a taint of superstition in it. By "the hem of the garment" was meant that symbol of Jewish holiness which the conceit of the Pharisees had evolved from Numbers, xv: 38.

2. The woman was *not perfectly frank*. When Jesus asked "Who touched me?" they all denied; she among them, until she "saw that she was not hid."

3. She *mistook the nature of Christ's discipleship*. He said: "Follow me." She thought to steal the blessing privately, and keep the joy of it to herself.

The good element in her faith was *its strength and earnestness*. She said: "I shall be whole." Her gold was un-

coined, according to the Gospel prescription, and especially was it without our later ecclesiastical superscriptions; but it was true gold of the heart, and as such the Master accepted it.

Dean Alford has a sharp criticism upon some of the sticklers for Doctrinal and Ritualistic proprieties: "I much fear that if my excellent friends had been keeping order among the multitude on the way to the house of Jairus, this poor woman would never have been allowed to get near to Jesus."

CRISES IN LIFE.

Moses smiting the Egyptian.—Ex. ii: 11.

The turning-point in Moses' life, what the world calls a chance: he happened to see the outrage on his brother Hebrew, and happened to be in an irate mood.

But note:

1. It was *providentially ordered*. See whole previous and subsequent history of Moses.

2. It was the *prompting of Moses' own character*. Had he not been in heart, as in blood, a thorough Hebrew, had he not loved the enslaved race more than he was enamored of the glories of the house of Pharaoh, he would not have been enraged at the smiting of the Hebrew.

So regarding all the so-called "turning-points" in life. The occasion may seem accidental, the hinge hung without our agency, but the way we swing on the hinge-event depends upon the tendency of our own characters, the momentum and direction of our principles, disposition and impulse. It will be found that, whatever opportunities offer, we are, as a rule, only acting out ourselves in using them as we do.

GOD'S CONQUEST OF SIN.

The shields of the earth belong unto God.

—Ps. xlvii: 9.

The shield is that by which the soldier defends himself from the stroke of the enemy. The sinner's shield is any conceit of mind or habit of life by which he avoids the Christian conviction and duty; e.g.:

1. A forced unbelief.

2. A forced indifference.
3. Intentional absorption in secular interests.
4. Delight in sin preventing desires for holiness, etc

These will, one day, fail us. God's truth, the realities of spiritual things, the excellence of righteousness, will be recognized. The shields will be taken.

The Tower of David, at Jerusalem, was decorated with 500 golden shields, taken from the Syrians. God's armory in heaven.

Funeral Service.

THE SOUL'S OWN TESTIMONY.

O taste and see that the Lord is good.

—Ps. xxxiv: 8.

Said a strong, restless thinker, "I would give the world if I had my wife's faith. But I have put all the thoughts I can gather from the best philosophy into the crucible, and the Christian system does not result from them." The mistake this man made was in that he did not put into the crucible the meaning of the confession he made, viz.: that his whole soul demanded just such a faith for its satisfaction.

When John Stuart Mills moans his depression without religion, in the dreary lines of Coleridge:

'A grief without a pang, void, dark and drear;
A drowsy, stifled, unimpassioned grief,
Which finds no natural outlet or relief
In word, or sigh, or tear.'

And Sir David Brewster, dying, cries, enraptured: "I have had the light for many years, and, oh, how bright it has been!" Shall we not put both these experiences into the crucible? When a great genius like Hobbes, moving as a light through the dark labyrinths of mere speculation, looks out from the verge of life, impelled by the instinct of immortality to move on over that verge, shuddering, cries, "O, I am taking a fearful leap into the dark!" And the dying Wesley, at that "Land's End," cries, "The best of it is, that God is now with me." Shall we not

put both experiences into the crucible?

When Voltaire sneered at Jesus so long as his sneers gained him the applause of the multitude, in which his vain heart cloaked itself; but when his physician rudely tore off that cloak by telling him that he would in a few moments hear no more of the world's flatteries forever, for he must die; and then he cried, "O, Christ? O, Jesus Christ!" and sent for a priest to administer the sacrament; and Payson, dying, said, as the world was being stripped from his touch, "Now I know that my happiness is just beginning; I cannot doubt that it will last forever." Shall we not put them both into the crucible?

