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REVIEW SECTION.

I.—TRUE CHURCH UNITY: WHAT IT IS.

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THERE seems to be everywhere rising throughout the churches a newly aroused, or, at least, renewedly quickened, ardor in seeking to realize that oneness of the Church for which our Master prayed as He was about to be offered up. Certainly the heart of every Christian should burn within him as he addresses himself to do what in him lies to fulfil his Redeemer's dying wish. It would be sad were false steps made in so sacred a cause. Yet it would not be strange, if in the natural haste of even holy zeal, somewhat confused, if not erroneous notions should mingle with our aspirations, which we need to correct by bringing them searchingly to the test of the New Testament teaching.

Nothing can be clearer, of course, than that the conception of its unity enters fundamentally into the New Testament doctrine of the Church. It is involved in the very proclamation of the kingdom of God, for there cannot be two kingdoms any more than two gods. As God is one, the King and the Mediator is one, and the Spirit one who unites to the one Christ; so those who heard the great commission and went forth in its faith to conquer the world could entertain no conception of the Church they were to found which did not include its unity. Accordingly not only is its unity implied in all the figures used by our Lord to describe the Church—the vine, the spreading mustard tree, the leaven hidden in the mass until it leavens the whole; but the same is true of the whole warp of the Apostolic teaching. The Church is the body of which Christ is the head, the building, of the foundation of which He is the corner-stone, the Bride, the Lamb's wife. The unity of the Church is even fundamental to the Gospel itself, as the unity of the race is to the doctrine of sin: "As in Adam all die, even so in Christ shall all be made alive." It was for His people that Christ laid down His life; neither was any crucified for any man save Christ Jesus, in whom alone can there be salvation.

It is equally obvious that this unity is in the New Testament, a vis-

ible unity. The kingdom of God was synonymous with doing the will of God, and the presence of the unifying Spirit was manifested in its fruit. The Christian light was not kindled to be hid under a bushel, and love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and temperance were not such universal possessions of men that those who had them passed unnoticed in the throng. Nor were the miraculous *charismata* withheld, nor the testimony for Christ by word and work and martyr-death. Those in whose bosoms the new life stirred knew themselves to be, and were known of men to be a separated community. Between them and the society around them, in all the usages of which idolatrous rites ming'ed, a great and ever-widening cleft opened. About them and their fellow-Christians stronger and ever stronger bonds were forging. Travelling from city to city, Christians bore letters of commendation which admitted them everywhere to the society of their fellows. Strong churches sent now and again contributions to relieve the necessities of the weak. Sharers on the one hand in a common hope and life, and on the other in a common contempt and persecution; ministered to by a common Apostolic body, professing a common faith, partakers in common spiritual gifts, practising a common, peculiar morality, they exhibited to the world a visible unity that even deserved the name of an organized unity. They constituted an *imperium in imperio* which trembled with a common life from one end of the empire to the other, offering everywhere not merely a like, but a united resistance to heathenism and heresy, and supplying from the resources of the whole the lack of every part.

It is important to observe, however, that this unity was not organic, in the special sense of that word which would imply that it was founded on the inclusion of the whole Church under one universal government. The absence of such an organization is obvious on the face of the New Testament record, nor do its pages contain any clear promise of or prominent provision for it for the future. The churches are all organized locally, but no external bonds bind them together, except as this was here and there supplied to certain groups of churches by the common authority over them of the same Apostolic founders. No central authority ruled over the whole Church. It is perfectly obvious that Jerusalem exercised no domination over Antioch, Antioch none over the churches founded by her missionaries. Nor were the churches associated in a common dominion of the whole over all the parts. Even in the next generation the most powerful lever Rome could bring to bear on Corinth was entreaty and advice. The Apostles went forth to evangelize the world, not to rule it; they divided the work among themselves, and did not seek to control it as a "college"; they delegated their individual authority to the local officers and founded no dynasty, whether individual or collegiate.

It is equally obvious that the visible unity of the Apostolic Church was not grounded in uniformity in organization, forms of worship, or even details of faith. There was, no doubt, a good degree of similarity in all these matters in all parts of the Church. A local form of government was imposed on the churches. Everywhere men observed the sacraments of Baptism and the Lord's Supper, prayed with outstretched hands, sang psalms and hymns and spiritual songs, read the Scriptures and preached the Gospel. But this general similarity fell far short of complete uniformity. Jerusalem had differentiated for itself a "bishop" out of its board of overseers, while as yet the separate pastoral office was unknown to the rest of the Church; and even after it had spread to Syria and Asia it was still lacking in Philippi. The Temple-service was part of Christian worship in Jerusalem; and even the Apostle to the Gentiles kept Jewish feasts and customs. Everywhere Christian Jews observed circumcision and the seventh day, while others were free from the Law. Christian worship was characterized everywhere by charismatic freedom, and resembled more our open prayer-meeting than our church service. Doctrinal and practical heresies were continuously springing up out of the fertile soil of Jewish and heathen superstition and habit, imported into the Church by those who, awakened to new life by the Gospel, had not yet been able to put off from them all the grave clothes of their dead past. There were probably few churches in the Apostolic age whose condition in knowledge and practice, or whose usages in church government and Christian worship would attract any modern denomination to seek to include them in its fellowship.

It is, if possible, even more clear that the unity of the Apostolic Church was not grounded in a claim to singleness of origin. The Church spread by the scattering abroad of Christians, taking their Gospel with them. Nobody cared whence a church drew its origin, so only it existed. Who founded the Church of Rome? or of Alexandria? or of Antioch herself, the mother of churches? Paul resisted the demand for commendations and found the credentials of ambassadorship in the fruits of work (2 Cor. iii:1 *sq.*). The church in Jerusalem with the Apostles and elders hearkened to Paul and Barnabas when they rehearsed what signs and wonders God had wrought among the Gentiles by them, and seeing that they had been entrusted with the Gospel of the uncircumcision, gave them the right of fellowship (Acts xv:12; Gal. ii:7). The question of importance was not the *media* through which *men* obtained the call, but whether they had received it.

In a word, the unity of the Apostolic churches was grounded on the only thing they had in common—their common Christianity. Its bond was the common reception of the Holy Spirit, which exhibited

itself in one calling, one faith, one baptism. And as the existence of no other foundation for unity is traceable in the history of the Apostolic churches, so the duty of seeking no other mode of unity than would be built on this foundation is pressed on their consciences by either the Lord or his Apostles. Our Lord does not declare, as the old version has it, that "there shall be one *fold* and one shepherd" (John x: 16); but, as the Revised Version corrects it, he speaks of his sheep as occupants of many folds, but as all so hearkening to his one voice that "they shall become one *flock*, one shepherd." Nor is the unity, for which he prayed in his High Priestly prayer, one grounded on external organization, but one grounded in communion in him; its norm is the mysterious unity of Father and Son in the Godhead; its mediating cause, common acceptance of the Gospel; its effect, not the convincing of the world that the Church is one, but that "Thou didst send me, and lovedst them even as thou lovedst me." Nowhere, however, is the New Testament conception of the Church brought to more complete expression than in the Epistle to the Ephesians, which may be justly called the Epistle of the Church, the body of Christ, as its companion letter, that to the Colossians, is the Epistle of Christ, the head of his Church. From its very beginning the Church is the Apostle's chief theme, what it is, and how it was framed and should comport itself. He tells us of its origin—in the selection by God before the foundation of the world, of a people in his beloved son; how it was purchased to himself in time by the death of that Son of his love on the cross; how this redemption was applied to it and sealed to each of its true members by the Holy Spirit of promise; how it manifested itself in the ages gone by in those who hoped beforehand in Christ, and in these latter days by the calling of the Gentiles—for whom the middle wall of partition has been broken down that they too may have access by the same Spirit to the one God. In the fourth chapter he begins his appeal to his readers to fulfil the duties which sharing in these high privileges has entailed upon them; and among these duties he gives the first place to unity. But it is a "Unity of the Spirit in the bond of peace." The ground of this appeal he develops in a remarkable enumeration (Eph. iv: 4 sq.) of the things which all Christ's followers have in common, if they be his at all. The enumeration is arranged in an ascending triad: there is but one and can be but one body, one Lord, one God. If it be absurd to speak of more gods than one, and shameful to divide Christ, it is as absurd and as shameful to divide his body, which is his Church. The force of this is enhanced by the addition to each item of a further enumeration of the bond of attachment which unites us to the one body, the one Lord, the one God; and this is done in such a way as to adduce in each case both what may be called the vital and the instrumental bond—thus yielding a triad of triads.

There is but one body ; as, indeed, is necessary, since there is but one Spirit, by whose call we are united to that one body, and hence but one calling. There is but one Lord ; and but one faith which binds us to Him, and but one baptism by which we express our faith. There is but one God ; but here the Apostle sacrifices symmetry of arrangement to grandeur of thought—"but one God and Father of all who is over all and through all and in all," who is at once transcendent over, operative through, and immanent in all—in a word, all relations to all creations. Interfused and interpenetrated and governed by the one God, united by one baptism, symbolizing one faith to the one Lord, called in one calling, by the one Spirit, into one body : here we have the Apostle's conception of the Church's unity and its ground, a unity consistent with any diversity of gifts—with diversity in everything, in fact, except true Christianity.

If this study of the nature and relations of the conception of Christian unity as it lies in the New Testament has any validity, we cannot but be aided by it in our search for unity now. It is clear, for instance, that :

1. We are not to seek it in the inclusion of all Christians in one organization and under one government. A story is told of a man who, wishing a swarm of bees, caught every bee that visited his flowers and enclosed them together in a box, only to find the difference between an aggregation and a hive. We cannot produce unity by building a great house over a divided family. Different denominations have a similar right to exist with separate congregations, and may be justified on like grounds.

2. Nor yet are we to seek it in the assimilation of all organized bodies of Christians to one another in forms of government or worship. A people is not unified by dressing all the citizens alike. The several tribes of naked savages do not constitute a more united body than the company of civilized nations of diverse costumes but one spirit. The keynote of the Bible is liberty : and beyond the very simple forms of organization, laid down chiefly in the pastoral epistles, and the general principles of worship in spirit and in truth, the sanctified wisdom of every body of Christians is the only norm of its usages.

3. Still less are we to seek it in a merely mechanical application of the rule of continuity, as if the continuance of Christ's church in the world depended on the "mere ligature of succession." The life of a people is not suspended on the mere mode of investiture with its crown. England would not forever cease to be a nation if her king were not crowned at Westminster according to the customary forms.

4. Least of all, are we to seek unity by surrendering all public or organized testimony to all truth except that minimum which—just because it is the minimum, less than which no man can believe and be a Christian—all Christians of all names can unite in confessing. Sub-

jection to the tyranny of the unbeliever is no more essential to unity than subjection to the tyranny of the believer (say the Pope); and this course can mean nothing other than—"Let him that believes least among you be your lawgiver." There is a sense, of course, in which the visible unity of the church is based on the common belief and confession of the body of truth held alike by all who are Christians; but this is not the same as saying that it must be based on the repression of all organized testimony to truth not yet held by all alike. Unity in Christ is not founded on disloyalty to the truth that is in Christ.

5. But if we are to find the unity for which our Master prayed, we are to seek it in our common relation as Christians to our one head—our common Redeemer and King—as mediated by our common possession of the one Spirit. We are to remember that neither the centre, basis nor instrument of unity is earthly, or to be discovered in any human thought, order or organization; but as Principal Gore admirably expresses it, "the instrument of unity is the Spirit; the basis of unity is Christ, the Mediator; the centre of unity is in the heavens, where the Church's exalted Head lives in eternal majesty—human yet glorified." Every Christian, through whom flows the life of the Spirit imparted by the head, is of the body which is one. In a word, the Church is one, not by virtue of any efforts of ours to make it one, but by virtue of the divine life that binds it as his body to the one head. The true figure of the Church is the circle; every particle of the circumference is held in its relation to all other particles by the common relation of each to the centre. And as we cannot create this unity, neither can we destroy it. Whoever is of God is of the Church: whoever is of Christ is of his body. Who can separate us from the love of Christ? To adopt—and we are sorry to be obliged to say also to adapt—the words of a typical high-churchman of the last generation: "The Church is one—not merely ought to be one, should strive to be one—but *is* one. The Church is one, not merely because it happens not to be more than one, but because it cannot be more than one. *Ecclesia una est et dividi non potest*, says St. Cyprian, "the Church is one and cannot be divided. It is one essentially, even as God is one."* It is ours not to make this unity, but in heart and life to realize it.

In all this there is, of course, nothing inconsistent with the frank admission that this unity of the Spirit may be more or less clearly realized by Christians, and hence more or less fully manifested to the world. Christians may even "bite and devour one another;" members of the same family may repudiate one another though they remain nevertheless members of the same family. All that is essen-

*GEORGE HILL of Scrivenham, *What is the Church of Christ?* Baltimore: 1844. p. 32. With a commendatory introduction by Bishop Whittingham.

tial to the foundation of unity must be found in the Church of every age—the very existence of the Church provides it:—but its complete expression is dependent not on the existence of the Church but on its perfection; and it will, therefore, not be absolute until she is presented to her Bridegroom without spot or blemish or any such thing. Meanwhile, it is ours to advance toward this ideal, as it is God's delight to be "daily smoothing the wrinkles and wiping the spots of his Church away." And the importance of distinguishing between the foundation of unity and its expression lies just in this, that we may not advance along the wrong path. If the perfect expression of unity depends on the perfection of the Church, the path toward it is not to be found in yielding our organized testimony to what is best in government or worship or what is true in faith, but in enthusiastically pressing this testimony on the attention and acceptance of all whom we ought not be ashamed to call our brethren. The only organization which the whole Church should adopt is the perfect one, the only worship which all should use is the perfect one, the only creed which is fitted to be the form of sound words in which all God's people express their faith is the perfect one—inclusive of all truth, exclusive of all error.

All that tends to perfect the Church or any branch of the Church in any department of Christian life or effort is, therefore, a step toward that perfect expression of unity for which we should all long. All that tends to obscure the necessity for a perfect order, form, faith under a spurious appearance of agreement, postpones the attainment. The true pathway seems, then, to lead us as our present duty to:

1. Heartly recognition of all Christians as members of the body of Christ, and of all denominations which preach the Gospel of Christ as sections of this one body.

2. Heartly and unwavering testimony to all God's truth known to us, as the truth of God to be confessed by all his people.

3. Coöperation in all good works as brethren.

4. Formal federation of denominations for prosecuting tasks common to the federated bodies, so far as such federation involves no sacrifice of principle or testimony.

II.—HOW ART MUSEUMS MAY INSTRUCT THE PREACHER.

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THE museums of art and archæology in our large cities may be made a constant source of fresh thought and stimulus to preachers of the good news of God. Nor is the village pastor entirely at a disadvantage as compared with his fellow-worker in the city. One or two well-planned visits by the man who wills are worth more than permanent residence within a stone's throw of unutilized "curiosities." The power of reproducing mental images of sense-objects is one ever to be

coveted by the preacher. To the mind kept as sensitive as a camera-plate, the fragments and relics of a by-gone world touch both the combinatory and the reproductive imagination. Thus, the speaker who has only his voice as a vehicle may turn men's ears into eyes. Certain it is that an art museum like that in Boston is a quickener of mental power as expressed in illustration. The writer confesses he has there found "sermons in stones," and flashes of suggestion that brighten the dulness of his average preachment.

The Christian herald's office is not to search for novelties in doctrine, but to proclaim the old truths in forms adapted to touch the heart and move the will of the men to whom he speaks. He is to illustrate the old Bible and to brush off the dust of scholastic traditions from its living utterances. Whatever will reinforce his native powers of reasoning, quicken his imagination, or enrich his methods of presentation belongs to his personal discipline as of one rightly dividing the word of truth. The collection of objects which photograph the mind of the past, when rightly used, will help to make one eloquent (*λόγιος*) and "*mighty in the Scriptures.*"

We italicize this stroke in the biographical sketch of Apollon. We, like him, are apt to have been too well instructed "by word of mouth" (*κατηχημένος*, margin R. V.) and not enough by the sight of the eyes. There is constant danger, especially to the unalert mind of the seminary graduate, of settling down upon the verbal formulæ of present or recent centuries. The busy pastor yields too easily to current, sectarian, modern, local or merely occidental ideas which bind the word of God. Hence the danger of aberration and the need for correction of our compasses of interpretation. The peril of the average minister is to become a man of the study, a bond slave of derivative or secondary authorities, of minimizing his personality into that of a parrot or an echo. The exceeding benefit of a study of the past is that it unshackles the mind from the bondage of the present, knocks over the idols of the contemporaneous sect, den, "study" or market-place, and brings one face to face with the environment of great prophets and teachers of all time.

Scholasticism has its insidious dangers. We get so accustomed to the divine message as it has come down to us through the vehicle of Latin and Greek traditional forms, that we are apt to mistake the cup for the water, and the barrel staves and chips for that which makes the bread of life. We must confront Bible thoughts, not only as expressed in creed, confession, sermon, treatise, "the fathers," councils, Latin jurisprudence and Greek literature, but in art, monuments, archaic inscriptions. The originals, in sense-objects, of famous interpretations, popular exegeses and even articles of faith must be scrutinized. An interesting book might be compiled showing how far factitious doctrine and exegesis have been exploded or modified by archæ-

ology, and the spade proved greater than the pen. Even, however, were no severer equipment sought for the homiletic campaign than in the power of illustration alone, the museums are well worth entering.

At once we note as we pass from room to room the idea paramount in each civilization of the ancient world, and how these ideas have become the inheritance, not indeed of all humanity, but of the races cultured in the religion of the Bible. How easy to see that Egypt and Assyria were dominated by the idea of physical force as against the supremacy of intellect in Greece, and of spiritual truth in Israel. In architecture, mother of all the arts, we see materialism petrified. Even the hope of life hereafter was conditioned on the indestructibility of the body. Even the gods of the common people were incarnated in that which stood solidly on hoofs. and on the earth How grandly against all this stand Israel's unborrowed ideas, every one of which in the Ten Commandments is a protest against materialism and a manifesto for spiritual freedom. Much of the massive civilizations of old was built on high material achievements and low morals, or on slavery, or on the principle of toiling millions existing for a few task-masters. The preamble to the decalogue, the core of Hebrew civilization, is a clarion call to freedom under loftiest ethical law.

A well-classified museum bears eloquent witness to the fact that the Bible takes hold on almost all of the great civilizations of antiquity. Certainly the best that man has achieved rises within the ken of the inspired writers. India, China and ancient America do indeed emerge but slightly into view; but in the main, when the spade breaks the munitments or casts out the dead of buried civilizations, we are confronted with what the Scripture writers saw in life. Take, for example, the statement by a voluminous writer, clergyman and scholar in New Testament Greek, in a popular magazine for September, apropos of the Pawtucket Cotton Centennial, "that no distinct reference to it [cotton] is to be found in the Bible. When I read that sentence there flashed in simultaneous parallel—if the single-brain psychologists will allow the statement—the remembrance of the textile fragments from Egypt in the museum, which I felt sure had been grown on a shrub; and the Hebrew letters, equivalent to our "cotton." As the original in the Hebrew Scriptures of the words translated "coat," "garment," the root form of cotton is in *kethoneh* of the Old Testament as well as in the *chiton* (χιτών) of the New, and all are from India, probably through the Arabic. Surely one who takes his Young's Concordance and his Bible ought, out of this Oriental sea of words as instinct with life as fishes, to catch a sermon which, like that of the tribute-bearer, would have gold in its mouth either for the children or for the centennial.

Does not our study of these marvellous works of art, which so touch the imagination, prompt the propriety of adjusting our vocabulary to

facts, and to truth suggested by the Bible itself? Apart from the question of properly designating the cannibal, the savage, the barbarian, how can we speak of people in the surviving ancient civilizations as "heathen" or "pagans"? Neither Jesus, nor Paul, nor the prophets thus spoke of their cultured fellow-sinners or miracles of grace. Most of the nations around the old and the new Israel were far more advanced in material and purely intellectual civilization than the Hebrew or early Christians, as Paul repeatedly boasted. They were not heath-dwellers or boors, or country-folk or *pagani*, but *goi* and *ethnoi*, nations and peoples. The Revised Version has corrected this obsolete and incorrect idea and revised out what was never in the sacred originals. Cannot we do the same, nor fail any the less to preach Christ crucified for sinners?

Let us go down into Egypt to study the thought-moulds, and to learn from them, if so be, why Mitsraim is throughout the Bible the symbol of oppression and darkness, and why it is that out of Egypt Jehovah repeatedly calls his son. We give hints to the sermon-maker, not to the scholar, as the random shots of suggestion, like the emitted particles of matter, or subtle waves of either, strike us.

There are the stony faces of the Pharaohs, and beside them their cartouches, their inscriptions and their ascriptions. As with the key put into our hands by the decipherers, we read the long record of flatteries laboriously and expensively incised in syenite, we ask a question. Where are the sensual and brutal scoundrels, who sat on the throne and wore the mitre-crown of Egypt, and which the Bible tells of? As in our own cemeteries, when judging from epitaphs, we wonder where the bad men are. Even the utterances of the Egyptian gods consist chiefly of flatteries of Pharaohs. As from some fossil phonograph, recovered from a crypt closed for thirty centuries, these cylinders and tablets yield just what the priests talked into them. How they compel a contrast to the page of inspiration that should make eloquent a sermon on the artless truth of Scripture! Here, in the Bible, fault, infirmity, and the sin of king, patriarch, and prophet are set down without malice or extenuation. Abraham, Moses, David, get truth, not flattery, and the line of kings in both Judah and Israel is shown to consist largely of rascals, idolaters, sensualists, polygamists, or ordinary, worthless men. So far from depending on his creative or other inferior spirit, Israel's eternal King derives his being and glory from himself alone, and has no other god before him, or any graven image or likeness. How wonderful that Israel borrowed so little in decalogue, law, precept, ritual or idea from mighty Egypt!

How natural, on the contrary, was it for "the mixed multitude" and the Israelites, ever wavering and undisciplined, until after the exile, to sin after the Egyptian manner. Here in the museum, are hawk-headed and cat-headed and ibis-headed idols, and mummied

divinities of all kinds, "Even a sardine's head may become an object of worship," as says the Oriental wit. Here too are the graven, cast, and mummied bulls and calves such as, at Sinai's base, with Aaron as master of the mould and forge, were fashioned out of exquisitely tasteful jewelry like the specimens within the glass cases there. Here is Pasht the whiskered feline deity that makes one recall the fact that the cat is never mentioned in the Bible, and sets one speculating as to the reasons therefor. Everywhere, and in all forms, the scarab or sacred beetle, emblem of the annual resurrection of nature in spring time, and of human life hereafter, appears. Most interesting of all forms, materials or sizes of the scarab, is that of stone or stone-like ceramic material, the size of a human heart, which in the mummy occupies the place of what was the centre of the blood circulation, smaller scarabs being laid in the hands. How vividly before us rises the promise of God by Ezekiel (xi: 19), "I will take the stony heart out of their flesh, and will give them a heart of flesh."

How suggestive are the actual originals of the imagery of the prophets—"The land shadowing with wings" in the ball flanked with pinions and seen engraved on king's mitre, on tomb, on statue; "the eye that never sleeps" in the ever-open, lidless orb painted on coffin and mummy case; the "Mazzaroth" or Zodiac signs which Jehovah brings forth in their season with noiseless punctuality in the path of the sun (Job. xxxviii: 32), incised in emblem on façade and architrave of temple. How much of symbolism, and for literary illustration, did the inspired writers borrow, even as the absconding Israelites went privateering among their neighbors for jewelry, yet what a minimum of indebtedness in religious or spiritual ideas!