When the poets, however dissolute and skeptical, following the poetic light that gleams among our deepest sentiments, fears and inner necessities, as Byron "in melodious notes curses his day," and Burns sings a sad *Miserere*:

"Is it departing pangs my soul alarms?

Or death's unlovely, dark abode?

For guilt, for guilt my terrors are in arms."

And Heinrich Heine writes: "My sufferings, my physical pains, are terrible, and moral ones are not wanting. When I think upon my own condition, a genuine horror falls over me, and I am compelled to fold my hands in submission to God's will, because nothing else is left for me. . . . O, God, how ugly bitter it is to die! O, God, how sweet and snugly one can live in this snug, sweet nest of earth!" And Newton, and Addison, and Cowper, and Sigourney, and Elliott die praising Redeeming love; shall we not put all this into the crucible?

And as we watch this testing process, lo! the finished rhetoric, the formal logic, the shrewd doubtings, the jests of irreverence and the jibes of unbelief, float like scum upon the surface, while deep beneath glows the real gold of Christian evidence, that mined from the very heart, almost a part of the self-consciousness of man.

J. M. L.

LIVING ISSUES FOR PULPIT TREATMENT.

The Coming Revolution ; One of its Prophets Interviewed.

[We have a friend who is a very level-headed man, but a socialist in his views and tendencies. We have tried to get from him just what his tribe are driving at; and have thrown into the form of an interview the ideas which he has repeated to us in various "confabs." Perhaps it will do ministers no harm to hear this "representative man" talk.—Errors.]

Editor.—"You often speak of the great upturning which awaits society in the near future, Mr. Socius. It appears to most of us that society is settling; that government—of our Republican form—is perfecting itself by the laws of its own development; and that even capitalist and laborer are coming to an understanding which promises to be permanent."

Mr. Socius.—"No, we are at the beginning of a new stage of the conflict for liberty; and my belief is, that this country will be its battle-field, for America alone is far enough advanced to appreciate the elements which make it. Study the drift toward the reign of the people during the last few centuries. Coming out of the middle ages, the first fight was against the undue prerogatives of the Crown. In this, the liberal party consisted only of the aristocracy,—as the Barons against King John—and Magna Charta, of which we boast, was only a victory over monarchy, not over oligarchy, not over tyranny. The next campaign was marked by the rise of the Parliamentary Commons, not only against the Crown, as in the days of the Stuarts, but against the assumption of lords, among whom kings are bred. The American Constitution belongs to this stage. You note that the conflict, so far, has been purely political, relating to who shall rule, and how rulers shall acquire their offices. I think, with you, that on this line we need go no further. We have no political oppression which weighs a feather upon the popular discontent. Communism—the reign of the Commune, the disintegration of

commonwealths into small, independent communities, as Rousseau advocated—would not be an advance but a menace to all that we have gained; for they would only become the prey of some Napoleonic enemy of humanity. And the same may be said of a pure Democracy, that is, government directly by the people without the restraint of an intermediate representative government whose administrators are changed but infrequently, and with due consideration of the will of minorities. We are Democratic enough. This purely political stage of the controversy, however, has passed; but men are not yet free. Almost as grievous burdens and restrictions are upon the individual toiler as ever—and the wage-toilers are 99 per cent. of humanity; so we call them 'the people.' And the demand for liberty is as hot as ever; yes, hotter, inflamed by what has been gained upon the purely political field,—and more by the fact, that in this country the votes of the working masses can determine any rearrangement of society they wish. We are only waiting for the people to see eye to eye what they want, and then we will take it."

Editor.—"But there does not seem to be any prospect of such agreement in the near future, Mr. Socius."

Mr. Socius.—"Therein you are blind. Study all great movements. They were formulated into success before even their advocates were prepared to realize their possibility. Given a deep and widespread sentiment, however vague, and at any moment the people may awake to find themselves living under a new order of affairs. The old colonists did not dream that union against England could be effected, until they faced one another in the conventions that made separation from the mother country a fact. The Civil War burst upon us while we were debating the seemingly extravagant statement of Mr. Seward about 'an irrepressible conflict.' Three years ago, Home Rule in Ireland was a remote contingency, even

to the mind of Mr. Gladstone, and to be talked about with bated breath. Great revolutions are virtually effected before the prophets get their trumpets ready. And ten years hence we will be living under so different a scheme of society as to mark a new era in the life of the world. The fruit is ripe, and only awaits the shaking of the tree."

Editor.—"What are some of the features of this new order, Mr. Socius?"

Mr. Socius.—"First of all, a new ownership of capital. The ancient theory was, that capital (property and money) belonged to him who was strong enough to seize it by brute force. We have advanced somewhat, but not far, from that barbarous code, and insist now that the seizing shall be only by shrewdness, or through lucky opportunity. We retain the substance of the iniquitous theory, that he owns who can get; that might makes right. Now, the true theory is, that all capital belongs to the community. The laboring man, by his skill and industry, helps to produce the general prosperity which increases wealth, and he must have a share in its benefits. Every man who works is a member of the syndicate which controls all accumulation."

Editor.—"But is there not something to be said for the theory of Mill and Bastiat, that, as capital increases in the hands of an individual owner, the percentage of benefit to him decreases, and the interest of the laboring class is proportionately increased?"

Mr. Socius.—"A mere dream. Here are 100,000 miserable wretches within sight of Mr. Vanderbilt's palace. Besides, if it were true, what right has the millionaire to assume the direction of vast capital, even if some dribblets of benefit come to his fellow-men, through his inability to carry it all in his capacious stomach?"

Editor.—"But how would you accomplish this exchange of ownership?"

Mr. Socius.—"Now you are getting practical. The first-thing to go down before the rising tide of popular demand will be the prerogatives of corporations, the feeding-ground of our

money-dragons. We must have a law preventing any chartered institution from being used as a nursery of private wealth. Just as Savings Banks will not receive deposits beyond a certain amount, measured by the possible savings of the laboring public; neither should Railroad, Telegraph, or any properties receiving privileges from the State, be monopolized for the large investments of a few. The State should assume such control of them as shall free them from the manipulation of those whose money now buys them the position of Directors. Stockholding should give no more control than the possession of Government securities carries with it Government office.

"Then, next, we shall strike for *limitation of private possessions*. We have already reached the point where we legislate against the accumulation of property by churches. Institutions, like Savings Banks and Insurance Companies, are required to expend their surplus in such ways that it shall go directly to the benefit of the community in the form of some public improvement. The next step is a near one. When the individual gains great power through the accumulation of capital, he is virtually an institution, a public body, though held within one skin. Beyond a certain limit, which includes only the necessities of a generous self-support, he should be compelled to use his money in ways that the State may prescribe."

Editor.—"Your scheme will touch the *laws of inheritance*?"

Mr. Socius.—"Undoubtedly. In the old countries, the evils of entail are felt more than with us. Our laws recognize the power of a dead man only over one generation, but that is one too many. The common sense of mankind reasons thus: Nature allots to a man his generation, say a good four-score years; he dies to make room for others who may, for their time, enjoy the fruits of the earth. What right has one mortal to control an inch of ground after he has gone beneath it? When a man dies let him make a graceful salute

to the world, and keep his death-grip off the affairs that are to be after him. Yet, vast sections of the earth are so controlled. Here is a child who cannot tell the maiden name of his grandmother, who is kept in possession of vast estates, to the exclusion of others, simply because said grandmother fancied to appoint him her heir. This is as unreasonable as it is wrong, and you may be sure that one of the first decrees of the sovereign people will be, that the earth shall be for the reward of the living, and not disposed of by the caprice of the dead. We shall forbid inheritance beyond a certain amount desirable for the care of young children who may be orphans; and the conditions of bequest shall not be determined by a dying man, half of the time out of his head, but by the courts.