A study of the Egyptian relics in a museum forces the reflection that Moses and the later writers of Scripture were for substance of doctrine independent of Egypt. The writer remembers many a cunning argument framed by infidels to prove the contrary idea. One of the objections, fashionable enough in his boyhood, was that writing, in Syria and other countries outside of Egypt, was unknown in Moses' time. Here in the museum are some of the Tel-el-Amarna tablets which, as my friend Prof. Lyon reads them, reveal easy communication, voluminous correspondence, polite commonplaces, epistles of business and of courtesy from Syria, and a half dozen other countries in Asia, 1650 B. C. On some of these terra-cotta epistles are the ink-spots of the student who read, and the notes of the Egyptian scribe who marked the date of his reply by clay letter. In the ordinary scribe's department which shows the writing materials of three thousand years ago, in the potsherds which Job used as strigils and which modern archaeologists utilize as chronometers to fix epochs in the strata of the ages, in the toilet articles and cosmetics with the kohl or antimony-paint, as well as in the fragments of bronze lattice work

through which dark eyes once looked, what imaginative student cannot picture the domestic life of the vanished past? The scenes described so artlessly, so exactly, so imperishably on the Scripture page become as brilliant as the colors of a missal, as we call up the "ready writer," Job, and his daughter named "boudoir casket," Sisera's vainly-waiting harem, and all that Hebrew prophecy and history and poetry use as a background for the truth of all time.

Out of Egypt and its materialism, embodied in architecture, beast-worship and mummies, we enter into Greece, whose art in temple structure and statuary expresses intellect. Here are the prototypes of Saint Paul's exuberant imagery. His metaphors are almost always taken from cities and civilization, rarely from the processes of biology or visible nature. Here are the wrestlers whose splendid play of muscle, with occasional contusion or black eye given, Paul doubtless witnessed. Here are athletes in the rapture and glory of motion illustrating grandly Paul's "ἐν δε"—"one thing"—and his matchless verbal picture in Philippians. iii: 13, 14. On every side, even apart from the glorious literature of the Grecian, is expressed in art the superb intellectual dower which the Heavenly Father lavished upon this favored child in "the whole family" of humanity. Looking at the sculpture, never excelled and rarely matched even after twenty centuries, at the marvellous conquests in the glyptic, numismatic, and decorative, as well as ideal arts, one wonders what, in comparison with these resurrected treasures, the ashes of a burned or lava-overwhelmed American city could show twenty centuries hence.

Yet, compare the splendid tombs and mausoleums enriched with inimitable art with the rudest tomb-stones cut by the unlettered sage in our own hamlets. The utter absence of emblems of hope and faith in resurrection and immortality, in the one case, contrasting with the joy and light in the other, are as the black lines and bright spaces cast by the incandescent electric arc upon a photometer. Here, too, the gnostic emblems, with their suggestions of sensual philosophy degraded into obscenity, and recalling the moon-emblems of the Baalim and of Ashtaroth in the Syrian room, give abundant suggestion and illustration to the student of the original text of the epistles to the Ephesians and Colossians. So also in the statues of "winged Victory," cupids, and other personifications to which the apparatus of flying is, in defiance of anatomy, joined, we have the origin of popular Christian mythology regarding angels. The Revised Version of the Bible contains no reference to angels with wings. Further, the weakening of the Scriptural messenger of God, a mighty one excelling in strength, into a winged female embodying rather the ideal of loveliness than of might, is a pagan and not a Biblical idea. Possibly a study of the ancient texts may compel a reconstruction of our mortuary architecture and decoration.

Space compels us to pass by the halls devoted to Assyrian, Phœnician, Hittite, Palestinian, Chinese, Japanese, Hindoo, Gothic or mediæval European art. All these are full of rich suggestion, echoing out of the heart and thinking of humanity the truths taught in the Eternal Word, confirming or witnessing to them. Let us close our chapter by glancing at the Roman room. Here we are impressed with strength rather than beauty, or, in the glory of full empire, with exotic loveliness clothing solidity and enduring power. Underneath the beautifying envelope of marble we find the unshakable architecture of masonry. Even when the integument of polished stone is removed, the structure of solid brick abides like the "kingdom which cannot be moved." Not yet, however, have we come to the spirituality and aspiration of Gothic, rather Germanic Christian architecture, whose every line and pinnacle seems a prayer in marble. Nevertheless, in the relics from the catacombs we are at the aurora of Christianity, and the first flush of the thought and affection of Christ's little ones fills the morning sky with hope. Time would fail to tell of the emblems and epitaphs from subterranean Rome. Down under the bright, gay streets, bathed in sunshine and the luxury of a splendid civilization, were once deposited these moulds of thought which then, as now, showed the things seen as temporal and the things unseen as eternal. How thought-provoking those pretty hand-lamps, as one imagines the virgin's fingers holding them on the path to baptism, the orphan or widow lighting the gloom to lay offerings or mementoes upon the martyr's tomb, the hunted worshipper stealing through labyrinthine passages to worship or to the eucharist. One favorite pattern, common to all Romans, was that of a sandalled foot holding between the toes a lighted taper. How beautiful is the Oriental and Biblical image of "a light to my feet and a lamp to my path," thus illustrated in art. The sandalled foot was in this manner made proof against the adder of the jungle or the dangers lurking in the unknown path.

Thus, with a wealth of suggestion herein but crudely outlined, does the art museum bring the Christian teacher nearer the original Word which must ever be the Christian's lamp, and which it is the preacher's business to keep ever trimmed and burning.

III.—DR. ISAAC BARROW'S SERMONS AND THEIR HOMILETICAL USES.

BY PROF. J. O. MURRAY, D.D., DEAN OF PRINCETON COLLEGE.

It was with a delighted surprise that I came upon these passages quoted in the *Life of Henry Ward Beecher* by Dr. Lyman Abbott and Mr. Halliday:

"I was a great reader of the old sermonizers; I read old Robert South through and through; I saturated myself with South. I formed much of

my style and of my handling of texts on his methods. I obtained a vast amount of instruction and assistance from others of these old sermonizers, who were as familiar to me as my own name."

Elsewhere Mr. Beecher says :

"Dr. Isaac Barrow's sermons had long been favorites of mine. I was fascinated by the exhaustive thoroughness of his treatment of subjects, by a certain calm and homely dignity, and by his marvellous procession of adjectives. Ordinarily, adjectives are the parasites of substantives, courtiers that hinder or cover the King with blandishments, but in Barrow's hands they become a useful and, indeed, quite respectable element of composition. Considering my early partiality for Barrow, I have always regarded it as a wonder that I escaped from the snares and temptations of that rhetorical demon, the adjective."

Mr. Beecher was not the first great orator who made special study of this great English divine. The Earl of Chatham, it is said, not only studied the sermons of Barrow with diligence, but commended them to his son, the younger Pitt, as models for a public speaker. Influenced probably by these examples, Daniel Webster made himself familiar with them as best combining all the qualities which forensic oratory should embody. Not only orators have valued him. John Locke said of his sermons, they were masterpieces of their kind, and Bishop Warburton, that "they forced him to think."

Barrow belongs to that great race of preachers and theologians which is the boast of the seventeenth century. Dissenters and churchmen, what a noble array of thinkers and scholars they were. Baxter (1615-1671), Cudworth (1617-1688), Chillingworth (1602-1644), Howe (1630-1705), Charnock (1628-1680), Bunyan (1628-1688), Jeremy Taylor (1613-1667), South (1633-1716), Sherlock (1641-1707), John Owen (1616-1683)—this roll is not complete, but it shows what men Barrow had for contemporaries.

Barrow was born in London, 1630, the same year with the great nonconformist John Howe. His father was linen-draper to Charles I. The son became chaplain to Charles II. He was sent to the Charterhouse for his early education. The record he made was, however, not prophetic of the future Barrow, as he did not enter the lists of theological controversy. "Chiefly distinguished for fighting and for setting on other boys to fight." That his juvenile development was somewhat unpromising is evident from another record. "So troublesome in his early days that his father was heard to say that if it pleased God to take any of his children, he could best spare Isaac." It would seem, however, that the child is not always father to the man. We next hear of Barrow at Felsted School, and then at Trinity College, Cambridge. Barrow was a staunch royalist, and refused to sign the Covenant. He, however, despite his royalist opinions, became in due course a Scholar in 1647, and Fellow of his college, in 1649. "Trinity College was his home from the time he entered it, a boy of

fifteen, to his death at the age of forty-seven." It was during his Cambridge life that the transition was made from the old scholasticism to the "new learning" of Bacon, Kepler, Galileo, Gassendi, and others. With the new learning Barrow became fully imbued. He studied science, philosophy, mathematics, and the classics—was, in fact, well furnished as a general scholar. It was, however, in classics and mathematics that he won his highest rank. In 1660, he was chosen Professor of Greek at Cambridge. In 1662, he was appointed Professor of Geometry in Gresham College, and had among his pupils the future Sir Isaac Newton. His works on mathematical subjects were of note in their day, and we are informed that in one of them he was on the verge of the discovery of the "Differential Calculus." It is evident that he was devoted to mathematical pursuits, and this is given as the impelling motive to such studies—"finding that to be a good theologian, he must know chronology, that chronology implies astronomy, and astronomy mathematics, he applied himself to the latter science with distinguished success. In 1655, he received permission from the authorities of his college to travel in foreign lands, and was absent for four years. He sold his books to furnish the means for this foreign residence. We find him at Paris, marking the conditions of society there under Cardinal Mazarin, but somehow quite overlooking Pascal, between whom and himself there would have been a strong bond of mathematical sympathy. From Paris, he journeyed to Italy. It was, however, only Florence that he visited, Rome being smitten with the plague. From Italy, he found his way to the Turkish Empire. While on the voyage the vessel was attacked by an Algerian pirate. Barrow's early combativeness seems to have revived, and stood him in good stead. He fought with the rest, "stood to his gun," and the pirate was glad to sheer off at length. Barrow spent a year at Constantinople, and while there read through all Chrysostom's works. "There is no author whom he quotes so frequently, and his wealth of diction in his sermons often resembles that of the golden-lipped preacher."* On his return to England, in 1659, he took holy orders, receiving ordination at the hands of Dr. Brownrigg, the deprived Bishop of Exeter. Puritanism was then dominant in church and State. Barrow, however, was never anything but a devoted royalist and a staunch, though liberal adherent of the Church of England. Barrow's theological position has been very well defined in the *Quarterly Review*, Vol. 127, p. 365 :

"In theology he belonged to that school of independent and thoughtful men which had been gradually formed in the midst of the disputes and distractions of the Civil Wars and the Protectorate. . . . There were, of course, many shades of difference among men like them [More, Cudworth, Whichcote, Tillotson, Stillingfleet, and Wilkins], but all alike were men learned in profane as well as ecclesiastical writings; all were

* *Quarterly Review*, Vol. 127, p. 363.

more intent on maintaining the laws of godliness against atheism than on defending some theological shibboleth; all contended for the paramount importance of morality and the eternal distinction between good and evil. It was mainly owing to the influence of this able and moderate party that the Church of England tided over the difficulties which followed the Restoration."

An instance of his liberal thought is found in his views on the Unity of the Church. In his discourse on that subject he says: "The question is, whether the church is necessarily, by the design and appointment of God, to be in the way of external policy under one singular government and jurisdiction of any kind, so as a kingdom or commonwealth is united under the command of one Monarch or Senate. . . . That such a union of all Christians is necessary, or that it was ever instituted by Christ, I cannot grant." He places unity not in externals, but in internals, mainly in the unity of Christian life in what he calls spiritual cognitions, and flings aside all High Church or Roman Catholic notions of uniting all churches in one system under one Monarch. This great discussion is the antipodes of such a treatise as Wilfred Ward's "Ideal of a Christian Church," and those ministers who are interested in this subject of church unity would do well to study Barrow on this subject. His wit seems to have been on hand when theology was on the carpet. When he went up for examination as a candidate for the ministry, it seems the reverend examiner was in the habit of putting to all candidates *three* test questions. Barrow's answer to the first of these, "*Quid est fides?*" was "*Quod non vides.*" To the second, "*Quid est spes?*" the prompt reply was "*Nondum res.*" To the third, "*Quid est veritas?*" the last response was "*Magister, id est paucitas.*" The examiner, a venerable old scholar, ended the examination with, "*Excellentissime! aut Erasmus aut diabolus.*" If possible, his repartees to the Earl of Rochester, the well known free-thinker, are even more ingenious and witty. "Doctor," said the Earl, as they chanced to meet one day, "I am yours to the shoe-tie." "My lord," said Barrow, "I am yours to the ground." "Doctor," rejoined the peer, "I am yours to the centre." "My lord," was the reply, "I am yours to the antipodes." Nettled by Barrow's quick response, his lordship tried once more. "Doctor, I am yours to the lowest pit of hell." "And there I leave you," was Barrow's final stroke.

Barrow never held any pastoral charge. His life was spent in the University of Cambridge. He published only one sermon in his lifetime, that on "Bounty to the Poor," his sermon on the Passion going through the press in his last illness. And yet he was a copious writer of sermons. Over a hundred in all* have, since his death, been collected and published. They were prepared with the utmost care. "Two, three, and even four drafts of the same sermon are found" in

* His sermons fill six volumes of Hughes' Edition.

the singularly neat and distinct handwriting, of which he made almost a point of conscience. These sermons were preached before the King, Charles II., who had made him one of his chaplains, before the University, at Westminster Abbey, at Gray's Inn, and at churches in London. His long sermons were somewhat distasteful to the populace; only the trained and thoughtful minds could stand them. The story goes that when he preached his celebrated Spital Sermon on the "Duty and Reward of Bounty to the Poor," he was three hours and a half in its delivery, and on coming down from the pulpit, being asked if he were not weary, replied that "he was tired of *standing so long.*" The vergers of Westminster Abbey, impatient to earn three shillings from the equally impatient sight-seers subsidized the organist "to blow him down." He once took the place of his friend, Dr. Wilkins, at St. Lawrence Jewry. As he came to the pulpit, the stampede from the church became general; "there was such a noise of patters of serving-maids and ordinary women, and of unlocking of pews and cracking of seats caused by the younger sort climbing over them, that the congregation seemed to have gone mad." But among the two or three that remained was Richard Baxter, and when, shortly after the exodus, the stampeders remonstrated with Dr. Wilkins for having permitted "such an ignorant, scandalous fellow to occupy his pulpit," Baxter promptly said "that Dr. Barrow preached so well that he could have heard him all day long." Charles II. seems to have sat through some of the sermons, for he said of his chaplain: "He is an *unfair* preacher, because he is an *exhaustive* preacher, and leaves nothing to be said after him."

This suggests what is the first characteristic of Barrow deserving homiletical study—his thoroughness of treatment of his subject. Take for example that noble series of sermons on the tongue. There are four: The first, James iii:2, unfolds the proposition, "Not to offend in word, an evidence of a high pitch of virtue." The second, Ephesians v:4, is aimed "Against foolish talking and jesting." The third, James v:12, "Against rash and vain swearing." The fourth, Titus iii:2, discusses "Of evil-speaking in general." There is no repetition of ideas. There is no hammering out of ideas into the thinness of gold foil. The whole subject of human speech in its moral relations is considered. In a noble passage of the discussion on "Not offending in word," the second paragraph or head of the sermon, this view is held up. It is a fine specimen of Barrow's best manner, and I do not know where else the English language holds so masterly a summary of what human speech is and does in the affairs of life. In the sermon against "Foolish talking and jesting," occurs in the opening of the discussion that brilliant and exhaustive description of wit, which Addison praised in the *Spectator*, and which is to-day the best description of wit in our literature. Other illustrations of Barrow's

thoroughness are found in his five sermons on Contentment, Philipians iv: 11, or his five sermons on Industry, which drove Mr. Beecher into temporary despair. Of course, modern congregations might not relish five sermons in succession, an hour and a half long, on *Contentment*, and it would hardly be safe, perhaps, to preach five in succession on *Industry*. But it is all important for every minister to get into his head a clear idea of what *thoroughness* in discussing a subject is. He may not choose to follow his model in all details. But it will tend to prevent that *scrappiness* which is characteristic of much modern preaching. Thoroughness in single sermons is always desirable. We make a great mistake, if we think superficiality tends to brightness and thoroughness to dulness in preaching. Barrow is never prosy. And I cannot but think that even serial discussions like Barrow's, holding up continuously a subject in all its phases, would occasionally be of great service. Take Honesty for example, and suppose our metropolitan pulpit treated this as Barrow has treated Evil Speaking, or Industry. Would five sermons be enough? For example: Of Honesty in General; Of Honesty in Trade; Of Honesty in Politics; Of Honesty in Professions; Of Honesty with One's Self. Would not a congregation get an idea by the time these were discussed that there was some importance to be attached to the virtue?

Aside, however, from all these special benefits from a study of Barrow's thoroughness, it is a fine mental discipline. Simply to see a broad horizon, to have one's views lifted up and spread out over a large surface, is in itself a mental culture.

Another feature, for which he may be wisely studied, is his faculty of discrimination. He turned deliberately away from many of the themes then in vogue with preachers. He eschewed all those scholastic theological subjects, which the pulpit of his day was largely addicted to. Instead of discussing grace preventient and grace efficacious, he presents a view of "the excellency of the Christian Religion," which is a marvel of comprehensive discussion. He chooses practical themes, and dwells most frequently on the moral and social side of Christianity. But his choice of themes necessitated careful discrimination in their treatment. Such discourses as those on Contentment, on the Moral Relations of Speech, or Self-Love, could not be written except for this characteristic. Barrow's distinctions always have a difference. He does not confound things opposite in their nature, nor separate things which belong together. And if we are not mistaken, the homiletic use of such a study is very great. How often, for example, have sermons on Wealth, or Amusement, or Temperance, failed simply for want of true and proper discrimination. It is easy always to be sweeping. The pulpit, after all, is not in the wholesale business. It is not so easy to make careful distinction, to retail truth, so that it sticks in the individual conscience with its "thou art the man,"

But he who will work for this, has this for his reward, that he covers the whole ground more justly and more efficaciously. He will find in Barrow's sermons a useful study for this end. Like Dr. South, he wrought out his plans carefully before writing, and while he flings aside all scholastic subtleties, he brings common sense to bear in the use of these discriminations. We have heard certain men described as "discriminating preachers." The class needs to be made larger.

Barrow has also long been commended as an author to be studied in the matter of diction. Here he is certainly a great master. He differs from Dr. South in this, that he has less of the Saxon, more of the Latin element. But in our praise of the strong, weighty Saxon diction, we have sometimes forgotten that for expressing nicer shades of meaning, the Latin element in our language cannot be overlooked. The best speakers must have both at command. Space does not allow any extended quotations to show what Barrow's power was in the use of this unrivalled diction. Mr. Beecher speaks of it as if it were mainly in his use of the adjective, and his words have a great deal of point. Few, in fact, realize how great a part the adjective plays in strengthening or weakening discourse. The late Professor Roswell D. Hitchcock was noted for his effective use of this part of speech. What power it gave him in preaching! How the epithets light up and vivify what he writes! Vocabulary is indeed a great matter. "Words, words, words," Hamlet said, and it is not to be wondered at that we get disgusted at mere verbosity. Verbiage is a great rhetorical sin. All this is true. But it is also true that many a good thought in preaching fails of its end simply because it was meanly clad. If one gives thought to the matter, he will readily see that, for many a preacher, the vocabulary he uses is the same thing from year to year, the same adjectives and verbs and nouns, without variety and without aptness. Hence the need for some study in this direction. Have we not dictionaries? Yes, plenty, and of the best. But while a good dictionary is no mean reading, we need to find words in their vital relations—that is, in the structure of noble sentences, in order to have them lodge in our memory. The student of Barrow will find that his diction has more than mere copiousness, especially in adjectives. It has accuracy and felicity. "With all his richness of style, he is not verbose; he never uses words needlessly for mere pomp of sound; every word is introduced with a true sense of its exact value; every epithet, every phrase, in his long-drawn paragraphs, adds something to the impression he desires to produce; the ornate character of his style arises naturally from his wealth of thought and learning, joined with his remarkable power of expression." *

Barrow belongs to that class of moderate churchmen, like Hooker, Chillingworth, and in our time Alvord and Lightfoot, whose scholar-

* *Quar. Rev.*, Vol. 127, p. 379.

ship has been among the chief ornaments of the English Church. Like Chillingworth, Barrow has left one of the ablest expositions of the fallacious claims of Romanism. On his death-bed, he handed to Dr. Tillotson his treatise on the Pope's Supremacy. Those who wish to study the subject of Romanism, will find in modern discussion no abler treatment of the question. Barrow died at the age of 47, and rests in Westminster Abbey. He was a distinguished mathematician in his day, and it was to Sir Isaac Newton that he resigned his professorship at Gresham College. But he is more remembered for his sermons than for his *Lectiones Geometricæ*. He has left behind him one memorable sentence, in which both the mathematician and the preacher appear: *A straight line is the shortest in morals as well as in geometry.*

IV.—A SCIENTIFIC STUDY OF CHRISTIANITY.

PART II.—REDEMPTION.

BY WILLIAM W. McLANE, PH.D., D.D., NEW HAVEN, CONN.

IN a former paper, Christianity has been considered as that Revelation of God which corresponds to the nature and the needs of man.