"*Marriage?* Our laws are called 'loose'; but they must be loosened more yet in certain particulars. Think of the horrors of a life-long misalliance! Nothing is so demoralizing to both the parties and to their children. The immorality of promiscuous concubinage is no worse than the legally enforced prostitution of loveless couples. Why should a woman be tied for life to a drunken husband, or, equally bad, to one who, a saint in other respects, is, by lack of congeniality, a brute to her? for nothing but the consciousness of soul-marriage can make the marriage relation other than brutal. The legal bond of marriage should be limited to responsibility for the care of offspring.

"There is also to be remedied that in our industrial system which allows rich men to absorb all the benefits of *mechanical inventions*. Labor-saving ma-

chines save the expense of the labor to the capitalist, but they rob the working-man of the opportunity to labor to an almost equal extent. You complain that, in some trades, the unions insist that only a limited number of young men shall be allowed to learn the trade under the same employer. But we must lessen the number of mechanics to meet the lessening amount of work that the inventions leave for the hands to perform, or soon all the trades will become guilds of starvation. We would not, we could not, prevent inventions; but we demand that no change shall be introduced into our factories at the expense of the workmen. In time the inventions will themselves suggest new forms of occupation, so that the men may acquire a livelihood in other ways. But we must have a law forbidding the introduction of new machinery until after the lapse of a certain period from the issue of patents for them; or, if introduced within that period, no workmen must be discharged without compensation. If machines save labor, they must in some way save the laborer. Until such laws are enacted, we must have fewer hours in general for a day's work. With eight hours a day, more work can now be turned out than could be in fourteen hours twenty years ago. And the world's need of work has been lessened every year. We rejoice in the progress; but insist that the benefit of it shall not be absorbed by an already over-rich class. But there is no need of mentioning further details of the popular demand. Put yourself in the working-man's place and think; your own common-sense will prophesy to you the inevitable."

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

GERMANY.

THE PULPIT AND PESSIMISM.

In German literature, as well as life, there are many evidences of a deep and extensive pessimism. It is one of the diseases of the age, and with it the pulpit must reckon. It is not limited by real suffering, but is a real spirit, a tendency, which in different classes has become the prevalent and most marked characteristic.

In view of this chronic disease, the article of Rev. Martens, in *Zeitschrift fuer Pastoral Theologie*, on "The Relation of the Sermon to the Prevalent Pessimism," is very timely. He pronounces pessimism the ruling disposition of the day. It prevails among the poorer classes, and reveals itself in dissatisfaction with the existing order of things; among the middle classes it is seen in restlessness, and in the greed for more

pleasure and greater gain; and in the more favored circles there is a feeling of dreariness, of insipidity, and of deep melancholy. The divine sources of comfort are ignored, and, therefore, in wealth and culture, as well as in poverty and ignorance, men are wretched. Practical materialism has destroyed the ideals. Poetry and romance have caught this spirit, and in philosophy it has found expression in the works of Schopenhauer. His system is permeated with the thought that life is a burden, that misery is its lot, that sorrow is positive, and that joy is a mere negation, nothing but the absence of misery. He regards this world as a kind of hell, while there is no heaven. Life's greatest blessing is its brevity. This dreary philosophy, often favored by circumstances and temperament, has become a potent factor in life. How shall the preacher meet it? There is relative truth in pessimism, and this should be recognized. In view of the real misery in the world, and in the face of death and despair, a godless pessimism is more natural and more rational than a godless optimism. Outside of the sphere illuminated by the Spirit of God, optimism is an utter absurdity. The sermon turns on the two pivots of sin and grace; and only when both are properly treated is the minister truly a messenger of salvation. Pessimistic philosophy regards existence and evil as correlates; but it has no conception of sin as a free choice of evil and as the rejection of the divine will. Now, the truth is, that not existence but sin is an evil. Physical evils are not to be identified with moral ones, but sin must be viewed as the source of evils and disturbances, whose final result is death. According to Christian truth, there is some ground for pessimism, but also for optimism. The Gospel pronounces the poor, the hungry, and the persecuted blessed. The believer is not blind to the miseries of this world. But hope is the cheering star in the darkness of the night. Grace conquers sin and creates faith, and faith produces hope. Hence, although pessimism prevails while life is viewed in the light of time only, optimism prevails as soon as it is beheld in the light of eternity. The preacher must be just to both aspects of life, showing the vanity of worldly pleasures, as well as the ground of Christian joy. The pulpit is called to lead out of the pessimism of this world into the optimism of the Gospel. The road to faith and joy lies through repentance. Genuine repentance destroys false optimism, while a pessimism which despises the world, and flees from life's duties, cannot be harmonized with living faith. Jesus avoids the extremes of pessimism and optimism, and reveals a kingdom in which the relative truth of both is recognized. Every theodicy must begin with Christian faith as its centre. Disharmony will yield to harmony, and darkness to light, only when Christ, the crucified and risen Christ is made the heart of all preaching. We are, indeed, subjected to vanity here, but in hope