2. Christianity claims, in the second place, to be the redemption of men from the penalty and the power of sin. Angelic voices are said to have proclaimed Christianity to be glad tidings, and apostolic voices have preached it as the power of God unto salvation to every one that believeth. Can science verify this claim for Christianity? Whether there is any divine wrath which may be averted, or any destruction peculiar to the wicked from which they may be delivered, science cannot know and cannot tell. Such things must be either an inference from things that are known or matters of direct revelation. But that there is in the world such a thing as sin having present power and, to a degree at least, a present penalty, a comprehensive science of man must see and know. There is such a thing as character and conduct condemned both by him to whom they belong and by the society of which he forms a part. There is a sensuality which dominates and bestializes many men, sinking them in lustfulness, intemperance and vice. There is a selfishness which limits the range of the affections, which tends to the disintegration of society, to the destruction of domestic felicity, to the neglect of those who may be dependent, as children for example, and to indifference to the life and property, the peace and welfare of others. There is an avarice which would win wealth at the cost of personal truthfulness and honor, at the price of fraud and oppression, at the expense of loss and suffering on the part of others. There is an ambition which longs for power and which often spares neither orphan's tears nor widow's cries, nor men's wounds, nor human lives, if its ends can be attained and its desires gratified. There is to be

found in the world a spirit of caste which separates men from one another by almost insurmountable barriers. There are in the world sins which degrade men, sins which disintegrate society, sins which divide mankind into the strong who oppress and the weak who suffer, sins which make a brotherhood of men and a republic of love and righteousness—which would be a kingdom of heaven upon earth—an impossibility. One needs only to read of the bacchanalian feasts which even philosophers frequented, of the prostitutes who were priestesses in certain heathen temples, of the avarice of masters, of the ambition of rulers, of the absence of organized charity, of the wide-spread indifference to human suffering, of unmentionable crimes, of cruel and bloody sports, like gladiatorial shows, and of the bitterness and hatred of men of different races or religions to each other, to know that, when Christianity began, sensuality, avarice, ambition, hatred and cruelty were prevalent in the world. They are prevalent enough now; but great changes have taken place in the last eighteen centuries, and greater ones are taking place now. Those changes have, in the main, taken place within the geographical lines which have marked the progress of Christianity, and they have been produced mainly through the influence of Christian faith and Christian practice on the part of men. Christianity claims to be a remedy for the evils which have been specified, not indeed for all men irrespective of their individual faith and practice, for the power of Christianity is not magical but moral; but for all who believe its doctrines, receive its spirit, obey its principles and hope for the fulfilment of its promises. "No one," said Mr. Huxley, "not historically blind, is likely to underrate the importance of the Christian faith as a factor in human history, or to doubt that some substitute genuine enough and worthy enough to replace it will arise, *i. e.*, when it has passed away." *

This is a confession of the fact that Christianity has been of great benefit in bettering the condition of man; that it has surpassed anything else of the kind in the world, and that, if it should pass away, such is the nature and such the need of man that something must be found to take its place. What this something else is, Mr. Huxley does not say. But until something else "genuine enough," that is to say, true enough, and "worthy enough," that is to say, powerful enough, both to meet men's wants and to elevate them, does arise, Christianity must stand first as the correlate of human nature and human need; Christianity must continue to be, what it has been, the one factor and force in the world which has proven itself able to save men from the power of sin, and to unite them in love, and to establish them in righteousness. Christianity's declaration of the wrath of God and of judgment to come, its denunciation of sins, which denunciation conscience

*The Nineteenth Century, Feb. 1889.

repeats, its offer of pardon springing primarily from divine love, its proffer of power for righteousness, its promise of eternal life, certainly afford all the strongest motives which can be brought to bear upon the human heart to lead unto repentance and righteousness. The question under discussion, however, is not whether Christianity contains motives to a better life, but whether it produces such a life. That Christianity does produce such a life is evident from the changed character of individuals, the changed conditions of communities, the changed sentiments, customs, laws, and institutions which prevail where it becomes dominant.

(a) From the beginning, Christianity has effected a marvellous change in the lives of individuals. The Christian records from the first contain accounts of such transformations of character and change of purpose and life. There was a sinful woman who, in a Pharisee's house, bathed the feet of the Founder of Christianity with her tears and anointed them with ointment which had probably been purchased to render her own person attractive, and who went from his presence pardoned and at peace. There was a publican whose neighbors called him a sinner, who in the presence and under the influence of Jesus promised, if he had taken anything from any man unjustly, to restore fourfold, and to give half of his goods to the poor. There were two primitive disciples who would have called down fire from heaven upon a Samaritan village which refused hospitality, and who sought the first places in a supposed political kingdom, one of whom subsequently laid down his life in behalf of that Christianity which he believed; and the other of whom lived to teach the lesson of universal love. There was a man who having land sold it and brought the money and laid it at the Apostle's feet, that distribution might be made to the brotherhood according to their needs. There was a gifted man of intense feeling of caste both of race and religion, who suffered the loss of all things by embracing the Christian religion, and who learned under its influence to love Jew and Gentile, Greek and Barbarian, and to believe in the brotherhood of men. Sensuality, avarice, ambition and pride passed away under the influence of Christian purity, benevolence, humility and love. That which marked Christianity in its inception, and which I have merely indicated, continued to mark its course. The historian Gibbon, who certainly was not prejudiced in favor of this religion, says: "The friends of Christianity may acknowledge without a blush, that many of the most eminent saints had been before their baptism the most abandoned sinners. As they emerged from sin and superstition to the glorious hope of immortality, they resolved to devote themselves to a life not only of virtue but of penitence. The desire of perfection became the ruling passion of their soul." Were it deemed best, the names of men could be given whom philosophy and learning had left in sensu-

ality and sin, who were lifted into purity and truth by the power of Christianity. Such changed lives have marked the course of Christian progress to the present day. That bad men have been and are found where Christianity prevails, no one denies; but they are not Christian men. That selfish, sensual, avaricious and ambitious men have obtained high positions in the Church during her organic history is an unquestionable fact. But such men will sometimes be Pharisees in dress, Papists in profession and Puritans in outward deportment, when that is the way in which selfishness can be satisfied, avarice gratified and the ends of ambition attained. Moreover, an ecclesiastical organization, like any other organization, may become corrupt when corrupt men use it for their own ends. Christianity, however, must be sought for, not in those who know it, but in those who love it, not in those who profess it simply, but in those who practise its principles. Christianity must be judged by those who receive its spirit and who, as the historian Motley says, were to be found in the darkest ages of the Church's history "feeding the hungry, clothing the naked, incarnating the Christian precepts in an age of rapine and homicide, doing a thousand deeds of love and charity among the obscure and forsaken—deeds of which there shall never be human chronicle, but a leaf or two perhaps in the Recording Angel's book." And a just comparison of Christianity, whether in an individual or a community, in any period of time, must be a comparison with the state which precedes its introduction, and not a comparison with a period more advanced. The history of the church, the annals of religious life and the testimony of multitudes of men, both of their own personal experience and of their observation, is to the effect that Christianity, loved and lived, saves men from the power of sin. The power of Christianity is seen not only in those in whose character it produces a radical change, but also in those who are reared under its influence and who live according to its truth. A garden which produces flowers is good whether it has ever been overgrown with weeds or not; and a system of religion which produces pure women and righteous men out of the children who believe its truth and obey its principles, must be likewise good. It is true that there are sad departures and grievous falls from Christian life on the part of many reared in the Christian church, but it must be remembered that these departures and falls are occasioned, not by Christian truth, but by departure from that truth and failure to receive and to retain the Christian life. There is not a community in Christendom in which, if the opinion prevails that any given man loves Christian doctrine and is guided by Christian principles, his reputation and credit are not, thereby, enhanced.

(b) The practical power of Christianity is manifested in its effect upon communities. The introduction of a loving and a vital Christian-

ity into an immoral and degraded part of a great city has often been followed by a marked change in the outward deportment and a marvellous change in the inward disposition of the inhabitants. Lustfulness and intemperance have decreased, immorality has diminished, the comforts of life have been multiplied, the lines of care have passed away, somewhat, from the faces of the poor; and the mental and moral life of the people have been greatly elevated. Similar changes, with even greater results, have followed the introduction of the Christian religion into many of the islands of the sea, as the history of the islands of the Pacific abundantly testify. The power of Christianity is equally manifest in the fact that of two communities otherwise similarly circumstanced, the one in which practical Christianity is the more powerful and prevalent as a part of the life of the people, will be the better community of the two; and two or three generations will reveal the fact that, in the realm of morals, the gravitation of the one is upward and that of the other downward. The power of Christianity is evinced also by the deterioration of any community from which, for any cause, it is banished. The decay of churches and the moral deterioration of communities in Asia, in some places in Europe and in localities in the United States, testify to this fact. The deterioration of people on the loss of Christianity is as certain a sign of its invigorating and elevating power, as the decay of a tree, when the life is withdrawn, is evidence of the fact that the blossoms and fruit formerly upon the tree were the product of the vital force which is now lost. It is true that there have been nations who have professed to believe Christianity, and who have depended upon it as a sort of magical power, who have not been much benefited by its presence among them. But it is a well-authenticated fact of history that wherever any nation has relied upon the moral power of Christianity, and has practised its principles, the character of the nation has improved.

(c) The power of Christianity is manifested in changed sentiments, laws and customs of countries. These changes have been slow, for institutions and nations are normally conservative, and there are always many who believe in what is established because it is established. Other causes have coöperated with Christianity in producing changes in the public sentiments, the social conditions and the civil customs of people; but the fact that many of the best and the most beneficial changes proceed primarily from the principle of Christianity, progress with its progress, and prevail with its prevalence, affords ample proof that Christianity is the fundamental cause of these changes. It has been well said that "There has been no sustained historical progress except that which has been confined to Christian nations."

The limits of this paper will not permit an attempt to write a his-

tory of the changes which Christianity has wrought in the world, nor will such a history be needed by the intelligent reader. It will be sufficient to indicate some of the lines of change.

The first preachers of the Gospel were men of a peculiarly prejudiced race, who believed that salvation was for their nation alone. It may be said, indeed, that some of these men did not outgrow this prejudice, but the prominent fact to which attention is now called is that the men who did outgrow this prejudice and come to believe in the universal love of God and in the brotherhood of men were converted Christian Jews. That which Christianity did in their case it has continued to do, and more than any other force in the world it removes prejudice, breaks down barriers and binds men together in brotherly love. The high caste Brahman, in India to-day, like the Pharisee in Judea, eighteen centuries ago, when he becomes a Christian, learns to put away the spirit of caste which separates him from men of his own nation and to love, likewise, men of all lands. The early Christians practised a loving and liberal charity. It has been said that "the world before Christ came was a world without love"; but there were always acts of individual kindness, a gift for the beggar and some help for the poor. Christianity, however, increased human love and organized charity. "The new thing," says Uhlhorn in his work on "Christian Charity in the Early Church," "the thing hitherto unknown in the world, was rather that in the Christian communities there was organized a regular system of charity, designed not only to relieve the distress of the poor for the moment, but also to war against poverty itself, and to suffer no one to be oppressed by want." There was in the heathen world a liberality which sometimes gave gifts freely. Christianity introduced a love which seeks to remove evils, to cure disease and secure good. The Emperor Julian confessed frankly that he intended in the restoration of paganism with the incorporation of some Christian virtues in it, to deprive the Christians of the applause as well as the advantage which they had acquired by the exclusive practice of charity and beneficence. Christianity has introduced and established in the world asylums, hospitals, whose French name, *Hôtel-Dieu*, is an exponent of their origin; and schools of various kinds whose design is to provide for the unfortunate, to relieve the suffering, and teach men to help themselves; and that which Christian people did originally at their personal expense is now done largely at public expense, so thoroughly has this part of Christian life permeated the society of Christendom.

Christianity has done much to secure the natural rights of men. In the Roman Empire in her palmiest days out of a population of 120,000,000 there were 60,000,000 slaves. However much may be said of the position and comparative freedom of many of these slaves, yet this one fact shows the horrors of war in which captives might be enslaved,

and the disregard of the rights of men, when half the people of the greatest empire in the world might be the property of the other half of the people. Christianity did not introduce revolutionary practices into the kingdom of the world, but revolutionary principles; and, though progress has been slow, the world has been slowly becoming revolutionized by those principles. The virtue of women, the liberty of men, and the life of every human being, have come to be more sacred and more secure through the influence of Christianity. There are kings yet in Christendom, but their power over the life and thought and property of men has been greatly lessened. There are nobles, but the honor which they receive must be won, mainly by nobility of character. There are classes in society, but the rights of each class are more justly secured. Throughout the Christian world the tendency is toward the recognition of the natural rights of every man. There are some, indeed, who claim rights and deny duties, but duties will surely come to be combined with rights and to be equally recognized and equally enforced. Meanwhile it is apparent that the prevalence of Christian principles in any part of the world is always productive of good.

(d) The peculiar power of Christianity is seen in her missionary spirit and work, which are so prominent in the present century. There are foreigners who come to Christian lands to learn for their own profit; missionaries go to foreign lands to teach for the profit of others. There are men who come to Christian lands, and men who go from Christian lands to foreign ones to get gain; missionaries go to give, not to get. The heart of Christian missions is love, its spirit service, its aim to do good, its end to bless others by a knowledge of the truth and a life of righteousness. In missions, the divine spirit of Christianity is revealed, and in their results, as eighteen centuries show, the divine power of Christianity is manifested.

(e) Finally, Christianity tends to bring men into the relation of a brotherhood and to produce peace upon earth and good-will among men. It is true that there are evils in the world, but they are lessened. It is true that there are wars, but war is no longer the chief business of great nations. Peace Congresses, Commissions of Arbitration for the settlement of national difficulties, and World's Fairs for the peaceful purposes of commerce, are some of the results and evidences of a growing Christian civilization. A religion whose tendency and whose power is to save men from sin, to secure the natural rights of men, to unite men in practical brotherhood, to secure peace upon earth and good-will among men, must be a religion which stands as the counterpart of human need, a divine reality, a living truth, a positive power whose prevalence would produce the highest good of men and would establish a kingdom of heaven upon earth.

V.—A SYMPOSIUM—ON WHAT LINE MAY ALL ENEMIES OF THE SALOON UNITEDLY DO BATTLE?

No. I.—BY I. K. FUNK, D.D.*

Let us look at the situation.

I. A great majority of the voters of this country are in favor of the restriction of the liquor traffic, so far, at least, as the forbidding of sales on Sunday, on election days, and after midnight, and sales to drunkards and to minors. It is not likely that any one will question this proposition.

II. A large proportion of this great majority are ready to go so far as to forbid wholly the sale of *distilled* liquors as a beverage, and the sale of alcoholic liquors of any kind to be drunk on the premises. This class includes such Restrictionists as Dr. Howard Crosby and Leonard W. Bacon.

III. A large proportion of the great majority of voters who favor restriction (probably two-thirds of the entire number) believe in the total suppression of the sale of alcoholic liquors for beverage purposes, and some hundreds of thousands of this large proportion believe that, to suppress effectually the evils of the traffic, it is necessary to have "Prohibition, State and National, and a party that believes in it behind it." The other and larger part believe in Prohibition, but are not ready as yet to favor the organization of a political party in its behalf. This portion, for a name, let us call *Non-Partisan Prohibitionists*, the other *Partisan Prohibitionists*.

Then the situation is this: A great majority of all the voters of the country are agreed in their opposition to the saloon so far as to honestly, heartily favor its prohibition on Sundays, on election days, after midnight, and the prohibition of sales to minors and drunkards; but this majority is divided into three classes, broadly speaking: (1) Those who believe in restriction, but do not believe in absolute Prohibition, (2) the Non-Partisan Prohibitionists, (3) The Partisan Prohibitionists.

Now, the first division of this great majority of voters, while honestly favoring the prohibitive restrictive measures mentioned above, are not ready to accept as common ground for harmonious action the dictum of division (3), "Prohibition, State and National, and a party behind it," nor the dictum of division (2), "The total suppression of the sales of alcoholic liquors for beverage purposes." On the other hand, a large part of division (2) and all of division (3), which includes a large proportion of the most active temperance workers in the country, as nearly all the Good Templars and the Sons of Temperance, and the voters influenced by the National W. C. T. U., are conscientiously opposed to restriction through the license system.

* Other papers in this series will be by Drs. Howard Crosby, Edward Everett Hale and probably other eminent writers. [Eds.]

They believe that "License, High or Low, is Sinful." Of the truth of this, they are inflexibly persuaded. The problem is how to get these two sections of this majority of voters to act together, in securing and enforcing restrictive laws up to the level of the education of the public mind. United, they would be resistless; divided, all efforts along restrictive lines are crippled. Evidently, there can be no united action as yet on the platform, "Prohibition, and a Party Behind it," or on the platform of Non-Partisan Prohibition; and equally evident is it that there can be no united action on the platform, "Restriction through License."

Both of these general divisions of this majority of voters favor restriction, but one division says, "Restriction *and License*," and the other division says, "Restriction *and Prohibition*." The one division will never accept License, the other division is not ready to accept absolute Prohibition, but both divisions oppose liquor-selling on Sunday, on election days, after midnight, and to drunkards and to minors. Now, it is manifest that, if it were possible for agreement upon a basis for that portion of the temperance work which we call restrictive—a basis that will leave out *License* on one side, and *Prohibition absolute* on the other, this great majority of voters who believe in restriction can work harmoniously up to whatever may be the level of the temperance education of the public mind. Can such a basis be framed and accepted without a compromise of principles? Any basis that requires a compromise of principle is wholly out of the question. It could not be accepted for a moment. A possible basis of agreement would read something like the following:

I. Abrogation of all License Laws.

II. The immediate adoption of Prohibitive Restrictive Laws that shall say, *Any person who sells liquor on Sunday, on election days, after midnight, or to drunkards, or to minors, shall be fined or imprisoned, or both. Any person who opens a saloon in an election district against the written protest of a majority of the voters residing therein shall be fined or imprisoned, or both.*

Then, as the public mind ripens, additional laws could be enacted; as, Any person who sells liquor after sundown shall be fined or imprisoned, or both; any person who sells liquor to be drunk on the premises shall be fined or imprisoned, or both. Any person who sells distilled liquors shall be fined, or imprisoned, or both; and so on toward absolute Prohibition.

This basis would certainly give as effective restrictive laws as we now have, but in a different way. It never once says "permit." It never once says, "Any person who pays for the privilege shall have the right to sell *except* on Sunday, and to a drunkard," etc. It also eliminates the revenue part of the problem; and this will be a

great gain, for restriction will not then mean an entrenchment of the traffic behind the cupidity of the taxpayer; and the demoralizing spectacle of a great government securing a revenue from the vices of its citizens will cease.

Such a basis would leave the Prohibitionists free, as now, to advocate and push "Prohibition Absolute," and "Prohibition, State and National, with a party behind it." As far as the Restrictionist is ready to go, from time to time, the Prohibitionist joins hands with him, and helps him in his measure, and when he stops, the Prohibitionist goes on alone, as now.

On this basis, what would hinder the harmonious working of the three divisions of the enemies of the saloon, those who believe in prohibitive restriction, and who constitute a great majority of all the voters in the country? The restriction that they would favor would be Prohibition every time. It would be Prohibition by slices and by crumbs, true, but it would be always genuine Prohibition bread, bread that has in it none of the poison of legal sanction. This basis will not unite these three divisions on *absolute* Prohibition. For this, further harmony, time, experience, education are essential. But with the abrogation of all license laws, we shall all be moving along the same road. The difference between us will then be the different distances we have moved; not as now, when we move on divergent roads. To unite on a road along which all honest opponents of the saloon can travel, slowly or rapidly, as they choose, will be an immense gain.

But consider several objections :

I. The Repeal of all License Laws will mean Free Rum, says one.

Will it necessarily mean that? Assuredly not. Just as fast as people are ready for a new, positive, restrictive law, they can have it as easily as now. Why, to forbid saloon selling on Sunday, need you give *legal sanction* to its sale on *Monday*? Why, to stop selling on Sunday, or to a minor, need you say, "Any person shall have the *right* to sell liquor *except* on Sunday or to a minor"? In what single respect would your restrictive law be less effective if it simply said, "Any person who sells liquor on Sunday or to a minor shall be sentenced to jail"? The former gives a legal sanction; the latter does not. The former runs counter to the conscience of all Prohibitionists, who believe License vicious in principle, and hence divides the majority that is opposed to the saloon. And if we have a law that makes it a jail offence for any person to conduct a saloon against the protest of a majority of voters in the vicinage, there will be far less "free rum" than now.

II. It is objected that, to prohibit in part is to give legal assent to the part that remains. To this the reply is that the silence of the law is not the same as its sanction. Toleration is one thing, sanction

is another. John Brown says, "The wise teacher is he who knows when not to see." He ignores many a wrong—does not *seem* to see it. Every parent does that. It would be radically different did the parent or teacher recognize and endorse the wrong. The Apostle tells us that in times past God "winked, at" certain evils, that is, ignored or simply tolerated them. That was not sanctioning or endorsing those evils on the part of God. The law in many States tolerates profanity, that is, says nothing about it. If the law should say, "Any man who opens a saloon in any election district against the protest of a majority of the voters of that district, shall be sentenced to jail," and should further add, "*This law shall not be so interpreted as to give any legal sanction to the opening of any saloon, or to abridge in any way the rights of the people to proceed under the common law against a saloon as a nuisance,*" now how would such a law give sanction? As far as it goes, it speaks in the language of Prohibition. That is a slice of Prohibition bread after which I, for one, hunger.

III. But it is urged that such a basis of harmony would require a *union of voters regardless of party* for the election of at least legislative candidates who are ready to enact such restrictive laws, and this would carry with it the endorsement of a party that believes in License. That does not necessarily follow. Personally I am conscientiously opposed to voting for the candidates of any political party which favors, directly or indirectly, License, high or low. It is far more important what the party believes than what its candidates believe. Then if we do not unite for the election of candidates, what is the benefit of the basis? Much in many ways:

(1) It gets rid of License, the mightiest of the obstacles in the way of absolute Prohibition.

(2) It destroys the revenue argument, so strong with many taxpayers.

(3) It enables all hostile to the saloon to agitate all along the *same line*, and such agitation would always be along the line of Prohibition—Prohibition that differs in degrees, but Prohibition. This is also an immense gain.

(4) There will be avoided the necessity, scandalous to many, that exists now, of Prohibitionists, who believe License is a sin, fighting the legislative plans of such honest High License Restrictionists as Howard Crosby and Judge Noah Davis. Every step these Restrictionists take along the line of this proposed basis will be a step toward the advance ground of absolute Prohibition; not as now, as many of us honestly believe, under the High License program, a step *away* from Prohibition.

Finally, should this basis of agreement be adopted, the Party Prohibitionist will stand just where he now stands. It will be as true

then as now that the only solution of the liquor problem is *State and National Prohibition, and a Party behind it*. There need be no slacking of effort along this line; not one iota. But a rock of offence, a bone of most bitter contention between the Prohibitionists and Restrictionists will be removed by this change of basis for restrictive work, the change from permissive restriction to prohibitive restriction.

SERMONIC SECTION.

CHRISTIAN UNION.

BY REV. THOMAS DIXON, JR. [BAPTIST], NEW YORK CITY.*

And other sheep have I, which are not of this fold: they also I must bring, and they shall hear my voice; and there shall be one flock, one shepherd.—John x: 16, R. V.

THE universality of Christianity is one of its most characteristic traits. It may be said, in fact, that it is of the very essence of the religion of Christ. This was a new element in religion. The unique feature of the religion of Christ was its universal application to all the world—to all men, all races, all climes, all conditions, all ages. Before the advent of Christ into the world, religion had been simply a piece of the nation's furniture. Rome had a religion; but it was Roman religion. Greece had a religion; but it was Grecian religion, and not to be used outside of Greece. The various nations of the world had their religions. They were national religions. They belonged to the nation, as furniture belongs to the house.

But the Master of Galilee taught a religion that was world-wide, world-embracing; that embraced all nations and peoples and times and climes in its scope and power. It was this over which the Jews stumbled,—over which the Phari-

sees, proud and reserved, stumbled. It was this that caused the Pharisees ultimately to imprison Christ and crucify him. It was this antagonism with the principles of Pharisaism and election, and of exclusivism as taught by Judaism, that caused the death of Christ. The Pharisee believed in an exclusive religion. He was the exponent of the doctrine of election. He believed in the chosen, special, individualized people, and that all outside of that charmed circle were outcasts, barbarians; belonged to the lower class; were outside the pale of God's mercy.

When Jesus Christ came and mingled with common blood, went into huts and hovels whose thresholds the Pharisee never darkened, when he sat with sinners and Publicans and ate and mingled with them, He struck squarely in the face this doctrine of election and exclusive privilege, and arrayed against Himself in hostile ranks the whole Pharisaic world.

Paul had the same experience. Paul sat at the feet of Gamaliel, a Pharisee of the Pharisees, instructed in all these cardinal points of the great religion of the nation, and so became, most naturally, a great persecutor. The first exposition of the doctrine of Christ Paul heard was from Stephen. He heard Stephen preaching this universal Gospel, for all peoples and races, and urged by the accent Stephen gave this new doctrine, became at once Saul the persecutor, and stood by and consented to Stephen's death. And as

* This discourse is printed directly from the stenographer's notes, without revision by the author. There is the advantage in the occasional publication of a sermon in this way, that it preserves the fire and freedom of the spoken, in distinction from the written, style.—[Eds.]

Saul went down to Damascus, it was this point, undoubtedly, that haunted him on the way. Here was a point of conflict in his mind, and it was on that point his conversion turned. That Jesus the Saviour, who appeared to him on the way to Damascus, was the universal Saviour of mankind—and Saul, the Pharisee of the Pharisees, was given a commission, not to the Jews, but to the Gentile world, and the apostleship to which he was called was a universal apostleship. As he went forth among the Gentiles and heathen, what was to him before the point of contention became to him the point of glory. It was this that sent him up to Jerusalem to present the claims of the Gentiles, that brought him again to the city with the offerings of the churches, and at last, that arrayed against him the enmity of the Jews and Judaism that persecuted him, and that finally led to his death. But he lived long enough to declare the universality of this doctrine. He began in his letters to set forth the glorious fact of this unity,—that the world was becoming one; and there is no note Paul ever struck that seemed to thrill his soul more than when he said, “There is neither Greek nor Jew, Barbarian, Scythian, bond nor free, but Christ is all and in all.” This was the peculiar essence of Christianity, the peculiar doctrine which Christ set forth and the peculiar doctrine followed out by the great Apostle and on which he laid great emphasis.

We have made many sad failures since those days, in trying to illustrate this truth in Christian life and in the Church. The path of history has been dark and bloody, not because of this principle, but because of human weakness and ambitions that came in and corrupted the Church and turned it aside from its purpose, so that we have failed to realize its divine ideal. I thank God

we have attained what we have. We are coming toward a universal brotherhood, coming to recognize men as our brethren. Things cannot happen in Russia, such as we hear of to-day, without protest. The Czar cannot lay his mailed hand on a weak woman and crush her, and tears and hearts not respond around the civilized world. Oppression cannot reign in the dark regions in the interior of Africa, without a throb of sympathy girting God's green earth. Men are becoming more and more to realize the fact that they are brethren. International law is becoming more and more recognized. Already we can see the dawn in the east of the day when we shall behold a more perfect unity, the dim outlines of which we can discern now.

But as we look around, we do see this prophetic declaration being fulfilled even now before our eyes. We recognize the fact, that even the divisions of our denominations are not radical divisions, are not antagonistic divisions; but we realize that they are the divisions of a grand army, and that it is necessary that there shall be some such subdivision as this. You will notice in the words of this text I have read from the new version, that the last sentence is, “And there shall be one *flock*, one shepherd.” The old version taught, “There shall be one *fold*.” The true translation is not *fold*, but *flock*. There may be ten, a hundred, a thousand, ten thousand folds; but there is one mighty flock. There may be a thousand divisions in an army, but there is one grand army in the nation, with a single mind directing all its movements—one general. Now, the army without its divisions is an unwieldy mass; there cannot be such a thing as unity in an army unless you have divisions.

We have divisions, to-day, in denominations. Each is doing its part

in the grand work Jesus Christ can do into the world to do. Much is said about the unity of Roman Catholicism. It is only apparent as contrasted with that of Protestantism; and all the tears shed over a supposed divided Christendom are wasted tears. The Church of Rome is as much divided as the Protestant Church, to-day. It has its different Orders, different establishments, different classes of workers. There is an Order at work here on this hill across the river; an Order here of a different name, doing a different work entirely. Many of these Orders are farther removed from each other in their purpose and method and work than some of the so-called Evangelical denominations of to-day.

There is no such thing as having a unity without a unit on which that unity can be based. For that reason we do not waste time in grieving over the differences in denominations. The Baptist denomination is fulfilling a specific mission, as are also the Methodist, Presbyterian, and various other denominations that have their various missions to fulfil. While they are fulfilling them the Baptist Church owes something to the Methodist Church, the Methodist to the Baptist, the Presbyterian something to each. Each church owes something to the other, because they are the complements of one grand whole. They are the separate divisions of one grand army, commanded by the King of kings and Lord of lords. These denominations have reacted one upon the other. The Baptist Church owes a great deal to the Methodist Church. The Baptist Church has a tendency simply to anchor itself on specific ordinances, to say, "We are solidly fixed here now—no difficulty about losing our way." The tendency of the Baptist Church is to feel like that brother who would not join the Methodists, as he

thought if he joined the Baptists, he would simply "dip it and be done with it." To overcome this difficulty, here is the Methodist Church alongside the Baptist; and when a man feels in that way, that it is dip and be done with it, he hears his Methodist friend cry, "If you don't watch, you will fall from grace, you will be lost, my brother."

And so, we see these differences set over against each other and helping to correct each other. I feel, myself, deeply indebted to Methodist theology. I believe that certain principles the Methodist Church has stood for in the past are going to triumph, that certain principles the Baptist Church has stood for are going to triumph. *I believe in the great universal Church that God has reserved for the distant ages, when there shall be gathered up these principles in the grand temple that is being built, and when these stones taken from the different denominations shall be constructed into one glorious structure, in the name of the Master.* I thank God that the Methodist Church has stood out, during the years, for the fact of a *free salvation*,—has stood solid as the eternal rock on the universality of God's truth, a broad Gospel, and given a free invitation to all the world. That is my theology, that part of it. I am a Methodist that far. Leaving out infant baptism and sprinkling, I am a pretty good Methodist. I thank God that the Methodist Church has stood through these years on that ground, and by and bye, many a good old Baptist brother is going to understand, when he comes in close contact with those principles that he has hungered and thirsted for such food. I shall never forget the time I began to study the Freedom of the Will. I preached two sermons on it and afterwards two of my good deacons came up to me and said that they thanked God for those sermons, as

they had been working on that thing and never solved it before. I had been preaching Methodist theology, and did not say whether it was Arminian or Calvinistic; but I believe it was God's truth.

I thank God that while the Methodist Church has stood for these things, the Presbyterian Church has stood for something else that has helped us. The Baptist Church is sometimes likely to run away with itself. It is the hardest Church to control. Every brother in it stands alone; nobody is responsible. They have sometimes a lively time in governing things. Contrasted with this tendency to democracy, to anarchy, the Presbyterian brethren placed over against us, cry in solemn tones, "Everything must be done decently and in order." We thank them and feel under obligations to them for that, and believe that the Presbyterian Church is under some obligations to us.

I claim, in other words, all that is good and great and true and divine, on God's earth, as mine. All the great and good men who have lived since the morning of the creation—they are mine; their memory, their lives are mine; their thought is mine; everything they have left belongs to me, because they belong to Christ, and I am Christ's and He is mine. And therefore I rejoice in the truth, in all ages and climes and denominations. I thank God for Dr. Cuyler, who has recently resigned his church, for his magnificent work, for the record of that faithful life. It belongs to me, because it is Christ's and I am His. All the heroes of the past are mine. Every martyr whose feet have pressed the burning sands in mission lands—every hot, scalding tear shed through those years—is my inheritance. Every priest and prophet and king of God, in the past among men, who have lived and suffered and died for the truth—

their inheritance is my inheritance, whether they call themselves Protestant or Catholic, bond or free, Greek or Roman, Jew or Gentile. They belong to me, if they have belonged to Christ. A Father Damien, on that island, dying among the lepers, if his heroism there given in the name of the Master, is my inheritance; and because he is a Catholic does not remove him from me; because he was Christ's, and therefore mine. The story of the martyrs of the past is mine. That grand old martyr who walked down the sands of the arena and up to that fierce Numidian lion, whose awful eyes glared on him like balls of fire, and as he looked into his face and saw his gnashing teeth, said: "O God, I am wheat to be ground for Thee!"—he belongs to me. I claim the universal heritage of the Christian world.

We are coming, more and more, to recognize one *single ideal*—*Christ*. If we all work toward a single ideal, we must ultimately reach the same end. Christ is the ideal of the Baptist Church, the ideal of the Methodist Church, of the Congregational, Presbyterian, of all the different denominations who love Christ. They, having this one single, common ideal, must ultimately, if they love and serve Him, approach each other. It is a law as absolutely fixed as the law of mathematics. The following of that ideal through the years and ages will lead all these apparently diverging forces to the great centre—*Christ*. He is the reconciler of man to God, and of the world; and because He is, He will bring the world, and is bringing all men of all thoughts, toward that great common centre.

We see this in process of fulfillment to-day; for in the harmonious blending of diverse elements, we find true unity. We believe in the unity of nature. It is one of the

doctrines that is now fairly established; and it does not mean uniformity of nature, but a unity made of an almost infinite diversity. Nature is a unity; but speaks with a myriad voice; with as many voices as there are leaves on the trees in the limitless forests; with as many voices as there are breezes that rustle those leaves; with as many tongues as there are waves that roll along the beach and thunder their message to the shore; with as many voices as there are rills that echo down the mountain-side and roll over the plain. River and ocean and mountain and plant have their voices. Every man, woman and child presents some different feature of nature. Every leaf on the tree is made on its own pattern. No two persons are alike; and we do not come to the same conclusions about the same people: we have different ways of looking at these different things. In other words, the unity of nature does not consist in its uniformity, but in its diversity, and unity is the result. Those majestic stars we look at in the night-time are sweeping in different directions, in different lines, seeming to cross and recross each other in infinite confusion, and yet there is "The music of the spheres,"—there is perfect harmony. That comet that has shot out in some weird circuit is obeying law, and will come sweeping back some time, though its orbit may be peculiar. Nature, with all her myriad tongues, has one single, throbbing heart, one single, throbbing voice, and that is God's heart and God's voice, at its centre.

There is not uniformity in nature, but *unity* in nature, because there is life in nature. Life means diversity; life does not mean uniformity; it never did. Death means uniformity. If you have life, you must have diversity.

No, you may have a "united"

church, and still have a very sad church. An old brother asked his friend, a deacon, one day, how his church was getting on—they had had divisions and fights, lasting through generations—so this brother asked him, "Deacon, how are you getting on?" The deacon replied, "Well, we are united, united at last!" Said the other brother, "How is that possible?" "We are *frozen*, frozen clear through, from top to bottom," replied the deacon. That was a unity; but a unity of death, not of life. If there is a unity of life, there will be a certain diversity of life, because it is an essential element of life itself. We do not expect uniformity. but unity in the midst of diversity.

We do thus see sometimes the Church even outside the Church. We find life growing outside the field. There is the corn-field being cultivated; but life has sprung up in the hedgerow, and grows there as luxuriantly as in the field. Sometimes the flower grows better outside the garden. So we see, sometimes, outside the Church, the real life of the real Christ. There are some coöperative societies, to-day, in England, which are as truly fulfilling the law of Jesus Christ as any church in this city, and fulfilling it a thousand times better than some churches I know. And yet, they do not profess Christianity. They are living the life of Christ, and that is Christianity. If your heart throbs with God's and you are Christ's—I care not what you may call yourself or where you may be—you are His.

I have seen people die sometimes, and those bound by traditional dogmas say, "There is no hope for this soul." Let me beg you, in the living name of the living Christ, never to stand over the coffin and say of a man or woman, whose life has been the life of Christ, any such thing. I care not what professions may be made, Christianity is what Chris-

tians do, not what they profess. Living the Christ-life consists in your doing what Christ did.

Thus we do find sometimes, outside the Church, those who are truly God's children. I love to think of that broader fold and Church, of that greater Church that we shall know sometime. I love to think that God's love and power is not to be limited to this little Baptist church here, or that little Presbyterian church across the way; but that it is world-wide, world-embracing and universe-embracing. Listen: "God is no respecter of persons; but in every nation, he that worketh righteousness is acceptable to Him." I love to think of the day when God shall gather them in from the nations of the earth, those who have heard His voice and have wrought, because they have felt this life throbbing in their hearts and souls. I love to think that He is not to be limited by my ideals, or ways of thinking, or methods.

Yes, there are going to be some surprises in the Day of Judgment. I thank God that His love is so broad. In the Day of Judgment, in that great Closing Scene, there will arise men and women to whom Christ will say: "Well done, good and faithful servant. . . I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." And they will rise up and say, "When did we do this? We do not know anything about it." But the Lord will say, "When ye did it unto one of these, my brethren, ye did it unto me." And there will come some in that day and say, "Lord, did we not say so and so?" But he will answer, "Inasmuch as ye did it not unto one of these least, ye did it not to me. Depart from me!" Life without profession! God says the *life* is what shall save.

His grace, His life and truth are as broad as the world is broad. God is bringing, in other words, *unity* out of diversity.

Music is not made by every instrument striking the same tone. You have seen Theodore Thomas' great orchestra play, seen that conductor stand there and wave his baton,—heard violin, cornet, flute, trombone, flageolet, bugle, French horn, cymbals and drums, throbbing, throbbing, throbbing in one glorious harmony, till the music fills the building and lifts the soul up toward God! Clarionet, bass-viol, trumpet—each one striking its own peculiar tone—all in time—unity in diversity as wide as the poles—and yet music—harmony, harmony, the result. So God will bring out of all this clash and roar—celestial music.

This organ was built; but while building, there was confusion and din. It was put up, but still no music; but when finished, a glorious flood of music filled the building, as the magic hand of the musician touched the keys. There comes music from the organ, not because each pipe is like the great central pipe; but because there is diversity there, there comes a unified music out of it.

So is God bringing unity out of our apparent confusion, to-day. As we approach Christ, we approach unity. As our lives draw near to Him, we draw near to a real and substantial union. God help us to draw near to Him, as the centre. And He will bring us thus near, if we do not get near in life; and I thank Him for that. We get near each other sometimes, because we get near Christ; but there is a time in which we shall come into the very presence of Christ, and then there will be perfect unity. The day is coming, when we must lay aside these divisions and strike hands with Him in the presence of the Living God.

There is one great unifier toward which we are all coming,—the great unifier that closes this life here; and in proportion as we get near Christ here, we get near perfect unity. In proportion as we approach His presence, even in death, we shall be then in the centre of the Glorious Life of the Universe. Death is, for those who cannot attain this entire reconciliation here, a great unifier.

You remember, in George Eliot's "Mill on the Floss," how Tom and Maggie were separated all through their lives; how, by an awful misunderstanding, their lives were driven apart—a cruel, bitter separation it was! And then that awful night of the flood, when the river came seething, boiling down by the homestead, and brought those houses crashing against each other,—Tom and Maggie were alone in the boat together, they were warned by the passers-by to keep out of the current; but it caught the boat and sent it swirling to the centre—and down on them came the great logs and floating driftwood—and when they saw that the end was near, the great, strong, broad-shouldered Tom, dropped his oars, and looking for a moment at his sister, said: "Maggie, it is coming!"—and then they fell into each other's arms, and wrapped in that last embrace, the boat quivered beneath the shock—a tiny speck in the yellow flood—and then went down. There was *unity* in that hour. Those lives that had been separated now became one, as when they had, hand in hand in childhood, roamed the daisied fields together. So God will reconcile, by and by, if not now, all the divisions that have apparently separated the Christian world.

THE highest compact we can make with our fellow is,—Let there be truth between us two for evermore.—*Emerson.*

HOW TO GROW OLD.

BY DAVID GREGG, D.D. [CONGREGATIONALIST], BOSTON, MASS.

We all do fade as a leaf.—Isaiah lxiv: 6.

NATURE and human life have their parallelisms, therefore this text comes to be in the Bible. We find ourselves continually drawing thoughts out of Nature and reading our thoughts into Nature's pages. So we speak of the smiling or gloomy sky, the sad winds and the lonely night. The poet sings of Minnehaha, "laughing water." We also name the stages of human life after the seasons, and speak of youth's spring-time, of the autumn and winter of age. The Bible, God's great book from the press of eternity, utilizes this inherent sympathy which man and Nature have, and its truths are often put in parables, spiritual processes being mirrored in natural ones. These are as truly ministers to teach us as are men who speak from the pulpit. So long as man and Nature are in sympathy they will talk to each other. If we obey the voice of Nature alone, we shall make a superb life, in many features. Reflect upon the fidelities of the sun and stars and seasons. Learn punctuality. All these know their coming and going. They are never late. Think how bountiful, too, the sun and the earth are. They do not lock up their warmth and life with miserly greed. The ocean does not refuse to yield up its treasures to the skies and to the land. The winds do not rebel against the will of Him who holds them, and sends their tonic breath to drive away the sickly or the sultry air. The loyalty of Nature to the laws that govern her rebukes our indifference and sin.

But it is upon one form of natural life, the leaf, that we focus thought to-day. Leaves represent vital forces in creation and are indispensable to our comfort. Better to lose every color from the flower and every gold-

en tint from the sunset than to lose the vitalizing power which is yielded up to us by the leaves. During their day, they take up the gases that are destructive to us and exhale that which we need; and when their day is done and they fade in death, they leave their monuments "in arch and aisle, the avenues of the valleys, the fringes of the hills, so stately, so eternal! The joy of man, the comfort of all living creatures, the glory of the earth—these are but the monuments of those poor leaves that flit faintly past us to die. Let them not pass without our understanding their last counsel and example, that we also, careless of monument by the grave, may build it in the world—monument by which men may be taught to remember, not where we died, but where we lived." So says Ruskin. He said that one who could paint leaves truly could paint anything; one who could carve them could carve a "Moses" from marble.

I am not preaching to-day to old age but *about* old age; not to the aged, for it is too late to make life over again, but telling the young how to grow old. Age is made in youth, therefore I talk to youth. To many the theme is distasteful. They associate with old age the idea of decrepitude, discontent, feebleness and petulance. These are thought to be necessary adjuncts. By no means. If May be sweet with bud and blossom, October will be grand and golden. Such autumnal lives I know. There is no need that one be all out of tune, giving forth melancholy dirges instead of cheerful music at life's close. Life is indeed an inheritance, but it is our privilege to modify, beautify and improve it. You receive, we will say, a farm as your patrimony. It is just what you see, but it need not remain thus. You can leave the stumps and stones as they are, leave it unfenced and neglected, or you can clear and fence the fields, till and enrich the soil, sow and reap

and gather harvests. So with life. You can make it rich and beautiful and fruitful. Your face can grow in sweet and holy beauty till it seems a second incarnation of Jesus, a veritable Shekinah, a reflection of Jehovah's glory! It was Macbeth's fault that he at last exclaimed:

"My way of life
Is fallen into the sear, the yellow leaf:
And that which should accompany old age,
As honor, love, obedience, troops of friends,
I must not look to have; but in their stead
Curses not loud, but deep."

Bryant lived to see and show forth the sweetness and beauty of a serene old age—for in his own words:

"No chronic tortures racked his aged limb,
For luxury and sloth had nourished none for him."

Well do I remember meeting him in New York and beholding in his countenance the grace and bounty which his life had gained. But what is old age? We are apt to say when one is in the period between 60 and 70, that he is old, and if in the next decade, that he is aged, and if beyond that, he is venerable. But there are young old men, as there are old young men, awfully old, sometimes! He is old and faded and fossilized, a clog on the family, the church, on civil and national progress—no matter how young in years—if he is fixed and rooted in his notions, wedded to selfish views, unwilling to advance, or have others improved; but he is young, whatever his years may be, if he be full of plans, of enterprise and of endurance, pressing ever forward to nobler attainments. But to be more specific let me signalize three distinct conceptions:

1. It is possible to grow old beautifully. Thus does the leaf grow old. The ivy and maple leaves of Japan are surpassingly beautiful, "fragments of the rainbow," in brilliancy of color. I have been gazing on the Catskills, the Berkshire Hills and those of Connecticut, in their colors of gold, silver, fire and green, and thought what a broad canvas, thou-

sands of miles across this continent, God unrolls and uses every autumn to paint the glory of the dying year. Each twig and leaflet seems now saturated with gorgeous dyes, products and mirrors of God's taste and skill. But he invites us to create a grander and more enduring moral beauty. Age may become winsome, even more alluring than youth. The uncut marble, fair and smooth, has its own attractiveness, but Angelo's chisel makes it more lovely. So an aged saint, on whom for scores of years God's chisel has been at work, fashioning character into a divine image, is more beautiful than a child in its primitive immaturity.

It is good to keep pace with the world, to be full of hope; not jaundiced, spleeny, suspicious, living only in the past, and seeing good only in what is gone. Not all the good men of the world are dead. The same forces of grace are now at work, as wrought in other days. It is well to show piety in our treatment of the dead, but not to show impiety in our treatment of the living. Say not former days were better than these. It is not wise. Keep in responsive touch with the living present.

2. It is possible so to grow old as to leave to the world profitable, abiding results. We can reproduce our lives in others and so purify the moral atmosphere, as do the leaves. Have we been thus enriching life about us? What institution, what individual has been bettered by our life or labors? Washington and Hamilton live in our national life as a republic. Paul lives in the lives he enriched through the ages.

"O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like
stars,
And with their mild persistence urge men's
search
To vaster issues."

—George Eliot.

3 We may grow old, and at the same time grow into a life of future, endless progress. The aged as well as the young have something to look forward to. They may have a future far grander than the past behind them, with a higher type of living. They have the assurance of angelic sympathy and attendance and a final welcome into the fellowship of the holy within the gates of pearl. Thrilling as is the retrospect of the aged saint, the prospect before him is more thrilling. Old men have blessed the world. Aristotle and Seneca were old. From faithful Abraham to Paul the aged, and to John still older, there has been a long and luminous line of such benefactors. Let it be the ambition of each of us to rival even these in fruitfulness and blessing, to constantly cultivate a character that will

"To age a heavenly grace impart,"

prophetic of a glory and a bloom that will never fade, in the life which is immortal!

CONSTRAINING LOVE.

BY ALEXANDER MACLAREN, D.D.
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The love of Christ constraineth us.—
2 Cor. v:14.

WE do not usually pay much attention to a man analyzing his own motives, especially if he lays claim to heroic and noble ones. But now and then we have to take men at their own valuation; and foremost among these select, transparent souls is Paul. Here he is laying bare his heart for us. There seldom, if ever, has been a religious teacher who spoke so much about himself as this Apostle did, and in all of his references there is not one note that sounds insincere or false.

Here he tells us that Jesus Christ's love to him has laid such a strong, tender, irresistible grasp upon him as that he is shut up to devote him-

self to the service of Christ and the good of his fellows; even to the point of being charged with madness. The life confirmed the profession. If we want to know the secret of one of the most heroic careers ever lived, we have it here. If we want to make our lives pure and noble, we have to take Paul's motto for ours, "The love of Christ constraineth us."

Now this profession, so doubtful ordinarily, and so nobly vindicated by the facts of the life in the case of the man that made it, suggests to me one or two questions.

I. First, where lies the power of Christ upon men?

"The love of Christ constrains us," says Paul. Now, here, "the love of Christ" means, of course, not mine to Him, but His to me. The constraining influence is outside of me, not within me. It is the love where-with Christ loved Paul that laid its grasp upon him; not the love where-with Paul loved Christ. What was it that gave to the love of Christ its constraining power? How did it come to lay such a masterful hand upon Paul? What was it in Christ's love to him that built up such a barrier between him and former ways of living that he did not any longer care even to look, much less to climb, over it, but walked within narrow limits which Christ had enjoined, and found them to be liberty and breadth?

The answer lies most distinctly in the words which follow my text: "Because we thus judge, that if One died for all then all die; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him."