of eternal life. The end of Christian faith is not a dreary resignation, a dark melancholy, as proclaimed by pessimism, but a real reconciliation, a victory over misery, and a life from death.

In another religious journal there is an article on *Misery and Redemption*, which is written in the same spirit as the above. It claims that our age is not poor in works of charity; but there is a decided tendency to sever love from faith. Humanity pushes aside religion; yet, humanity, without divinity, becomes bestiality. Christ must, therefore, be preached, and He alone. Through Him we learn that we are lost, but in Him we also find redemption. The removal of misery is always occasion for joy; but we must not forget the root of evil and the true redemption from misery. It is not true that ideal goods are of no use where there is no bread. A pious is also an industrious man, and the curse pronounced on labor has been turned into blessing by Christianity. While a Greek sage declared labor unworthy of a free man, a Christian finds labor honorable, and works with his hands in order to have something for the poor.

In an address on *Illusions and Ideals*, the celebrated preacher, Gerok, represents Christianity as the religion of ideals. Illusions are common in life, and they have a place in æsthetics, especially in dramatic art; but there is no room for them in morals and religion. In these, the ideals are to rule. They are needed in all spheres, at every age, to lift above all that is low and to overcome the tragic elements in life. Not only does Christianity give us ideals, but it also helps us to realize them. It reveals the contrast between the reality and that whereunto we are called, and impels us to seek the perfection revealed in Christ. The personal ideal of the Christian is the person of Him who says: "I am the way, and the truth, and the life," and who has given an example for an imitation. Ideals are blessed truths behind the gloomy shadows of phenomena. They exalt the spirit, purify the heart, strengthen the will, and spur us on to the noblest efforts. One plays with illusions, or they sport with him; but one contends, sacrifices, and dies for ideals. Our ideals are an earnest of our eternal inheritance; they are stars which shine with perpetual brightness on men, and as witnesses of a higher world they illumine our earth.

THEOLOGICAL.

"Many books, but little that is worth reading," is the judgment of a reviewer respecting the German theological literature of recent date. During 1885, there appeared a total of 16,305 books in all departments of German literature, an increase of 702 over 1884. The largest number belonged to pedagogics. For a long time theology occupied the second place, but it has now yielded this to law. The total number of theological books was 1,391, leaving 70 less than the previous year. How little the number indi-