So, then, the element which gave this constraining power to the love which constrained was the fact of the Lover's death. There is nothing in the whole world parallel with the permanent influence which Jesus Christ exercises all through the centuries. Contrast it with the influ-

ence of all other great names in the past; how shadowy, how superficial, how merely one-amongst-a-multitude the force on this generation of the greatest is! But here is a man, dead for nearly nineteen centuries, who is still influencing thousands of people, however imperfectly, yet to an extent and in a manner wholly unparalleled and unique.

How do you account for the fact that there is one Man who stands out in the past, solitary in His immortal power, and to whom millions of hearts have turned and do turn, owning the mystic influence that comes from His finger, and regarding a smile on his face as possible, and as more than sufficient guerdon for the miseries of life, and the agonies of death. The phenomenon is so strange that one is led to ask where lies the secret of the power. Paul tells us "The love . . . constrains," and it does so because He died.

That is to say, if we are to feel His constraining love, we must first of all believe that Jesus Christ loved us in the past, and loves us in the present. If that dear Lord knew no more of the dim generations that were to come, and had no more individualizing reference to the units that make up their crowds, than some benefactor or teacher of old may have had; who flung out his wise words, or his fair deeds, as archers draw their bows, not knowing where the arrow would light, then the love which He deserves from me is even more tepid than the love which, on the supposition, he gave to me. But if I can believe, as Paul believed, that, although he had never seen Jesus Christ in the flesh, yet that he, the man of Tarsus, was in the mind and the heart of the Man of Nazareth when He died upon the Cross; and if we believe, as Paul believed, that, though that Lord had gone up on high, far above all principality and power,

there were in His human-divine heart a real knowledge of, and love to, His poor servant, struggling with beasts and sins down here, for His sake; then, and only then, as I take it, can we say reasonably the love that Christ bore, and bears to me, "constraineth me."

That is to say, if we are to love Christ, in distinction to merely admiring, reverencing, obeying His precepts and the like; if we are to love Him with any throb of that love which makes the good of earth, and the blessedness of being, we must go far deeper than such notions as I have been referring to to find the mystic charm that will evoke that love. You must believe that His love is divine, timeless, all-comprehensive, individualizing, grasping each man, and so encompassing the world. Strike that article out of your creed, and the Christ that you have left is a cold image, to be coldly admired, and little more.

Further, if there is to be this warmth of love, there must be the recognition of His death, as the great sacrifice and sign of His love to us. "Rule thou over us," said the ancient people to their king, "for thou hast delivered us out of the hand of our enemies." The basis of Christ's authority, and the vital centre of all His power over men's hearts, by which He transforms lives, and lifts those which are embedded in selfishness up to wondrous heights of self-denial, is to be found in the fact that He died on the Cross for each of us. As a matter of fact, those types of Christian teaching which have failed to hold the sacrificial death of Jesus Christ as the centre of His work, and have brought Him down to the level of a man; have failed to kindle any warmth of affection for Him. A Christ who did not love me when He was upon earth, nor loves now that He is gone up on high, is not a Christ whom I

can be called upon to love. And a Christ that did not die for me on the Cross is not a Christ who has either the right or the power to rule my life. We must accept that full-toned teaching if we are to solve the riddle of the power which the Man of Nazareth has over all the world. Unless He were the Son of God, and therefore loving us each, as only a Divine heart can love; unless He were the Sacrifice for sin, and therefore rendering up Himself unto the death for each of us, there is nothing in Him that will absolutely sway hearts and perfectly ennoble lives. The Cross, interpreted as Paul interpreted it, is the secret of all His power, and if once Christian teachers and Christian churches fail to grasp it as Paul did, their strength is departed.

II. Secondly, what sort of life will this constraining love of Christ produce?

I turn to the context for an abundant answer. The first and most important reply which comes from them is this—a life in which self is deposed and Christ is King.

The natural life of man has self for its centre. That is the definition of sin, and it is the condition of us all, exemplified and manifested in more or less subtle forms, though, without doubt, often, when great enthusiasms come into men's minds, there is a departure from the fundamental and ruling principle. Yet nothing else but Jesus Christ can conclusively and radically eject the supreme regard of self from the heart, and throne the unselfishly Beloved in the vacant place. Otherwise Christ's grim and awful description applies—when the evil spirit is gone out, the house is empty, swept or made clean, garnished or beautified, and made comfortable and convenient with much furniture and many adornments—but, for all that, empty. And then comes the evil spirit back again. Nature abhors a vacuum, and

the only way to keep the devil out is to get Christ in.

So the context implies that self-denial is only possible when the chains that hold us are melted or broken by the warmth of Christ's love, or by the sceptre which He wields. Then, and only then, shall we lose ourselves when we find Him.

There is but one power, dear brother, which is strong enough to lift our lives from the pivot on which they turn, and to set them vibrating in a new direction, and that is the recognition of the infinite and so tender love of Jesus Christ for each of us, which charms us away from our selfishness, and turns us into His servants and children. That love may constrain us, in the words of my text, shutting out much that one used to like to expatiate in; but within these limits there is perfect freedom. "I walk at liberty, for I keep Thy precepts." There is no life so blessed, none so sweet, serene, and heroic, none in which suffering is so light, pain so easy, duty so doable as the life that we live when, by Christ's grace, we have thrown off the dominion of self and held out willing wrists to be enfranchised by being fettered by the "bands of love." Self-denial for Christ's sake is the secret of all blessed life.

A comet—these vagrants of the skies—has liberty to roam, and what does it make of it? It plunges away out into depths of darkness and *infernus* of ice and cold. But if it came within the attraction of some great blazing sun, and subsided into a planet, it would have lost nothing of its true liberty, and would move in music and light around the source of blessedness and life. And so you and I, as long as we make ourselves the "sinful centres of our rebel powers," so long do we subject ourselves to alterations of temperature almost too great to bear. Let us come back to the light, and move round the Christ; satellites of that

Sun, and therefore illumined by His light and warmed by His life-producing heat. Self must be slain if we are to be blessed. If self is to be slain, Christ must slay it.

Again, the sort of life which Christ's love, recognized, will produce is one that will often look like madness. "Whether we be beside ourselves," says Paul, "it is to God." He was evidently quoting some of the stinging-nettles of speech which had been cast at him by his antagonists. "He is mad," they said of him, as they said of his Master. A life of true yielding to Jesus Christ's love, in which He is heard to speak, and reigns alone, will often look like insanity to the men who have no share in the heavenly vision. But such enthusiasts are the salt of the earth; and the madmen of to-day are the Solomons of to-morrow. Oh! would that amongst us conventional and cold professors of Christianity, so afraid to do anything higher and nobler, more self-sacrificing and more Christlike, than the low average of conduct of the people round about us, there would come similar "fanatics" once more. They would lift all the level of this hollow Christianity in which so many of us are living. If we once had amongst us men after Christ's pattern—nay, I drop the requirement, after Paul's pattern—some of us who think ourselves very consistent and estimable Christian people, on the whole, would begin to feel the red coming into our cheeks, and would wonder whether all the while we had not been deceiving ourselves. The man who professes to live for Christ, and by Christ, and like Christ, and never gets anybody to laugh at him as "enthusiastic," and "impracticable," and "Quixotic," and all the rest of it, has much need to ask himself whether he is as near the Master as he conceits himself to be.

Further, this constraining love will produce lives of self-sacrifice

which, in all their enthusiasm, are ruled by the highest sobriety and clearest sanity, "Whether we be sober it is for your cause." It is a matter of course that the men who do not see what we see shall think us to be absurd because we say we see the city of palm trees where they only see dancing heat-pillars, and shall think that we are mad because we say that we are journeying thither, and that that is our home. But the sanity is with the enthusiasts, as it generally is. There is more sober sense in being what the world calls fanatical, if the truths upon the pages of Scripture are truths, than in being cold and composed in their presence. The sanity is, as it has a knack of being in this world, on the side of the enthusiasts, and the madness is on the side of the "prudent" people. Balaam, although he was a seer, and a stargazer, and a learned man, and a professor of magic much run after by influential people, and a king's counsellor, saw nothing but the vines stretching over the rough walls; and the poor, despised animal that he bestrode saw the angel. The enthusiasts, who see visions and dream dreams about God and Christ and heaven and hell, and the duties that are consequent, these are the sober-minded men; and the others, who see only the shadows dancing upon the walls of their prison-house, and never look beyond to the realities that surround them, are beside themselves. There were many wise and learned rabbis in Jerusalem, and many intimate and affectionate friends in Tarsus, who, when the news came that young Saul, Gamaliel's promising pupil, had gone over to the enemy, and flung up the splendid prospects opening before him, said to themselves, "What a fool the young man is!" They kept their belief and he kept his. All the lives are over now. Which of them was the wise life?

Young men and women who have yours to shape, lay this to heart, that wisdom points to enthusiastic devotion to Jesus Christ. Then—and I was going to say, and only then, but that might be an exaggeration—is life worth living.

III. Lastly, here is a question for you, What is your attitude to that constraining love?

The outward manner of the Apostle's life is not for us, but the principle which underlies the outward manner is as absolutely, and as imperatively, and as all-comprehensively applicable in our case as it was in his. Paul got no more from Jesus Christ than you and I may get. Jesus Christ did nothing more for Paul than he has done for you. There was absolutely no reason for Paul's devotion which does not continue in full force for yours and mine.

Christian men and women, do you believe in that dying and living love for you? Have you laid it upon your hearts till it moulds your life? Do you repay it with devotion in any measure adequate to what you have received?

And for some of us who make no profession, and have no reality of Christian feeling, the question is, "Do ye thus requite the Lord, O foolish people and unwise?" Jesus Christ has given Himself for thee, my friend; has loved, and does love, thee; died for thee. He stretches out that grasping hand, with a nail-hole in it, to lay hold upon you, and you slip from His clasp, and oppose to His love a negligent and unaffected heart. Is there any madness in this mad world like that? Is there any sin like the sin of the ingratitude to Jesus of some in this place this evening? Where shall wisdom, and peace, and blessedness, and nobleness be found, except we say, "The life that I live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me"?

INCONSPICUOUS SERVICE REWARDED.

BY GEORGE M. MEACHAM, D.D.

[METHODIST], YOKOHAMA, JAPAN.

Whoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.—Matt. x : 42.

THE cup of water given to a disciple is but an inconspicuous service. Still, Christ notices and will reward it.

1. Christ notices, with tender consideration, His little ones.

He may have referred to children whom He saw in the press, or He may have meant His disciples, when using the term, "little ones." They could not utilize their miraculous gifts to defray the expenses of their maintenance, but could only return gratitude, instruction and prayer. He cares for them individually, not as a class. He speaks of "one of these little ones." His thought is personal. Joseph, with the prophetic dreams of his childhood and the strange paths that led him to the place of power; Samuel, another little one, is called of God in the temple; David, the humble shepherd boy, are instances of God's care of his little ones. Our Lord's affection is set, not on the great, noble and mighty, but on the lowly fisherman and despised publican. These He raised to thrones in His kingdom. Children He took in His arms. He laid His hands on them and blessed them. Men err in their estimate of real greatness. God has often used the lowly and obscure as almoners of greatest blessings to humanity. A poor man, years ago, in the city of Glasgow was permitted, as an act of charity, to put up his sign, "James Watt, Instrument-maker to the University." He gave to civilization the steam engine, the aggregate power of which in the world to-day, is said to be equal to the manual power of the men of ten worlds like ours. Faraday, who has

done so much for physical science, was a book-binder's apprentice; President Garfield, in early life, was a canal boy; Luther was the son of a miner; and the great missionary, William Carey, was a cobbler.

2. Actions are great or small in God's sight, according to the motive with which they are done. Observe how the Master qualifies the act in Mark ix : 41, "Because ye belong to Christ." In the twenty-fifth chapter of Matthew, men's destinies are settled on the principle, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

The gift of a cup of cold water, according to the motive which inspires it, is worthy and beautiful, or unworthy and mean.

"No service in itself is small,
None great, though earth it fill,
But that is small which seeks its own,
That great, which does God's will."

Ruskin well says, "there is no action so slight or mean but it may be done to a great purpose and ennobled therefor: nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially that chief of all purposes, the pleasing of God. We treat God with irreverence by banishing Him from our thoughts, by not referring to His will on slight occasion. His is not the finite authority or intelligence which cannot be troubled with small things. There is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our own hands."

3. Life is made up of little things which may become great.

We would like to do some great deed which would accomplish an amazing amount of good at a stroke. But God does not often put the opportunity of doing conspicuous service within our reach. Nor would it be well if all of us attempted great things. Showers, gentle and constant, are better than a sudden cloud-

burst. If we do not perform great deeds, we can show quietness, humility, fidelity to Christ in small matters, good temper in our homes, consideration in the treatment of servants, faithfulness towards employers, justice and truthfulness to all, and thus, at once sweeten our own lives, while we bless the world about us.

Not only so. We may be unable to trace any one of these streams to a distance, yet it may be threading its secret way beneath the surface of society, as the fabled fountain of Arethusa flowed on through subterranean channels, blessing far-off places by its exuberant outflow.

4. All good deeds have a fructifying power. Like seeds, they carry a principle of reproductive life. They are small, yet practically contain all that proceeds from them. A precious gem planted in the earth cannot grow and multiply itself. It remains unchanged. But a tiny seed, almost imperceptible to the eye, contains that which may go on indefinitely multiplying itself after its kind. When Edward Payson was dying, he said: "I long to give a full cup of happiness to every human being." If with such urgency of desire we should daily go out among men, how selfishness would perish out of our dealings with them! What love would be in our homes! What changes would be wrought in human society! Now giving food to the needy, clothes to the naked, a toy to a child, opportunity for work to the unemployed, a good book to one who will prize it as the thirsty do water—in such simple ways will streams be made to flow through life's deserts, and cups of comfort come to famishing lips.

5. The inconspicuous service must be true service. A cup of water is beautiful, innocent, healthful. But no seeming slightness of the action can justify us in doing for others

anything that is evil. The seemingly little evil becomes great from its character as evil, just as the scarcely noticed good become great from its character as good.

The late editor of the *New York Witness*, Mr. Dougail, a consistent abstainer for half a century, was placed, on his first passage across the Atlantic, between two officers at the table who drank freely, and who asked him occasionally to pass to them the bottle. "Gentlemen," said he, "you may either of you take my place, or I will go anywhere and do anything to oblige you, but *I will not pass your bottles!*"

Finally, the reward of all this inconspicuous service is sure. Nothing in the wide kingdom of nature is lost. Storm, earthquake, torrent, flood, fire and frost cannot destroy a particle of matter. The rain or snow from heaven are not lost. The truth of the gospel cannot return to God void. It will accomplish its end, and so will every good deed done for Christ. In no wise will it lose its reward.

A canteen of water, the last to be had, was once put to the parched lips of an American soldier on the battlefield. He was sorely wounded, but as he was about to drink he saw, as Sydney at Zutphen, another whose necessities were still greater than his own, both legs being shot away. Without speaking a word he reached the water to him. The dying man, drinking it, asked his name, regiment and residence. Soon after, he called a comrade to his side and dictated a codicil to his will, directing his executors to pay to — "the sum of \$10,000 for his humanity to me on the field of battle." And will Christ be less mindful of us? Is He "unrighteous to forget your labor of love?" No, blessed be His name! He keeps strict account of the minutest deeds, the most inconspicuous service for Him.

THE LAW OF SEED SOWING AND AFTER HARVEST.

BY CHARLES S. STORRS, D.D., [CONGREGATIONAL], BROOKLYN, N. Y.

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.—Rom. vi: 21, 22.

THE season of the year in which we now are reminds us of that great and universal law of seed sowing and harvest. The name Autumn in its original signifies to increase.

The law that fruitage follows seed-sowing is as evident in the moral universe as in the physical. Conduct has its reward.

I. The sowing of vice has its legitimate and necessary harvest.

1. The *Habit* of vice follows vice. The wistaria throws out its little tendrils. How very feeble are they at first. As they feel their way for support they seem to plead for help. You build for them a trellis and, by and by, those tendrils have become so strong that they pull the posts aside, and, on the walls they even move the solid brick. As I have watched and admired this vine with its cataract of bloom, I have thought of the growth and force of the habit of wrong-doing.

2. Conscience grows weaker.

3. The loneliness of vice is part of the harvest of wrong-doing. Men say, "I do not believe that there are lost souls in God's universe." Do not believe in a lost soul! You can see many of them in this world. As they sink in vice they become isolated.

4. The evil propensities, passions, appetites grow stronger by exercise.

5. Spirituality is crowded out by worldliness. The mental and spiritual vision is blinded. It is a silent progress of decadence—a silent, steady ripening of the sown seed. We stand upon one of the Alps and see the avalanche as it plunges thun-

deringly, irresistibly downward. At first it was but a bit of soft snow, little harder than the common snow, that began to move. So a lost soul begins its downward course in a seeming harmless thought or whim, but at last the final destruction is sudden, awful.

II. This law of seed-sowing and harvest is true in the mental world.

III. It is also true of the spiritual world.

1. Right-doing also ends in habit and habit in character. A man said of his father, and it was true: "He could not be dishonest if he tried." Life-long honesty makes character, and that determines action.

2. Christian experience is enjoyed.

3. Christian motives crystalize in deeds, and these latter bring their reward.

4. A sweet communion with Christ.

5. A communion of spiritually developed, kindred souls.

6. A steadfast hope that adverse influence can no more move than can a child shake with its tiny finger the great pyramid.

7. A likeness to Christ.

8. Heaven is the final fruit, "the end everlasting life."

In nature God does not arrest and change growth to something else. There is a different law applied in the moral universe. There is no cross in nature. A man is growing wrong, the harvest is nearly ripened, when all is changed and there is a new seed-sowing and a new harvest.

Here is then the test by which to measure ourselves: Is the fruitage within us one of humility, of desire for usefulness, for the spirit of Christ?

Think of this:

What will the harvest be of your seed-sowing?

A GOD NEAR AT HAND.—I don't believe in a God outside the universe. The environment of life is only God working.—*Rev. Minot J. Savage,*

MONEY—ITS VALUE AND LIMITATIONS.

BY REV. JAMES W. POANE [PRESBYTERIAN], ATLANTA, GA.

Money answereth all things.—Eccles. x: 19.

THIS view of "The Preacher" concerning money is largely the view of the world to day. This being so, let us inquire into the matter. What is of so vital interest to man is worth inquiry.

To get at the matter, let us define: "Money is that which is the current medium of exchange, the measure of values and the standard for determining future obligations in any country."

Notice the three items of the definition. Notice the limitation, "In any country." Money varies with the country, and being a relative term it varies likewise in value. To gain some conception of this, let us learn what kinds of things and materials have been used as money. Shells among American Indians; greenstones, sandstones, and ochre, by Australians; iron, in Sparta, China, Japan; lead, in Burmah, China, and by Jews; copper, by Romans; tin, in England; platinum, in Russia; silver and gold, in various climes. Experience in all countries confirms the idea that money must be in itself.

1. Valuable—Material valuable aside from stamp.

2. Portable—Easily carried about.

3. Durable—Able to bear much use and transportation, and to be long preserved.

Resuming now our definition of money, we find

I. Money used for exchange.

1. For the necessaries of life—food and clothing.

2. For labor performed—to promote industry.

3. For property—thus facilitates acquirement of homes.

II. Money used as a measure of values.

1. Farmer owns only hay; wants bread.

2. Merchant possesses only dry goods; wants groceries.

3. Baker has only bread; needs water.

4. Capitalist has investment only in stocks and bonds and lands, and wants food and clothing.

In each of these instances the two items to be exchanged must be measured in money value before any transaction can take place. Thus money becomes *The Common Denominator* of all the fractions of this life.

III. Money used as a standard for future obligations. It forms the basis of all commercial trust. This is a developing feature in human intercourse, and forms one of the most hopeful signs of progress. Money is the basis of all contracts, and so must possess the power of projecting its worth into the future. It is this exact feature of money which is now promoting international fellowship and brotherhood, for civilization has ever moved from the earliest centuries along the lines of commerce. Contracting for specified work, in a specified term of years, for a specified sum, is to-day one of the distinguishing features of our world.

Do not slight the value of money. No! Money has its worth, and its worth is marvellous—for this life. Can we agree with these words, that "Money is commensurate for all things"? How can we reconcile these words in the middle of a writing, whose first words are, "Vanity of vanities, all is vanity, saith the Preacher," and whose final thought is, "Fear God, and keep His commandments, for this is the whole duty of man"? I take it that the sacred writer is simply expressing the ordinary view of the people around him—the view which obtains to-day in current belief.

But leave earth's concerns. Re-

member that money changes with the country. Transfer the scene from the material to the spiritual world. Carry out all the terms to the letter.

1. Money the current medium of exchange. "What shall a man give in exchange for his soul?" Can you exchange dollars and cents for spirit? Shall fleshless hand to fleshless hand stretch out in the other world a payment for a modicum of joy or alleviation of want? Think you so? In what coin, then, shall the payment be made?

2. Money as a measure of values. Your soul has earth. It wants Heaven! How much for the exchange? How value the one and estimate the other for exchange? Your soul has sin; it wants forgiveness. How much for the exchange? Your heart possesses evil; it desires Christ. How much and what for the exchange? How estimate the two? Can you measure the values by earth's standards, my fellow man, proud of your wealth? Is your money here valuable, portable, durable? Your soul is passing from earth into eternity. It wants Time! Time!! Time!!! Can you buy it? What exchange? All the realm of England could not buy Queen Elizabeth one atom, one fraction. How much, then, for you, the exchange?

3. Money as a standard of future obligations. For what and with whom is your contract? Is your contract (1) for Sin? The wages of sin is death. (2) Time? The issue is eternity. (3) Pleasure? The recompense is remorse. "Remember, that thou in *this life* hadst thy good things." Is your contract with God? The recompense is Immortality.

Yes, there is a commerce of Heaven, but it is not in earth's coins. Just as the ancient money of the Jews was stamped with a lamb (Gen. xxxiii:19), so that of the heavenly Jerusalem is stamped with the figure of the Lamb of God. And this

shall be efficient for the acquiring of every good thing. It shall suffice for every and all exchange. It shall discharge every obligation. This coin is truly valuable for all, but earth's coins have no passage nor circulation in Heaven. Earth's coins have no value with Him who owns the Universe. Bury them in your coffin; they only canker to decay. A pocket is not found in a shroud. Simple thought, but oh, how potent! Earth's coins are not portable to that clime. Your soul will have sufficient toil to wend its own way there, and if weighted by gold would only flutter and sink into the great abyss. Earth's coins are not durable enough to pass through the furnace seven times hot of justice and wrath.

THE POTENCY OF SILENCE.

BY REV. G. WYCKOFF [REFORMED],
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But he answered her not a word.—Matt.
xv: 23.

THE Gospels picture Christ in various attitudes. Christ patient. Christ submissive. Christ in tears. Christ speaking. Christ silent. Wisdom in his silence.

The most powerful and useful forces of nature are the *silent* ones, *e. g.*, seasons, growth, gravitation and law.

Destructive and useless forces *noisy and turbulent, e. g.*, cyclone, earthquake, nail, flood.

Solomon's Temple erected silently. No instrument of iron heard in its construction. Our lives are moulded by silent influences.

Subject—The Potency of Silence.

I. To Instruct.

This woman of Caanan. Works of creation mute witnesses to God's existence, power, goodness, etc. The hills instructed David—"I will lift up my eyes," etc. The stars instructed Abraham—God's promise, "So shall thy seed be." The Rainbow. Star of Bethlehem. Aspira-

tions of man. Rom. i: 20, "For the invisible things of him from," etc.

II. To disarm *Prejudice and Calumny*.

Most effective weapon. Jesus before Pilate. Great characters have thus established their innocence. A Chinese emperor destroyed his enemies by making them his friends. Treated them kindly, but silent concerning their faults.

III. To Assuage Grief.

More effective than words. Pressure of hand. Look. Flowers. So few know how to speak. When, what, etc.

"Jesus wept." David said, "I was dumb," etc. Dark hour in the history of this country. Lincoln assassinated. On the City Hall in New York was hung a banner with "Be still and know that I am God." Silence indicative of our great grief.

IV. To display wisdom.

Apelles and the courtier. Prov. xvii: 23, "Even a fool when," etc. Prayer of Publican vs. Scribes and Pharisees. "Not he that saith Lord, Lord." Grant. Some voices are not heard in the prayer-meeting but, etc. Speech silver; silence golden. They also serve who only stand and wait.

V. For evil.

When we refuse to denounce wrong, *e. g.*, Sabbath desecration, bribery, intemperance, sinful nature, etc. Christ was not silent. Esther iv: 14, "If thou altogether holdest thy peace." Apostles would not refrain, Acts v: 40. Jeremiah could not, Jer. xx: 8, 9.

Conclusion.

(a) Let us aim to leave behind us a silent influence for good. "Abel being dead," etc.

(b) Not the dying utterance but the life, best pledge of heaven. Geo. Whitefield. Active life. All he said was, "I am dying."

(c) Reward of silent faithfulness. Not sounding trumpet. Matt. vi: 4. "Thy Father which seeth in secret, himself shall reward thee openly."

THE OVERCOMING LAMB.

BY REV. C. H. WETHERBE, HOLLAND PATENT, N. Y.

The Lamb shall overcome them.—Rev. xvii: 14.

A GREAT Person is here spoken of, and a great thing, it is declared, He will accomplish.

I. Consider *the Person* mentioned. He is not *a* lamb but *the* Lamb. He is the great universal Lamb, causing the blood which He shed to spread itself, as it were, all over the world, so that every sinner might touch it, and be saved from his sins. See His personal qualities. (a) His *quietness*. It is in marked contrast with the lion. (b) Wonderful *patience*. How much He bore from His enemies! (c) Perfectly *innocent*. (d) Capable of exercising great *wrath*.

II. WHAT *He shall overcome*. "The Lamb shall overcome *them*;" which seems to have special reference to organized Antichrist. But He shall overcome all opposers, both nations and individuals.

III. How *He shall overcome His opposers*. There are two general methods. One is that of using certain means to persuade rebellious hearts to become reconciled to God. His greatest effort has always been to overcome by the passion of His *love*. But the second method is that of *final banishment from His presence*. Oh, what can feeble man do against such an all-powerful being as Christ is? How utterly vain have been the threats of infidels, that they would banish Him from the world!

Themes and Texts of Recent Sermons.

1. The Rich Estate of the Godly. "For the Lord God is a Sun and Shield: The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."—Ps. lxxxiv: 11. Rev. Irving R. Lovejoy, Marietta, Cal.
2. God Giving Man Up. "How shall I give thee up, Ephraim?"—Hosea xi: 8. "So I gave them up."—Ps. lxxxix: 12. T. D. Witherspoon, D. D., LL. D. (Presbyterian), Louisville, Ky.
3. The Divine, in the Commonplace. "And

- the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked and, behold, the bush burned with fire, and the bush was not consumed."—Ex. iii: 2. Rev. S. Gifford Nelson, Brooklyn, N. Y.
4. **A Desire for Spiritual Emigration.** "But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city."—Heb. xi: 16. Rev. A. F. Beery, Napoleon, Ohio.
 5. "The true source of all life." "For with thee is the fountain of life."—Ps. xxxvii: 9. G. E. McManiman, Bylesville, O.
 6. **The Loyalty of Love.** "For this is the love of God, that we keep his commandments."—1 John v: 3. Rev. F. G. Browne, Ph.D., Mishawaka, Ind.
 7. **Right Life but Wrong Motive.** "And he did right in the sight of the Lord, but not with a perfect heart."—2 Chron. xxv: 2.
 8. **Tenting Toward Sodom.** "And Lot dwelt in the cities of the plain, and pitched his tent toward Sodom."—Rev. Jas. A. Chamberlin, Owatonna, Minn.
 9. **The City as the Problem of To-Day.** "Except the Lord keep the city, the watchman waketh but in vain."—Ps. cxxvii: 1. Rev. Henry van Dyke, D.D., New York City.
 10. **A Time of Crisis.** "And He cometh unto His disciples and findeth them asleep." Matt. xxvi: 40. Rev. H. Arnold Thomas, Bristol, Eng.
 11. **Christ and Criticism.** "Philip findeth Nathanael, and saith unto him, We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip said unto him, Come and see."—John i: 45, 46. Rev. Henry Varley, Cheltenham, Eng.
 12. **Duty of Voting for upright Men.** "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers of thousands and rulers of hundreds and rulers of fifties and rulers of tens."—Rev. Joseph I. Lampe, D.D., New York City.
 13. **A Great Question Answered by the Great Teacher.** "Is it lawful to give tribute unto Caesar, or no?"—Matt. xx: 17. Rev. B. B. Tyler, New York City.
 14. **The Cost of Ransom.** "I am the Lord thy God, the Holy one of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee."—Is. xliii: 3. Rev. C. H. Spurgeon, London, Eng.
 15. **Agony for Souls.** "And being in an agony he prayed more earnestly."—Luke xxii: 44. Rev. B. Fay Mills, at Plainfield, N. J.
 4. **The Limitations of Praise.** ("In giving you this charge, I praise you not, that ye come together, not for the better, but for the worse.")—1 Cor. xi: 17, R. V.)
 5. **The Smitten Hopes of Early Promise.** ("What could have been done more, to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"—Is. v: 4.)
 6. **Unrecognized Opportunities.** ("If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now, they are hid from thine eyes."—Luke xix: 42.)
 7. **Unbelief and Instability.** ("If ye will not believe, surely ye shall not be established."—Is. vii: 9 marg.)
 8. **The Christian Gentleman.** ("Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."—Eph. iv: 32.)
 9. **The Arbitration of Peace.** ("Let the Peace of Christ rule [arbitrate, marg.] in your hearts, to the which also ye were called, in one body."—Col. iii: 15, R. V.)
 10. **The Great Emancipation Proclamation.** ("He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Is. lxi: 1.)
 11. **Self-Discovery.** ("And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare," etc.—Luke xv: 17.)
 12. **The Transforming Power of Wisdom.** ("A man's wisdom maketh his face to shine, and the boldness of his face shall be changed."—Eccle. viii: 1.)
 13. **The Advantages of a Godly Ancestry.** ("In the fear of the Lord is strong confidence; and his children shall have a place of refuge."—Prov. xiv: 26.)
 14. **The Safeguard of a Minister's Reputation.** ("Moreover he must have good testimony from them that are without, lest he fall into reproach and the snare of the devil."—1 Tim. iii: 7, R. V.)
 15. **Religions Disguises.** ("And they watched him, and sent forth spies, which feigned themselves to be righteous, that they might take hold of his speech," etc.—Luke xx: 20, R. V.)
 16. **The Evil of Good.** ("Let not, then, your good be evil spoken of."—Rom. xiv: 16.)
 17. **Sad Sowing and Glad Reaping.** ("They that sow in tears, shall reap in joy."—Ps. cxxvi: 5.)
 18. **The Balance Between Character and Conduct.** ("Thou, therefore, which teachest another, teachest not thou thyself? Thou, that preachest a man should not steal, dost thou steal?"—Rom. ii: 21.)
 19. **The Influence of Elevated Views.** ("I will lift up mine eyes unto the hills, from whence cometh my help."—Ps. cxxi: 1.)
 20. **How to Secure Large Congregations.** ("And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in," etc.—Luke xiv: 23.)
 21. **None so Righteous but may be Wrongly Judged.** ("And not rather, (as we slanderously reported, and as some affirm that we say,) Let us do evil, that good may come."—Rom. iii: 8.)

Suggestive Themes for Pulpit Treatment.

1. **The Bravery of Obedience.** ("Then Peter and the other apostles answered and said, We ought to obey God, rather than men."—Acts v: 29.)
2. **The Credibility of the Improbable Demonstrated.** ("Nathanael said unto him, Can there be any good thing come out of Nazareth? Philip saith unto him, Come and see."—John i: 46.)
3. **The Joy of Faith.** ("Having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith."—Phil. i: 25.)

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

DEC. 1-6.—THE HEARTENING CERTAINTY.—2 Chron. xvi: 9

Asa was king at Jerusalem, the capital of Judah. Baasha was king at Samaria, the capital of Israel. Ramah was a little town not greatly distant from Jerusalem, covering one of the main roads passing from it, and so most important to it in a strategic way. Baasha swoops down upon Ramah, captures it, proceeds to fortify it, and so strategically commands Jerusalem. It is a dangerous time for Asa. What shall he do, in what way shall he be delivered? He has been thrust into such straits before. Then he kept faith in God and was delivered. (2 Chron. xiv : 9-15). But somehow now his faith fails him. This time policy will be better than principle; a worldly prudence with a touch of wrong in it than a devout doing of the right and an unwavering trust.

There is the temple. It is rich in treasure. To be sure the treasure does belong to God and not to Asa; but, *under the circumstances*, he may use it. So he robs the Lord's house to get himself out of trouble. And the treasure, sent to Ben-hadad, king of Syria, buys his assistance. Besides, Ben-hadad is a foreign prince, and a Hebrew king is not to trust to them but is to trust in God. Yet those fortifications in Ramah are very formidable, and in the anxious sight of Asa this league with Ben-hadad is the likeliest way to pull them down. Alliance with a foreign prince, robbery of God's temple—here are two wrongs.

"At that time Hanani the seer came to Asa, King of Judah." God always has an uncomfortable prophet about to speak against the wrong. (2 Chron. xvi: 7).

Asa may get angry if he will. He thrust the prophet into the prison house (v. 10). So, to-day, a man may

get angry with the Bible because it speaks against his sin; or, with the faithful admonition of some friend; or may be cross with his conscience because it will not let him go on comfortably in bad courses. But foolish rage cannot alter the great fact of storm and penalty gathering against evil. A man may run against the thick bosses of Jehovah's buckler if he will, but he cannot hurt the buckler, himself only rather.

Asa is in trouble. Baasha has captured and fortified Ramah and so hemmed in Jerusalem. Is not that a frequent type of life? Is not every man often thrust into straits as Asa was? Is there not for every man some threatening Ramah over against his Jerusalem?

(a) Here is a man whose work in life seems sometimes vaster than his energies. How can life's work get done—the support of the family, the meeting of obligations, the just settling of perplexing cases, the keeping a cool head and a clear vision, and a balanced judgment amid the whirl and strain of business?

(b) Here is a man confronted with some special obstacle, *e. g.*, unholly competition in business—sand in sugar, rocks in wool-bales, lard in butter, water in milk cans, etc. How can he do honest business in the face of such competition?

(c) Here is a man under the shadow of the Ramah of *disappointment*.

(d) Here is another man who is dissatisfied with his pernicious way of life. How can he cease from evil and learn to do well? How can he change a nature set in habits of sinfulness, and get it set into ways of righteousness?

(e) And there is *Doubt*—another Ramah often built across our way.

This is the question—Is there any help for a man in the presence of these Ramahs? Must a man attempt to overcome them by himself alone?

Must he be thrust into the seeking of some bad league with Ben-hadad to help him do it? Can he lay hold of any force which shall level the walls of these Ramahs for him?

Our Scripture is the statement of the heartening certainty.

Perfect in our Scripture means *pure intent*. Once I was becalmed upon the sea. I was in a sailing ship. For some days the wind died utterly away. There was not the curl of a minute ripple even on the ocean's surface. We were drifted here and there, now backward and then forward, as the tides rose and as they fell. The sails flapped against the masts. The ship rolled with the long heavings of the waters. Of course we could not get on thus. There was no inherent power of motion in the vessel. What did the captain do? Order the sails furled? Let the man at the helm sleep? No, he did the best he could. Every sail was hung broadly on the yards. The helm was firmly held. The vessel was kept pointed toward her port. In a word—the captain kept the vessel in *pure intent*; not perfect in power; she had no power. She could not get on herself; but *perfect in a pure intent*, ready for the coming of the power. And when, at last, the wind did come, the sails were filled and we were wafted into harbor. This is the heartening certainty. This is the meaning of our Scripture. The man who thus holds himself in pure intent, keeping his sails spread and his helm steadily pointed toward the right, and fixed, and from the wrong, that man God shall see and He shall send upon him the breezes of a divine strength and waft the man on into accomplishment, victory, Heaven.

DEC. 8-13.—PONDERING THE PATH.
—Proverbs iv: 26.

Mystery surrounds me. I find myself a resident of the illimitable

realm of the unknown. The commonest objects touching me on every side start unanswerable questions.

The sunlight—without whose daily bath I should soon pine and pale and die. What is it? Sir Isaac Newton said it was subtle particles of matter flung off from the sun by his vibratory motion. Later scientists have said light proceeds from the undulations started by the sun in the all-pervading ether of the universe. Well, the last explanation is doubtless the true one. But what is that all-pervading ether? Ah, the light which discloses to me this wondrous world is itself a mystery. So also there are the mysteries of growth, electricity, etc., etc., endlessly.

But now, amid these enveloping mysteries, like a rock in the central ocean, emerges this certainty—I *am*—that means I know I am, that I am dowered with self-consciousness, that there is a chasm wide and awful between myself and everything which is not myself; that the me is other than the not-me; that I am a separate, solitary soul.

Also, amid all the mystery surrounding me, there emerges this other certainty—I *ought*; that means that I have the power of referring what I am to the judgment of the moral sense; that there is, and must be, an irreversible distinction between what I ought and what I ought not; that there is both a standard and an ability of discrimination; in other words, that there is a law of right and wrong of which my moral sense takes cognizance as really and as naturally as my eye does of the sunlight.

Also, amid all the mystery surrounding me, there emerges this other certainty—I *can*; that means that I dwell in the sphere of moral freedom; that the helm of my being is in the hand of an unenslaved volition; that I possess a self-determin-

ing and sovereign will; that I am not a thrall, a thing; that I am a power.

Also, amid all the mystery surrounding me, there emerges this other certainty—*I will*; that means that in this direction, or in that, I will exercise my power, will do the thing I ought not, or the thing I ought; will turn the helm of my being toward the sunrise, or toward the darkness.

What mysteries soever may surround a man, and however he may seek to throw dust in his eyes by attempting to declare himself but the blind issue of blind forces, still do these certainties remain—man is a being; man is a moral being; man is a moral being, capable of choice; man is a moral being, choosing.

Therefore, since amid whatsoever mysteries, you are the one who must stand in the shining of these four great certainties—I am, I ought, I can, I will—ponder the path of thy feet.

(a) *Because your feet are pressing toward an end by which your whole previous path in life is to find final test.* Says Thomas Carlyle: "It is the conclusion that crowns the work; much more the irreversible conclusion wherein all is concluded; thus is there no life so mean but a death will make it memorable." Have you ever thought of the tremendous significance of the four great certainties in whose shining you must stand, notwithstanding all the mystery which wraps you round? *I am* a personal being, therefore God must be; personality in the effect must mean personality in the cause. *I ought*—I discriminate between wrong and right, therefore God must. *I can*—I have ability of choice, therefore that ability must be used in relation to the personal judging God. *I will*—I exercise my ability of choice, but if against Him! Now your feet are moving along a path which

ends. That end is the consummating test. As you are going now what will that final test of end declare?

(b) *Because this moment you are choosing your path; you should ask yourself whether it be the right one.* I have read how a young man was walking with a friend. "Let's go to a saloon," said the friend. Just then the young man saw a sign, "Young Men's Christian Association." "No, I'll go up here." "You baby," sneered his fellow. But the young man went up, and that choice of a moment issued in his salvation. But how of him who kept on in the path of the saloon?

(c) *Because the longer you walk in the wrong path the harder it will be to get out of it into the right.* The awful law of habit; the binding power of bad companionships, etc.

DEC. 15-20.—OUR TIMES IN HIS HAND.—Psalm xxxi: 15.

Many think David sung this psalm in a time of fear and flight. The jealousy of Saul had sharpened itself against David. He had fled into the strongholds of the wilderness of Ziph. The Ziphites turn informers. They say to Saul, "Doth not David hide himself in the strongholds of the wood? Now therefore, O king, come down according to all the desire of thy soul, and our part shall be to deliver him into the king's hand." Saul calls the Ziphites "blessed of the Lord," counsels stratagem, gathers his armies, follows in their lead. It is a hard time for David. David flees. Saul comes up with him. Saul is on this side the mountain. David, environed and threatened, is on that. It is out of such hazard that, it is thought, the notes of this psalm send forth their trustful music. "Thou art my God," sings David. "My times are in thy hand."

Close to the life is the old Psalm. We often find ourselves in David's

plight. There seem to be Sauls of various sort pressing us; *e.g.*, of business stringency, failing friendships, blighting hopes, thwarted purposes, weakening health, death threatening or smiting our beloved, peculiar cares, special temptations, sudden crises, etc., etc. The refuge is in the strong music of this psalm—"My times are in thy hand."

When the Emperor Charles V. required the confession of Ausburg to be abandoned, and gave the Protestant leaders only six months more in which to make up their minds finally, the cause of the Reformation was generally despaired of. But Luther exclaimed, "I saw a sign in the heavens, out of my window, at night; the stars, the host of heaven, held up in a vault above me; yet I could see no pillars on which the Maker had made it rest; but I had no fear that it would fall. Some men look about for the pillars and would fain touch them with their hands, as if afraid the sky would fall. Poor souls. Is not God always there?"

Such trust we need as well as Luther. Our times do not fall out of God's hands.

Consider a reason for such trust. *The revelation of a particular Providence.* We are more ready to admit that God has a general Providence; that there does exist in the Divine thought and does emerge in the Divine action a general plan embracing the more momentous historic epochs, the rise and fall of nations, etc. But the doctrine of a Providence descending to the minute matters of each individual life, its joys, cares, perplexities, disciplines—upon such a dear and strengthening doctrine even the faith of the Christian heart sometimes loses grasp. In this intimate meaning it is sometimes hard to sing, "My times are in thy hand." But think of our Lord's teaching on the matter. In Palestine there

swarm countless sparrows, tame, troublesome, impertinent; they build in the windows and under the beams of the roof; they will fill your hat with stubble in half a day should they find it hanging in a place to suit them; they are snared in great multitudes; because they are so plentiful and are not very relishable for food, a half a cent will buy two of them. It was of such our Master spake—"Not one of them shall fall to the ground without your Father." Accept the Master's teaching and argument and believe in a Providence particular to you, of so much more value than many sparrows, and it is possible to sing trustfully, "My times are in thy hand."

When we are down-hearted, and it seems to us as though our times had somehow fallen out of God's hands, a good thing to do is to read carefully and thoughtfully over and over again Matt. vi: 25-34. Before you know it you will begin to sing, "My times are in thy hand," and you will grow strong and glad.

DEC. 22-27.—THE URGENT FACT.—2 COR. vi: 2.

As if a painter should mix his colors, but never paint his picture; as if a sculptor should wheel his block of marble from the quarry and stand before it with tools in hand, but never make attempt to let the angel imprisoned in that marble stand disclosed; as if Michael Angelo had made the drawings and gathered the material with which to swing that dome of St. Peter's into the beautiful blue of the Italian sky, but had never made the first endeavor toward setting that swelling masterpiece of architecture amid the stars—so you have sometimes felt that your life was but fragment, failure, worthlessness, until you had done the overmastering duty, had really called God into your heart and life, had set yourself about His service, had made your peace with Him

through Jesus Christ our Lord; had not merely thought about it, and wished concerning it, and dreamed over it—but had actually done it.

Now over against this inward longing and conviction, God sets immediate chance and opportunity, as in our Scripture. The whole vast welcome and solicitation on the part of God toward man is compressed and gathered up into this word—*now*.

But it is just here at this *point of time* that your quarrel and controversy with God chiefly breaks forth. That there is a very real longing in you toward God you are willing to confess; that you ought to mate your wayward heart with God's will you are certain; that you will *at some future time* bring yourself into unity and peace with God you are determined, but it is at this point of the time that your quarrel with God breaks out. God says *now*; you say, *to-morrow*. God says *now*; you say, when times are not so hard and I am not so worried; God says *now*; you say, when business is not so brisk and I have more leisure to think about it; God says *now*; you say, some months ahead after the gaieties are over; God says *now*; you say, when I am a little older and death and the judgment are a little nearer; God says *now*; you say, when I shall have tried and tasted earthly sweets a little more; God says *now*; you say, when I understand the mysteries of free-will and foreordination a little better; God says *now*; you say, when I have made myself a little more fit for God; God says *now*; you say then, *to-morrow*, next week, next month, next year, at some time certainly, but *not now*. And yet God reiterates, beloved, *now* is the accepted time, the day of salvation. For evermore God's time is *Now*.

First—You ought now to submit to God, because an acknowledged duty is always *instant* in its claim. Its

mood is always imperative, never subjunctive.

Second—You should resist this tendency toward delay and *now* submit to God and make your peace with Him through Jesus Christ, because *you are underneath the law of habit*. Repeat a thought or feeling constantly and you become habituated to that thought and feeling until at last Habit usurps the throne of the Will and you are captive. The fearfulness of putting one's self under the law of a bad habit, of a *habit* of resistance to God!

Third—You should *now* submit to God because *you know not what a day may bring forth*. Said Rabbi Eliazer, "turn to God one day before your death." "But how am I to know which shall be the day before my death?" one of his pupils asked him. "Thou canst not know," answered the wise Rabbi, "therefore turn to God to-day."

Fourth—You should turn to God now because *Christ is now ready to receive you*."

You say you cannot! But remember, "All *God's* biddings are enableings."

DEC. 29-31.—REEFED SAILS.—1 Cor. vii: 29.

When at sea, the clouds darken, and the winds, plunging on, heap the waters into waves and fling along the spray from crest to crest; and the ship, every stitch of canvas filled to bursting, dips and tosses and careens, and struggles on—then it will never do to offer to such a tempest the full breadth of the canvas. So up the rigging hurry the sailors, and when they do not furl them altogether, they bind portions of the sail snugly to the yard arms, thus *reefing* the sails, and the vessel flies on with shortened wings.

That is the figure the Apostle uses in our Scripture. The word translated "short" is the word the Greek sailors used when they talked of

reefed sails. "Brethren," says the Apostle, "this I say, the *time is reefered*." Yes, irrevocably by the breath of another year!

"Where art thou?" was God's question to Adam, hiding himself away there in the trees of the Garden. Where, O Adam, have you put yourself morally?

And no thoughtful man can front the fact of the reefered years, and not hear, in the sanctuary of his conscience, God's question calling to him as plainly as it ever did to Adam—Where art thou? In view of this reefered time, Where art thou, O my soul!