ates the real value of the total productions is evident to all who consider that a single work may outweigh scores of others. In Germany, as in other lands, much of the best thought of the day is found in journalistic literature. On many subjects authors feel themselves better prepared for essays than for the production of systems. In all departments of deeper thought, theology, as well as philosophy, seeks to go back to first principles, in order to secure a firm foundation. As in philosophy, the theory of knowledge receives most prominence, so in theology, Biblical criticism has received special attention. So long as the attention is absorbed by such questions as the origin of the Pentateuch, of the gospels, of the various epistles, and of other books, we cannot expect many elaborate exegetical works, particularly such as include the whole Bible. Posthumous works, as those of Hofmann and Beck, have appeared, but they were the results of labors performed some decades ago; so there were carefully revised editions of older commentaries, and numerous works on the introduction to the sacred Scriptures, but very few of an exegetical character. The fact that so much was done in Biblical criticism made a work which would give the general results of this criticism in a compendious form a desideratum. One who cannot follow all the learned disputes is apt to be confused by the various theories respecting the books about which the controversy has raged most fiercely. To give a commentary on the Scriptures, in the present stage of criticism, is no easy matter, and is possible only by the co-operation of numerous scholars. To the various exegetical works on the Bible, a new one of importance is about to be added. It is to be prepared under the editorship of Prof. Dr. H. Strack, of Berlin, and Prof. Dr. O. Zöckler, of Greifswald, assisted by an able corps of Biblical scholars. They aim to give the results of modern research, but in a form which excludes details. The work is intended for ministers, theological students, and intelligent laymen, and seeks to unite the scholarly with the practical. The first volume on the New Testament, containing the synoptical gospels, is already published, being prepared by Prof. Dr. Noesgen, of Rostock. A literal translation of the text, divided into paragraphs, is given. Whatever is required for understanding particular words and phrases, is put into footnotes, so that the explanation of the sense is not burdened with lexical, critical, and archaeological matters. In the comments proper an entire paragraph is considered, and so explained as to give a connected view of the whole. In this way the organism of Scripture is better preserved than when the attention is concentrated on details. Circumlocution, numerous references to the views of others, and lengthy reflections, are avoided, and the interpretation is made as direct and brief as possible. The volume before me, a sample of the whole work, has

only 423 pages, though it contains the first three Gospels, with an introduction to each, and the cost is only a dollar and a quarter. There is no doubt that the admirable arrangement will meet a real need of the times. All the scholars engaged are evangelical. The work will include the apocryphal as well as the canonical books. The second volume on the N. T. is in press, and will contain the Gospel of John and the Acts—the former by Prof. Dr. Luthardt, the latter by Prof. Dr. Zöckler. In the autumn, a volume containing Isaiah and Jeremiah, by Prof. Dr. Orelli, will appear. The whole work is to be completed in twelve volumes in 1888.

In systematic divinity, as in Biblical literature, fundamental questions and preparatory inquiries have largely absorbed the attention of scholars. Thus, in ethics, the leading questions have been those connected with the freedom of the will, the nature and origin of conscience, the highest good, and the relation of morality to religion—questions in which the influence of philosophical on Biblical ethics is seen. Dörner's posthumous work is by far the most important that has appeared for some time. It will soon be accessible to the English reader—a translation being now in press. In dogmatics, much discussion has been occasioned by the tendencies of Ritschl's school. This is not merely the case respecting particular doctrines, but also with regard to the fundamental questions pertaining to the relation of philosophy to theology. In his efforts to exclude metaphysics from theology, Ritschl is regarded by many as endangering all the doctrines regarded as most essential, namely, those respecting the nature of God, the person of Christ, and the essence of the soul. In dogmatics, as in so many other departments, thought is critical rather than productive.

A work not affected by the Ritschl school is now appearing: the *Lectures on Dogmatics*, by Prof. Dr. J. T. Beck, a posthumous work. His most celebrated lectures were on *Christian Ethics*, and were published in three volumes, edited by Lindenmeyer, who also edits the work on dogmatics. Of the latter (*Vorlesungen ueber Christliche Glaubenslehre*), the first *Heft* has just appeared; the whole will comprise two volumes. Beck, in the Introduction, emphasizes the moral element in religion, and pronounces it the foundation of every correct relation to Christianity. Instead of looking outside of Christianity for a philosophical basis, the author searched for it in revelation, and tried to keep this free from the philosophical and other tendencies of the day. More affected by the mystical and theosophical tendencies of Wuertemberg, his home, than by modern philosophical systems, some of his views seem strange to an age of cold reflection, but he has deep views respecting the great truths of the Bible. He looked on current systems as transient, while divine truth is eternal; and so he aims to lead into the doctrines of the latter without the aid

of the former. Profound and Biblical, he aims to establish a system of spiritual, in opposition to the worldly, speculation.

BIOGRAPHICAL.

Does the Protestant doctrine of faith and works account for the fact that the Evangelical Church emphasizes the lives of its saints less than does the Catholic Church? Of course, they do not have saints in the same sense; but Protestantism is rich in examples of Christian truth embodied in persons. Prominent among such eminent Christian characters is the man whose life and institutions became the inspiration of the celebrated George Müller while a student in Halle. An address on *A. H. Francke*, his character and work, appears in the May number of *Kirchliche Monatschrift*, by Dr. O. Frick, director of the various institutions founded by Francke. He pronounces him a truly great man, whose attractions increase in proportion as we become acquainted with him.

Francke continually reveals new sides, suggests new problems, and we find in him a remarkable combination of characteristics often regarded as incompatible. There was in him a union of the mystical element and of unusual mental acumen, even of "cold-bloodedness," as Ritschl calls it; genuine humility and native simplicity, but united with a full consciousness of his power, which might strike some as pride; an idealism which almost seemed extravagant, and yet great sobriety in practical matters; a constant planning of what was not realizable, and yet the most careful attention to the details of ordinary affairs; he was cheerful and friendly, and yet disregardful of the feelings of others, and even severe; so passive, that, as he himself said, he would sit still and not take a step beyond where God's finger pointed, and yet full of decision, energy and zeal; severely ascetic, almost fleeing from the world, and demanding that others should, like himself, spend hours in prayer daily, and apparently dead to social life, and yet the centre of the most extensive communications, and with a wide knowledge of men and of worldly affairs; a man of God, and yet, in a proper sense, a man of the world; a thorough theologian, and yet a man of affairs and a founder of institutions on a grand scale; a man of science as much as any in his age, and yet all his learning was but means for serving faith and life; a professor in the university, and yet a teacher in a school for the poor; with a nature as if born to rule, and at times domineering, he was yet wholly a servant of God and of men, even of the poorest, and a father to orphans; equally zealous as a theologian, teacher, and social politician, he sought to influence the Church, the school, and social life. The source of his marvellous influence, Francke himself attributed to the great transformation in 1692, while praying for deliv-

erance from his doubts and wretchedness. He declares that he arose from his knees a changed man. His doubts were gone; he felt assured of God's grace in Christ, and recognized God as a loving Father; all sorrow and unrest had left him, and with a full heart he praised God. Instead of his previous doubts, he now had a faith for which he was ready to sacrifice his life. "I went to bed, but for joy I could not sleep; and if for a moment my eyes closed, I awoke again and began anew to praise the living God who had revealed Himself to my soul. For it seemed to me as if during my whole life I had been in a deep sleep and had done all in a dream, and had now been suddenly awakened. It seemed to me as if I had been dead and had become alive." Henceforth he lived a life of faith and love and gratitude. Although known chiefly as founder of the great orphan asylum in Halle, and the numerous educational and training institutions connected with it, he also organized efforts for home and foreign missions. The mission founded by him in India still exists. Interested in all that pertains to the kingdom of God, he labored in all directions for its establishment and progress, and much of the religious activity of Germany has sprung from seed which he planted.

SPAIN.

As far as the Government is concerned, no hostile steps are taken in Spain against the spread of the Bible. But with the priests bitterly opposed, and with a people bigoted and ignorant, the good soil for the living Word of God is not very abundant. Both the British and the Scotch Bible Societies are active, and last year the circulation of Scripture, or portions of it, reached 50,000 copies.

During a recent visit to Berlin, the Spanish evangelist, Juan Fuente, of Granada, gave interesting accounts of the work in Spain. He spent seven years in a seminary to prepare for the priesthood; then, amid violent opposition from his family, he entered the Evangelical Church, and since then has spent his life to spread the Gospel. His labors are among the poorest and most neglected classes of Granada, where some two years ago he established a church among the gipsies. According to his statement, the first Evangelical church in Spain was dedicated in 1869, in Madrid. Since then Protestant missions have made progress but slowly, and encountering great opposition. There are now about sixty congregations, most of them, of course, small; and they are found in all the larger cities. Various denominations are engaged in the work of evangelization. The membership numbers twelve to fourteen thousand, though twice as many attend the services and claim to accept the doctrines. In the various Evangelical schools there are about 7,000 children.