(a) As regards *a constantly accumulating moral material*. For, it is a momentous truth, that while time is reefered from our grasp, time is always leaving something in our grasp. No year, no week, no moment leaves you as it finds you. The year is reefered, but the mark of the year is on you. And so, though the year is reefered, yet in a most true sense it has not gone. It has branded itself upon you; sculptured you into its shape; incorporated itself into you. Consider what John Foster says: "Everything is passing on toward something else, in order to and for the sake of that something further on, so that its chief importance and value is in *that something to be achieved further on*." So it is not the whole of it that time is reefered by the breadth of another year. The winter softens into the spring, and the spring flushes into the summer, and the summer matures into the autumn—winter, spring, summer, all for the sake of the harvest-burdened autumn. And just so the years are being reefered from you, and at the same time are fashioning you into some sort of moral maturity—high, grand, Christian, or lower and unlovelier. In the presence of the reefered year, it is well to ask one's self as to the sort and quality of moral maturity one is

coming to through the reefered years.

(b) In view of the reefered year, *Where art thou, O my soul, in chance for Repentance?*

"Yon stream, whose sources run,
Turned by a pebble's edge,
Is Attrabasca, rolling toward the sun,
Through the cleft mountain ledge.

"The slender rill had strayed,
But for the slanting stone,
To evening's ocean, with the tangled braid
Of foam-flecked Oregon.

"So from the heights of Will
Life's parting stream descends;
And, as a moment turns its slender rill,
Each widening torrent bends.

"From the same cradle-side,
From the same mother's knee,
One to long darkness and the frozen tide,
One to the crystal sea."

When, from the heights of Will the stream of life descends, you cannot help accumulating moral momentum in the direction of your choice. All the power of habit begins to take hold upon you with an almost resistless gravity. And when the choice of the soul has been from God, and not toward Him, through another year now reefered, the soul has been going on from God with all this accumulating moral momentum. Where art thou, O my soul, in thy chance for Repentance? By the strengthening habit of another year now reefered, is Repentance for thee more difficult?

(c) In the presence of this reefered year, *Where art thou, O my soul, supposing this were the last year thou shalt see reefered?* As thou art, with thy present loves and innermost choices, wouldst thou fly naturally to God and Heaven? The question of *character* is the great question. By the breadth of another year your time is reefered.

"NONE ABIDING."—Thus man passes away; his name perishes from record and recollection; his history is as a tale that is told, and his very monument becomes a ruin.—*Washington Irving*.

CHRISTMAS AND NEW YEAR SERVICES.

BY REV. JAMES M. LUDLOW, D. D., ORANGE, N. J.

CHRISTMAS THOUGHTS.

Early Mysteries of the Christ-Life.

SUPPOSE we keep Jesus' birthday by imagining ourselves living at the time of it.

You are at Nazareth. A bright little child attracts you. Strange is the story his mother tells of angelic visions before his birth. Then the reputed father, honest, clear-headed Joseph the carpenter, also had a vision of an angel, who announced that Mary's child should be born of the Holy Ghost.

Now go to Bethlehem, far away from Nazareth. There you hear some shepherds tell of how one night angels filled the sky with dazzling glory, and the air with triumphal songs, and told them that Christ was born in Bethlehem. They came, as the angel said, and found a babe cradled in the stone manger yonder. "Another illusion!" you say. But strangely, this illusion also concerns the child who was born to Mary, wife of Joseph of Nazareth, strangers who lodged here in the time of the taxing, because they were of the lineage of King David.

But now go to Jerusalem, mingle with friends at the Court of Herod. They tell of a strange embassy of learned men who came with letters from Eastern Princes to Herod, saying that a star had appeared, which, according to their astrology, portended the birth of a mighty king of the Jews, who should also be in some sort a deliverer of all people. "Deluded men!" you say. But you are told that they were so strangely in earnest that they frightened even Herod, though he was a bold skeptic ordinarily, so that he set the scribes to work searching out the old prophecies. And when they found Bethlehem predicted as the birthplace of the greatest Jewish king, he ordered all the babes of Bethlehem to be killed. But the eastern sages got

there before the officers, worshipped a babe, and gave his parents splendid presents. The parents suddenly disappeared. Next, go among the priests at the temple. They tell you that strange story of Simeon's prophecy, and how Anna the prophetess burst out into thanksgiving for this same child as the Redeemer of Israel. The temple record shows that the babe presented that day was Jesus, son of Mary and Joseph of Nazareth; born at Bethlehem, announced by angels, heralded by a star, worshipped by the Magi.

These are but the beginnings of mysteries. The spell thrown out of that baby-life works and deepens and holds all the life of Jesus. The world's wisdom cannot answer the question which Jesus asked, "What think ye of Christ? Whose son is He?" His own answer alone makes intelligible even His outward life.

The Wondrous Name.

They shall call his name "Emmanuel . . . God with us."—Matt. i:23.

NOTE some of the truths that shine out from this name of Christ.

God—There is a God.

God is in *His world*.

God is among men—the outer life of Christ.

God is *within humanity*—the Incarnation—partaker of human nature, that we may become "partakers of the Divine nature."

THE INCARNATION.

Christ not "a son of man" nor "the son of a man," but "*The son of Man*." The Roman Church makes much of Him as the son of Mary. He never called himself by that title, but "Son of Man." Not Mary, James and Joseph were his special relatives, but all who obey are "my mother, my sisters and my brothers." The significant thing in fire is not the spark that starts it, nor the shape of the flame, but the *fire*

principle. So it is the *essential manhood* in Jesus, not the personality of his genesis or environment that is chiefly significant.

Thus He was prepared to be the great *Representative* of mankind. What light on the doctrine of atonement!

He was thus *vitally* connected with His people. What light this throws upon *regeneration, sanctification, resurrection!*

NEW YEAR THOUGHTS.

Suggestions from Jewish Observance of New Year's Day.

And in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings: that they may be to you for a memorial before your God: I am the Lord your God.—Numbers x: 10.

THE day was ushered in by the blowing of silver trumpets, which summoned the people to rejoicing in God's covenant promises, and to the renewal of devotion in service.

The observances of the Jewish New Year day, thus ushered in, are very helpfully suggestive.

I. They were an assurance of the forgiveness of the sins of the past year. The New Year festival was a preparation for the great Day of Atonement, which was to be observed ten days later—the ten days to be kept as days of penitence (answering to the week of prayer which we annually keep), at the expiration of which time came that solemn rite which was God's pledge and seal of the remission of sins, when the High Priest went into the Holy of holies and sprinkled the blood of the sacrifice upon the golden cover of the ark containing the law, tokening his faith that all the breaches of the law for the past year were thus covered by redeeming grace.

May we not wish one another a Happy New Year, if we can believe

that the past projects no shadow of a curse upon the days that are to come? If our sins are covered by Christ's atonement, troubles we may have, but no punishments; no darkness that we have any right to interpret as coming from the frown of God; only the shadows interlaced with the sunshine of His favor, to make the landscape of the year more beautiful as the angels look down upon it.

II. The promise of God's goodness for the coming months. The people gathered at the Tabernacle, or later at their synagogues, and listened to the reading of the Covenant. In later years they sang together the Eighty-first Psalm, a record of Divine deliverances, ending with the statement of other blessings God would have given them, had they been true to Him. "He would have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee." This Psalm was rendered with full orchestral accompaniment, in obedience to the verse, "Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery," to symbolize the sweetness of their confidence, in which there should be no discord of distrust. They abandoned themselves to the faith that, in the coming days, the various events which should occur would blend into the perfect harmony of Divine Providence; loud-sounding as timbrel and "pleasant harp" blended with the human voice. At every pause, the silver trumpets rang out their praise to God for the good tidings. Can you, dear friends, receive this assurance of Divine keeping? Take down the old records. Has God ever forgotten you, when you have not first forgotten Him? Can you not remember that which suggests some words of that old New Year Psalm? "I removed his shoulder from the burden": "Thou calledst in trouble

and I delivered thee: I answered thee in the secret place of thunder," when the soul was terrified, as if the heavens were bursting above you with judgment, and storms of adversity were mingling so that you were bewildered, as when clouds clash "in the secret place of thunder." If God has not "crowned the year with his goodness" it is because we would not crown ourselves with the joy of confidence in Him and His word. And now let us take up the Psalm of the year, silencing all fears with the cry with which it begins, "Sing aloud unto God our strength."

III. After rehearsing in song these promises of God, the Jews listened reverently to the reading of selected portions of the law, those pressing the most important duties upon the nation and the individual. This was a most practical expression of loyalty. Better than any hurraing and listening to orations, wearing badges, boasting of their national glory, or indulging in the mere sentiment of devotion, was it to inquire definitely the will of God.

My dear friend, would you make sure of the Divine promises of good during the coming year? Those promises are interwoven in this Book with precepts. You cannot take the former without the latter. It would be like taking out the warp and keeping the woof. As you rest upon Divine care and compassion, so you must let divinely-appointed duties rest upon your shoulders. The cry, "Lord, what wilt Thou give me?" is always matched by "Lord, what wilt Thou have me to do?" The silver trumpet which sounds glad tidings from heaven, thrills through the conscience as a moral battle-call; and unless a man hears with his conscience he cannot hear with his hope. You shall get good, good that shall enter your heart—the only real good; all else is but the mockery of it—when you do

good. Would you open wide the gates of blessing that the months of 1891 may come trooping out laden with the bounty of heaven? They will open only as you open the leaves of the Law as the frontlets of the months. Let us not have the lament over us when this year closes which we find in this New Year Psalm, "Oh, that my people had hearkened unto me, and Israel had hearkened in my ways; I should soon have subdued their enemies . . . and fed them also with the finest of the wheat."

IV. In the evening of the New Year day the people assembled to witness the sacrifice, and with bowed heads to renew their vows, as they watched the dark smoke ascend from the altar on which was symbolized their hope. So let us bring together our hearts at the Cross, where is all our hope. By it alone was the power of evil broken in this world, and Satan foiled. By it alone shall we escape. Let us formally accept its grace and its service. The crusaders wore the cross on their breasts as they went among the infidels. Let us wear it within our breasts, in faith and love and consecration as we march to the battle of the coming days!

V. Then the Jew watched the lighter thread of incense which rose beyond the smoke of the burnt offering, from the golden altar within the holy place, where the priest dropped the sweetspices upon the fire, while the people silently prayed, each breathing his longings for himself, his household, his land, his church; that so they too might rise as a "sweet smelling savor unto God." My dear friend, the great heart of God is open to the longings of our hearts as the deep, wide sky was open above the golden altar of incense. As truly as exhalations from earth come back again in rains, will your New Year prayer thus offered come back again in showers

of blessing during the year. Only be not doubting, but believing.

VI. Then, after prayer, they watched in the deepening twilight until the lighting of the golden candlestick; and as the first gleam of it sparkled between the curtains of the holy place, they hailed it as a star of hope, and in determined faith of the Divine goodness, each turned to his neighbor with the words, "May you be written down (that is, in the book of God) for a Happy New Year!" To which was responded, "And you likewise!" Our salutation to you all, in firm confidence that so it is written down in God's book for every one who will dedicate the year to His faith and service!

Some New Year Texts.

Rev. x: 5, 6. "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by Him that liveth forever and ever, who created heaven,

and the things that are therein, and the earth, and the things that are therein, and the sea, and the things which are therein, that there should be time no longer."

Matt. xxiv: 14. "And then shall the end come."

Psaln lxxvii: 10. "I will remember the years of the right hand of the Most High."

Psaln lxx: 11. "Thou crownest the year with Thy goodness."

Rev. xx: 12. "And the books were opened."

Luke xvi: 5. "How much owest thou unto my Lord?"

Some Time Saws.

"Time elaborately thrown away."—*Dr. Young.*

"Let me therefore live as if every moment were to be my last."—*Seneca.*

"The flood of Time is setting on,
We stand upon its brink."—*Shelley.*

"Nought treads so silent as the foot of Time: Hence we mistake our Autumn for our prime."

—*Dr. Young.*

"Time has delicate little waves, but the sharpest-cornered pebbles, after all, become smooth therein."—*Richter.*

"To-morrow thou wilt live, didst thou say, Posthumus? to-day is too late: he is the wise man who lived yesterday."—*Martialis.*

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter,

BY TALBOT W. CHAMBERS, D. D.

NO. XXIV. THE SEVENTY-THIRD PSALM.

The Enigma of the Ages.

THIS Psalm considers a topic of world-wide and perpetual interest, one that has agitated the minds of men of all classes and in every age. It is the question, why should the righteous suffer and the wicked prosper? It is difficult to reconcile this fact with the sovereign control of a personal God, who is both wise and good. The difficulty does not appear here alone, but is also found in the 37th Psalm, in the Book of Job, and in the prophecy of Malachi (iii: 14, 15). It is treated here by Asaph, one of the chief musicians of David (1 Chron. xv: 17, 19), and also an inspired Psalmist (2 Chron. xxix: 30). In the first half of his lyric (vv. 1-14) he details his perplexity, and in the second (vv. 15-28) confesses his error and shows how he was relieved.

I. The Painful Conflict, (vv. 1-14).

Surely God is good to Israel,

To the pure in heart.

But I—my feet had almost swerved,

My steps had well-nigh slipped.

For I was incensed at the boastful;

I beheld how the wicked were prospered,

For they suffer no pangs;

Sound and firm in their strength,

They are not in the trouble of mortals,

Neither are they stricken like other men.

Therefore pride encircleth their neck,

The garb of violence covereth them.

Their eyes go forth from fatness,

The imaginations of their hearts overflow,

They scoff and speak wickedly;

Of oppression do they speak loftily.

They have set their mouth in the heavens,

And their tongue goeth through the earth.

Therefore His people turn away after them,

And drain the waters of a full stream;

And they say, "How doth God know?"

And how can there be knowledge in the most High."

Lo, these are the wicked,

And secure for ever, they increase wealth.

Surely in vain have I cleansed my heart,

And washed my hands in innocency.

Seeing I am smitten all the day long;

And every morning my chastisement cometh.

The first verse announces the conclusion which is reached through the statements that follow. It takes shape from some previous conflicts and questionings of the writer. From these he emerges with a settled conviction that, however untoward circumstances may be, God is good unto Israel, *i. e.*, to all who justly claim the title. The added clause "to the pure in heart" shows that it was as true in the Old economy as in the New—that, as the Apostle says (Rom. ix :6), "They are not all Israel which are of Israel." It is the true spiritual members of the ancient theocracy to whom Asaph affirms that God is good, their gracious and loving friend.

He, however, had not always been of this opinion. There was a time when his feet swerved, and his principles were almost wrecked. He came very near denying the justice of God and His fidelity to his word. He heard the boastings of the wicked and was compelled to be a witness of their prosperity, so that he could hardly help wishing that his lot was like theirs. They are physically strong and healthful. [This meaning is gotten by a slight change in the pointing of the Hebrew, which seems required by the progress of the thought and the parallelism. So Ewald, Böttcher and Delitzsch]. They are not beset with the pains and sorrows which impair health and vigor, and destroy comfort. They belong to a frail and mortal race, yet escape the infirmities and trials common to humanity. As Perowne says: "They appear almost to be tempered and moulded of a finer clay than ordinary human nature." The word "stricken" in verse 5 by usage denotes a divine chastisement (Is. liii: 5), and indicates that these men escaped the extraordinary as well as the ordinary visitations for sin.

The consequence was an outgrowth of insolence and cruelty. They lift-

ed up their heads and wore pride as a necklace, and were clad with oppression. The same thing appears from their very looks. The eye stares out of the fat of a puffed-up countenance (cf. Job xv: 27)—not a bad expression of that peculiar self-satisfaction which so often shines in the eyes of prosperous worldlings. And, correspondingly, the evil thoughts of their hearts overflow, as a swollen river rises above its banks. The proud look is only the index of a proud heart. Then comes the vocal utterance. These sinners deride their victims, and, far from cloaking their opinions and feelings, proclaim them openly and contemptuously as if from a superior position. This goes so far that it would seem as if their stature had swelled up to heaven, and their decrees issued from that lofty height had unrestrained course through the earth. They imagine themselves thus lifted above others, and speak with imperious arrogance. The effect of this upon God's people is very trying. They are led away after them, *i. e.*, are compelled as by fascination to look at the painful spectacle of wicked men's prosperity, and drain a very bitter draught.* It contradicts all that they have believed and professed, and makes them doubt even the omniscience of God. For how are such hideous inequalities to be reconciled with His all-seeing Providence? Can He possibly know of this fearful contrast of the righteous and the wicked, and yet suffer it? Hence, the tempted and perplexed believer repeats the utterance of his surprise, "Lo, these are the wicked;" yet instead of being soon cut down they are "secure for ever," (the true meaning of the Hebrew,) they have uninterrupted prosperity; and so far from losing what they have they go on adding to their wealth

*This view of the obscure and difficult verse gives a better sense than that which represents the righteous as seduced by the wicked and sharing their joys.

and power. Then follows the painful misgiving, "Verily, I have cleansed" etc. Since it is the wicked who enjoy God's favor, all my efforts to avoid sin and to do His will have been gratuitous and useless. And this is the more certain because not only do I not have their prosperity, but am especially afflicted; I am smitten of God, and subjected every day and all day to privation and distress.

This is the contrast which gave birth to the Psalm, the afflictions of the righteous on one hand and the undisturbed enjoyment of their wicked neighbors on the other. Asaph has put the case strongly, yet in a way that has often been illustrated in the experience of God's people.

II. The Solution of the Enigma (vv. 15-28).

If I had said, "I will speak thus,"

Behold, I should have been faithless to the generation of thy children.

When I pondered that I might understand this it was grievous in my eyes:

Until I went into the Sanctuary of God

That I might perceive their end.

Surely Thou testest them in slippery places,

Thou hast cast them down to ruin.

How are they brought to desolation as in a moment!

They are utterly consumed with terrors!

As a dream when one awaketh,

So thou, O Lord, when aroused wilt scorn their image.

When my heart became bitter,

And I was pierced in my reins:

Then I was a brute and knew nothing,

I was a very beast before thee.

And yet I am continually with Thee,

Thou hast held me by my right hand.

Thou wilt guide me with Thy counsel,

And afterward take me to glory.

Whom have I in heaven but Thee?

And having Thee, I delight not in the earth.

My flesh and my heart fail:

But God is the Rock of my heart and my portion to eternity.

For lo, they that are far from Thee must perish;

Thou hast destroyed every one that goeth a whoring from Thee.

But as for me, my joy is my nearness to God:

I have placed in the Lord Jehovah my refuge,

That I may tell of all Thy doings.

The writer begins his answer to the difficulty by explaining his posi-

tion. Whatever he had thought or felt, he had said nothing. He had given no utterance to doubts and skeptical misgivings until he found the solution. Had he done so before, it would have been treason to the family of God, for he would have weakened the foundation of their hope. It is a thousand pities that Asaph's wholesome example in this respect has not been followed universally. Every believer has doubts enough of his own, and needs no suggestion of them from any other source. But while Asaph kept the matter to himself, it was a painful toil, a wearisome burden, to understand the apparent inequality of God's providential dealings. Thought could not solve the problem. Nor could the devout inquirer find any relief till he entered the chosen Sanctuary of God. Here a conviction of the truth broke in upon him. To judge properly of the prosperous wicked, one must take into consideration their end. They stand upon slippery places. There is nothing solid or enduring in their wealth or position. They may have sudden reverses, a terrible overthrow, even in the very height of their prosperity. It is not clear that the writer refers only to retributions in this world, although his language points first in that direction. The abruptness and completeness of the ruin that befalls the insolent wicked shows it to be a divine dispensation, an ordering of Him who judges the world in righteousness. This truth leads the singer to reflect anew upon the unreasonableness of his former anxious questionings. His temper was soured, and his heart stung with painful thoughts, for which there really was no basis.

Still, notwithstanding his ungrateful and irrational behavior, he had not been excluded from God's presence. God had held him up by his right hand. The recent experience confirms his hope for the future, and

he utters it in words of exquisite beauty. First is divine guidance amid all the trials and perplexities of the present scene, so that instead of choosing his own way he can follow the leading of One who sees the end from the beginning. He stays himself upon God. Next is a blessed assurance as to what follows this life, for the adverbial use of the Hebrew term rendered "afterward" is sustained by many examples. Then he is to be received or taken to glory. The verb here is the same as occurs in Psalm xlix: 15, "God will redeem my soul from the power of sheol, for he will *take* me." Both uses rest upon the phrase employed in reference to the translated Enoch (Gen. v: 24), "he was not, for God *took* him." Where the pious believer will be taken is not specified, but the single word characterizing its features is sufficiently expressive. It is "glory," which comprehends safety, honor, peace and endless joy. The connection of this verse with the next one is close and plain. The poet asks, "Whom have I in heaven but thee?" The presence of God gives the upper sanctuary all its attractiveness. And the same presence is incomparably better than any thing the earth can give. And that this is an imperishable possession is vividly set forth in what follows. "Heart and flesh" mean body and soul, the whole man outward and inward, physical and mental. The poet supposes the impossible, but still conceivable, case that both the constituent elements of his being should perish, and affirms that even then he would still have God for his portion. For God is the Rock, the strong, immovable foundation of his heart, and his endless allotment. Every thing else may disappear, but this is a possession that cannot be taken away. Justly does Tholuck compare these words to the trumpet-shout of the Apostle in the close of

the eighth of Romans. Nothing finer, more spiritual, more elevating can be found in any other part of the Old Testament or the New.

Exegetical Notes on Rev. ch. XV.

BY HOWARD CROSBY, D.D.

THIS chapter is an introduction to the pouring out of the seven bowls (vials). This pouring out is expressly declared to be the manifestation of God's wrath upon the earth (ch. xvi: 1). Whether we take theseven to be a mark of historic sequence or only a symbolic expression of divine action, whether we consider the fulfillment in the past or in the future, however we may interpret the details of the sixteenth chapter, this introduction puts before us a picture whose symbolic meaning we think we may interpret independently.

The great and marvellous sign in heaven is a token of great and marvellous spiritual events. As those events are "the seven last plagues," and these indicate "the wrath of God," we are to expect fearful judgments upon men in the spiritual sphere, that is, in connection with their spiritual condition. If we are right in this, then all applications of the symbols to material wars and to individual conquerors are in error.

The sea of glass which the apostle-prophet beholds is the same which he before saw (ch. iv: 6), and represents the godless nations of the earth, through which the eye of God penetrates as through glass or crystal. It is now seen to be mingled with fire, because God's wrath is to burn among the nations. *Upon* the sea with their harps in hand and treading the sea beneath them, are the saints of God, described as having gotten the victory over the beast (human tyranny), over his image (ecclesiastical tyranny), over his mark (adherence to the tyrannical system) and over the number of his name (666—perfection of wickedness, six being the number of wickedness).

The saints are those who have freed themselves from the fetters of superstition and formality, and serve God with a guileless heart. In their triumph, they sing the song of redemption, which belongs equally to both the ancient and modern church, to Moses and the Lamb; the song such as Moses sang on the borders of the Red Sea, when Israel was delivered and Israel's enemies destroyed; the song such as the Lamb also sang when he thanked his Father for his revelation to believers (Matt. xi: 25), and such as believers sing to the Lamb in response to his grace (Rev. v: 9, 10). It is a song which ascribes all glory to God for his justice, truth and holiness as witnessed in his judgments, by which his saints are delivered.

The seven angels having the plagues come out of the *vaoc* or Holy of holies, where God (the Shechinah) dwells, showing that all the inflictions that are visited upon men proceed directly from the divine wisdom and will. The pure and white linen with which they are clothed shows the perfect purity which inflicts the judgments, and the golden girdles mark the heavenly value of this purity.

One of the four living creatures (the translation "beasts" is one of the most unfortunate) gives the angels seven golden bowls full of God's wrath. We hold that the four living creatures (the seraphim of Isaiah, the cherubim of Ezekiel, as well as of Eden and the tabernacle) represent the church of God in its earthly activity; and hence when one of these living creatures gives

these bowls, it is the church of that particular age by its prayers bringing about the consummation of judgment. See a like truth at the introduction of the seven trumpets in ch. viii., when the prayers of all saints cause the voices, thunderings, lightnings, and earthquake. The *vaoc* or Holy of holies is filled meanwhile with smoke from the glory of God, so that none could enter it till the plagues were fulfilled. This indicates that God's mind in the dispensation of the plagues is unknown until the final consummation.

The whole introduction is a comforting assurance to God's people that, in answer to their prayers, God's providence will bring about, in a mysterious way, the complete destruction of their spiritual foes, and give them a final and glorious victory.

The 16th chapter gives the details of the visitations of God's wrath, in the last of which great Babylon (the symbol of tyranny, the assumption of divine attributes by man) receives her doom.

In Nebuchadnezzar's image (Dan. ii: 38) Babylon was only the head, and the other absolutisms that followed were represented by the other parts of the image. The whole image represented man's blasphemous assumption of power over the conscience, which was to be destroyed by the stone cut out without hands, which itself should become a mountain and fill the whole earth. That Babylon should thus become the synonym of world-power as against God's power is thus natural in prophecy.

EUROPEAN DEPARTMENT.

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

The Situation; Peace or War:

THE peace of Europe continues, but the fear is quite general that it cannot be permanent. Neither before nor since the visit of the German

Emperor to the Czar has the tone of the Russian press been pacific. When the monarchs parted, reports prevailed that their meeting had been formal and their parting cool. No

one believed that an understanding between Germany and Russia had been promoted, or the prospect of an enduring peace increased. However reserved the governments of Russia and France may be, the press and the people give abundant evidence of a desire for coöperation on the part of the two nations against Germany. The French bitterly denounce Italy for its alliance with Germany, and particularly Crispi, who is held responsible for it.

The hatred of Germany on the part of the Pan-Slavic and the French press is an evidence to the Germans that, sooner or later, war must come. The oppression of the Lutherans in the Baltic provinces has greatly incensed the Protestants of Germany. Finland is likewise Lutheran, and its hereditary rights are also curtailed. That country was taken from Sweden, and in religion and national peculiarities the people are more in sympathy with the Swedes than with the Russians. Perhaps the visit of the German Emperor to Scandinavia was not solely for the sake of the natural scenery. In case of war the help of Sweden and Norway might be very valuable to Germany; and the offer of Finland might do much to secure that help.

To the national hatred the unsettled condition of the Balkan provinces must be added as an element of danger. Russia wants to control those provinces, and that interferes with the interests of Austria. But these surface indications of danger, in which we also include the determination of France to regain Alsace-Lorraine, are not the only factors to be considered. A most important element in the situation is often overlooked. Since war seems inevitable, the Germans naturally ask, whether it would not be better to precipitate it than to wait until the foe has made the most thorough preparation for the conflict. The development of all de-

partments of the military service in France is watched with great interest in Germany, and it is admitted that the French army is much more efficient than in the last war. Would it not be wiser for Germany to have the inevitable war now, than to postpone it till the greatest military efficiency has been attained in France? With its over one hundred millions of inhabitants, what cannot Russia do if it can bring its able-bodied men into the field? Its finances are improving, its resources are rapidly developing, forts and military routes are constantly increased, and enormous efforts are made to attain the strongest possible army. Delay may be fatal to Germany, and this single fact may eventually outweigh all other considerations so long as Slavic and French hatred is determined to destroy the military supremacy of Germany.

The view of some, that the implementations of war will become so destructive, that war itself will have to cease, evidently does not affect military authorities. For some time at least such a view will have no effect. No one has any idea how destructive the new methods of warfare will be. The experiments with the almost smokeless powder have shown that the battle-field will be totally different from the past. The position of the enemy can no longer be determined by the smoke of the line of battle. Whole squadrons may be shot down with not an enemy in sight. The dangers and uncertainties of the field will thus be inestimably increased. Dynamite, electric lights and balloons will also play a part heretofore unknown. Put behind these means of destruction the bitter hate now fostered, and we can well believe that a European war would be the most fearful on record. The very fact that the utmost destruction, if not annihilation, must be the fate of the defeated

army, would arouse the greatest desperation in the battle.

Socialism.

WITH the beginning of October, the Socialistic law, which had been in force for twelve years in Germany, was abrogated. The Socialists were jubilant. Numerous meetings were held to celebrate the event, and banished members returned to their former homes, but there were no disturbances. The leaders insist on peace, claiming that their numbers will be increased and their cause advanced by good behavior. Under the law, Socialism has attained astounding proportions. Before the law was enacted, the Socialistic vote of the empire in 1877 was about half a million, while last February it was nearly one and a half. In 1874, Berlin had 11,279 Socialistic votes; in February it cast 126,522. And this is the very city in which the repressive Socialistic law was most vigorously enforced, and yet in February that party cast over 20,000 more votes in the National Capital than all other parties together. In 1871, the Socialists had one member of Parliament, and a few years later they had nine; now they have thirty-five. But this is not all. Socialism has become more determined, and its hostility to the Church and to the existing condition of society has been intensified. Now that the law is abrogated, dissensions have sprung up in the party. Younger members oppose the old leaders, the martyrs during the era of oppression, because they think them too conservative. Parliamentary activity, these young members say, is useless; the revolution aimed at cannot be accomplished by legislation. Hence they argue that the Socialists in Parliament shall not seek to enact laws to help the laborers, but that all their speeches shall be made for purposes of agitation, to increase the hosts of Social-

ism. Anarchy, revolution, not legislation, is their hope. This tendency is still weak, but it may grow. The control of the social democracy is now in the hands of the Socialistic members of Parliament, and the young members have no prospect as yet of wresting the leadership from them. The parliamentary leaders naturally fear that the better elements will abandon the movement, if the avowedly anarchical spirit gains the ascendancy. One of these leaders was recently asked what the party would do if it had the majority in Parliament. His only answer was: "Wait!" Perhaps the leaders do not want their ultimate aims made public; but it is more likely that their plans are not definite. Socialism is largely tentative, waiting for developments, and ready to shape its demands according to the opportunities presented.

A strong effort is made by leaders to induce the Socialists to withdraw from the State Church. Large meetings were recently held for this purpose. The Church was denounced in unmeasured terms. The question how the masses could be so estranged from the Church and how the laboring classes can look upon it as their enemy, deserves profoundest study. At one of the meetings a candidate for the ministry arose to reply to an atheistic speaker. When he referred to the benefits of Christianity, such a tumult was occasioned that the lieutenant of police threatened to dismiss the audience. Then the speaker was permitted to continue. But when he mentioned the name of Jesus Christ the uproar became so furious that the lieutenant closed the meeting. This was just before the end of the Socialistic law, when at every Socialistic assembly a lieutenant of police was present, with authority to end proceedings whenever he saw fit to do so. The aim of these agitations against membership in the State

Church is to make the number of persons "without religion" as large as possible at the next census.

The trend of things is clearly shown by the action of the "Free Religious Congregation" of Berlin, consisting of Socialists. It was argued that "religious" should be stricken out, since there was not a trace of religion in the congregation. A resolution was adopted changing the name to "Atheistic Congregation." Another meeting is to be held to determine whether this shall be the final action. Outside of the large cities, the opposition of the Socialists to religion is by no means so bitter or so general. Statistics have shown that in Hussia and other regions many Socialists attend divine services.

The Evangelical Church.

Its position is far from enviable. Domineered by the State, it lacks freedom for the full exercise of its powers. Since the pastor is expected to do everything, it is not strange that there is scarcely any development of lay activity. All shades of opinions are found from an extreme confessional orthodoxy to a negative liberalism which is the outcome of the Tübingen school. These heterogeneous and conflicting elements cannot be united in any aggressive religious movement. Yet never was there a time when the unity of Protestantism was a more urgent demand. The distracted Protestant Church is threatened on the one hand by the increasing host of Socialism, and on the other by the compact, aggressive force of Catholicism. Under such circumstances the war of Protestants among themselves suggests the factions in Jerusalem which slaughtered one another while the Holy City was being destroyed by the Romans.

Now, as is usual in such cases, some see the danger and are ready for any sacrifice to avert the calam-

ity; others are indifferent as ever. Protestant indifferentism as compared with the general zeal of Catholics is one of the signs of the times. Protestants can even be found who oppose all energetic measures to resist the aggressions of Catholicism. In some of the Prussian provinces, the Catholic Church has made decided advances, its increase over Protestants being very marked.

The Evangelical Alliance (*Bund*) is doing the most efficient work against Ultramontaniam through the press and by means of public assemblies. It now has 33 main associations with 523 branches and 76,000 members.

The greatest energy in the Evangelical Church is, however, directed to meet the demands made by Socialism. Appeal on appeal is issued by the ecclesiastical authorities to arouse the pastors and churches to their duties in this respect. Numerous conferences meet solely or chiefly for the discussion of the Socialistic problems. It is freely admitted that changes are required in the Church itself, if it is to win back the alienated masses. In Southern Germany, where the pews are free, there are more believers in church than in the north; hence the cry is: Away with rented pews, and put the poor man on an equal footing at divine service with the rich! The enormous parishes of the large cities are to be divided, and more pastors are to be engaged, in order that there may be more pastoral work, particularly among the poor. Pastors are urged to study social problems, and to adapt their labors to the wants of the most needy. The appointment of theological professors to give instruction in social and economic questions is urged, so that students for the ministry may know what problems agitate the masses and how the needs of the poorer classes can be met. Evangelical labor as-

sociations are also being formed, to discuss problems of special interest to the laboring classes and to attach these classes to the Church. There is certainly a great awakening on this subject, but it is apparent that the cause of the awakening is fear rather than love. Why has the Church had so little heart heretofore for the poor? Socialists claim that its spirit and conduct have permanently alienated the laborers: and they regard the sudden interest of the Church in the poorer classes as too late, and the labor of Christians to win Socialists back to the Church as a waste of strength in a lost cause.

The Catholic Church.

THE various Catholic congresses in Europe have been large and enthusiastic. Everywhere the Ultramontane spirit was dominant and its old demands were reiterated. So generally did the speeches and resolutions culminate in the temporal sovereignty of the Pope, that this seems to have been the real aim of the assemblies. The Church was exalted above the State, and the Pope above the nations. In national disputes as in social controversies he was represented as the arbiter. But it is argued that to do this, he must be an independent temporal sovereign.

At these congresses the social problems received great prominence, and the Catholic Church lauded itself as the only power on earth which can solve them. So far as this is not empty boasting it is a total ignoring of the facts. Catholic Belgium is one of the hot-beds of Socialistic agitations. Many of the problems are extremely difficult and complicated, and their settlement will require all the powers of society. So far is the claim that there is no Socialism where Catholicism prevails from being true that in Aix-la-Chapelle and in Münster, two centres of Ultramontanism, Socialistic

papers are about being started.

While writing this, Catholic assemblies are in session in Cologne and Crefeld demanding the return of the Jesuits. Other meetings for the same purpose are to be held soon. The Catholic Centre, the strongest party in Parliament, has made the return of all the orders, the Jesuits included, part of their programme. Parliament is to be overwhelmed with petitions making this demand. The strongest plea is that as the Socialistic law is no longer in force, the law banishing the Jesuits should also be abrogated, so that this order may help to check the spread of Socialism. But the other parties, the liberals included, are opposed to the repeal of this law.

The Catholic congresses also demand that the Church shall have entire control of the religious instruction in the schools. All the assemblies in fact revealed the entire supremacy of the Ultramontanes. To the claim that the Church is superior to nations and that the Pope rules the world, it might with truth have been added that the Jesuits are the power behind the Pope and that they rule the Church.

Old Testament Criticism.

THE credibility of the prevalent negative criticism is seriously compromised by its conflicting results. That it has not yet attained scientific accuracy is evident from the fact there is not only room for contradictory views, but they actually abound. Possible hypotheses are proposed and advocated; but it is forgotten that many others may be equally possible. When a possible theory once absorbs the mind, it is apt to be taken as probable, and then as certain. The advocates of the different theories have consequently been too ready to treat their assumptions as demonstrations, and to give their hypotheses the stamp of dogmatic finality. The different hypotheses

are made the foundations of different systems. Each critic fortifies his position with the strongest arguments, and easily persuades himself that his conclusions are irresistible. In their zeal to establish some favorite theory and to overthrow other hypotheses, the critics themselves furnish the strongest arguments against one another.

As if a rivalry of negation had been entered upon, the French critics of the Old Testament are now going much farther than the Germans. If some of these critics are to be believed, the Old Testament is not the product of a process of gradual development, but sprang suddenly into being. Thus, as Prof. Zueckler shows in recent articles, French critics treat the Old Testament as if scarcely a book were pre-exilic. Vernes places the origin of the first part of Isaiah in the fifth and fourth centuries before Christ, the second part (40-66) in the third century. He divides the law into two parts; the first, he thinks, originated in the fourth century B. C., while the Pentateuch in its present form was composed in the third. Havet tries to force all the prophets into the age of the Maccabees. Taking into account the German and the French critics, more than half a dozen different theories respecting Deuteronomy are advocated. With regard to other books a similar diversity prevails. Prof. Zueckler's survey of the field leads him to the conclusion that negative criticism is not yet prepared to construct a valid theory of the origin of the literature of the Old Testament. "The fruit is not yet ripe for the harvest." A long time will still be required before the dates of the various books can be determined. May we not expect that in some cases theories of equal plausibility may be proposed, so that a final decision will be out of the question?

A book on Deuteronomy by Dr. A. Zahn of Stuttgart is a reaction against negative criticism and goes to the other extreme. He opposes all Old Testament criticism respecting the origin of the books, declaring it to be delusive and a chase after phantoms. "Criticism restlessly rushes through the centuries, and nowhere finds a place for Deuteronomy." He shows that the result of the more conservative criticism is confusion; the most radical critics he does not regard worthy of attention. Going solely to Scripture for his data, he holds to the Mosaic origin of the Pentateuch.

Among German theologians this rejection of all criticism finds no response. Even the most conservative admit that the victory can only be expected when the battle has been fought to the end. Zueckler expresses the general conviction: "It is our duty to distinguish between the good and the evil fruit of Christian science. . . . Much good fruit may yet be plucked from historico-critical investigation."

Prof. Klostermann of Kiel also regards the contradictions of negative criticism as calculated to cast suspicion on its method and to destroy confidence in its results. Whom are we to believe? he asks, if one critic pronounces that worthless stuff which another praises as the most precious material? He complains that there is not enough independence of thought, not sufficient original, unbiassed and thorough investigation. Students sit at the feet of a scholar who advocates a certain theory, and, without examining other views, they adopt his, and then do their utmost to marshal arguments in its favor. He thinks the radical error of the negative critics consists in their presuppositions. These are taken as self-evident, when in reality they require proof.

American Echoes From Berlin.

BERLIN affords peculiar advantages for studying the under currents of American thought. Last winter more than seventy American Colleges were represented in the University of Berlin alone. Including the ladies and all the students who come, it is probable that more than one hundred and fifty of our institutions of learning have students here in the course of a year. Many of them are professors, ministers, and members of the other professions, all here for higher intellectual pursuits. The prominent denominations and many of the smaller ones are represented by preachers and students here. This intellectual and religious representation from Maine to Texas and California can truly be said to be national rather than local or denominational.

These rare opportunities for the study of opinions respecting American movements have been used for the especial purpose of learning what views prevail on intellectual, moral, and religious tendencies in the United States. The truth of these views I do not propose to discuss; I simply act as a reporter. The persons consulted were as a rule, direct from America, so that their opinions were not formed after spending some time here in study. Those views are here given which seem of most importance and were uttered with the strongest emphasis. However severe the criticism offered, it was not denied that the institutions and churches are doing excellent work and are making progress.

The unrest of many American preachers and students is striking. Dissatisfied with their own attainments, they attach the blame largely to their intellectual training and their churches. This dissatisfaction, most marked in the case of young men, is as evident among graduates from the first schools of learning as in the case of those who come from less known institutions. Students

have assured me that the professors have little idea of the doubt and unrest among the students. A professor from one of the largest colleges also said lately, that his observation had taught him that in the higher classes needs are often developed which the teachers fail to appreciate and to meet.

With respect to the theological Seminaries the most common complaint is that they are narrowly sectarian; that they limit thought too much to denominational grooves, instead of giving a correct view of the theological learning of the day, and of the results of the best religious thinking; certain dogmatic professors are said never to get nearer our age than the seventeenth century; the teaching is pronounced traditional and historical rather than adapted to the living present; and it is claimed that the scientific, the philosophical and the critical questions which so agitate the thinking world are shirked, instead of being fully and frankly discussed. Some seminaries are mentioned as the abode of the unburied dead, places haunted by the ghosts of antiquity. A minister intent on meeting the pressing religious needs of the day, said of his seminary, one of the largest in the country, that it totally failed to fit men for the work of the present, and added, "As far as the theological seminaries are concerned, I have no hope that they will do the work required." I was surprised to hear the same view from the preacher of another prominent denomination. Here, as elsewhere, it is an open secret that there are prominent men who cannot conscientiously advise students to attend seminaries of which they are directors.

Men who profess such views claim to seek the highest scholarship, and to be devoted to the best interests of the church. If they are mistaken, something effective should be done

to remove their impressions. Those who give expression to them are numerous and important enough to deserve attention. If these views are correct, then a great reform in theological training is in demand. And I know that an able and determined race of young men is pushing to the front who will shrink from no reformation or revolution which promises the change they believe necessary.

My study of churches in different countries has convinced me that the Church in the United States is, on the whole, in the most hopeful condition. Very many are pessimistic enough to declare that this does not mean much. A church so hopeful as the American can surely bear the severest criticism of its best friends.

The fear is common that the pulpit is losing contact with the thoughts, the feelings, and the interests of men, because the deeper movements of the age are not understood. Fresh, inspiring, vital, adapted truth is said to be wanting. A prominent physician expressed it by saying that his pastor never got this side of the deluge. Indeed, numerous hints, and even astounding statements, suggest that the intellectual life and the actual needs of the world are rapidly passing beyond the reach of the sympathy of many of our pulpits.

Prevalent to a surprising degree is the conviction that money has become the ruling spirit in many churches. Mammon is said to be worshipped in religion, in politics, and in society. Preachers are said to be dumb before this power, if not actually its advocates. Not its spiritual devotion, but its wealth, has largely become the measure of denominational greatness. A statistical Christianity has taken the place of religion as a divine power; many members, large and wealthy churches, being deemed the chief essentials. Some churches are regarded

as "religious clubs" for the culture of the aristocratic spirit. The tendency to a social and moneyed exclusiveness is said to be so general that there are large cities in which there is scarcely a prominent church in which the poor feel at home beside the rich. The spirit of the church, the showy apparel, and the rented pews convince the laborer that that is not the place for him.

This state of things has made the deepest impression on earnest students. And it must be remembered that they are to be preachers, professors and authors. It is one of their firmest convictions that the church whose ruling spirit is that of wealth, rather than that of Christ, is doomed. Such churches are viewed as totally perverting the Gospel, and as casting the greatest reproach on the Founder of the Church. Protestants speak of it as a matter of amazement that in their churches the rich and poor are not on the same footing of equality during divine service as in the Catholic Church. Worldly organizations, and ethical societies without religious principles, are said to do a humane work for which many of the churches have no heart. The effect is most telling. Said one prominent in religious literary enterprises, "In New York, thousands crowded, to hear an ethical lecturer, one rainy Sunday, while the churches were empty."

It is becoming an axiom of Christian thought, that a preacher should, like his Master, be the warmest friend of the poor and the needy. Is it any wonder then that pastors supposed to promote the exclusive aristocratic spirit lose their reputation? Already men alive to the needs of the day speak of them as if cursed by the mark of Cain. The preacher who is thought to train the priests and Levites of the parable rather than the good Samaritans, must not be surprised to hear himself denounced as one who steals

heaven's livery for the devil's service. I know that on this subject the feeling is intense, and that it will find utterance in deeds as well as words.

Not all agree with the young man trained in some of our best institutions who said, "Let us who are men leave the church *en masse* and form organizations which will do the work needed among the poor." He thought the church had so far forgotten its mission to the needy and had so completely lost Christ's spirit, that there is no hope that it will do the required work. His view is by no means isolated. My answer to him was, "No, let us stay in the church and try to do the needed work through the church." Within a few years the earnest young men who feel that the church must change if the masses are to be leavened with the Gospel have greatly increased. Many of them are now studying problems connected with the work among the poor in order to learn the best methods for their relief. They admit, strange to say, that frequently their best lessons are not learned from the church but from secular organizations.

The conviction is quite general that the American theological semi-

naries and churches are in a transition period. Reports of crises come from all quarters. Processes changing the denominations are said to be moving rapidly, and there is fear that the institutions of learning may be left behind as antiquated. The change in the emphasis on doctrine is as marked as the tendency toward union. Personal trust instead of abstract dogma, love and its fruits, seem to be the supreme demands. More stress is placed on ethics than heretofore, as is seen in the prominence given to the character and the Christian personality.

Many other American echoes from Berlin might be given, both favorable and unfavorable to the intellectual and the religious trend in America; but the preceding are the most essential. Of the correctness of the opinions expressed, the thoughtful reader can judge for himself. It is certainly significant that they come from various churches and different sections of the country, and have gained extensive currency. The signs of the times are ominous, the crises momentous. Can the Lord perhaps say to favorite disciples now as of old, "Ye know not what manner of spirit ye are of?"

CURRENT ENGLISH THOUGHT.

BY JOSEPH PARKER, D.D., CITY TEMPLE, LONDON.

RELIGIOUS thought in England at the present time does not appear to be in a very active condition. All things continue as they were from the beginning of the year, with occasional intimations that at any moment something may be developed that will startle the attention of the Church. I am more and more of the opinion that the present epoch of commonplace must give way to a new spirit and service in connection with the Christian kingdom. I am expectant as well as hopeful. Who can control the spirit of expectation? What we hope for do we not easily

lead ourselves to expect? I am hoping for great things in connection with the Christian ministry and the evangelization of the world, and hardly a day dawns that I do not look for the fruition of my hopes. Now and again we hear of some man who is doing a wonderful work who has not yet made himself a name amongst the multitude—such a man for example as Watkin of Cambridge. I suppose Mr. Watkin must be considerably over fifty years of age, and yet I question whether one man in fifty thousand whom you may meet on the thoroughfares of

our cities ever heard his name. He is a scholar of scholars. His university career is one of supreme distinction. He was first-class in history; first-class in classics; first-class in science; and in fact he is first-class altogether in every thing that he undertakes. He is a most remarkable lecturer and is held in something like adoration by his loyal and enraptured students. Not only is Mr. Watkin a great scholar, he is a great man, in the sense of being superior to all narrow and impoverishing ecclesiastical limitations. He is a sound churchman. He loves the Church of England and delights to proclaim his affection. But this is not an exclusive love; on the other hand, it seems rather to enable him to include within his best interests all other Christian communions that are really in earnest. Even in his lectures he has said that if he were to deny the churchmanship of Nonconformists, the Church in Madagascar would rise to condemn his judgment. He believes in Nonconformity. Of course men of this kind are easily branded as broad, and even as lax. But when was charity other than broad? when was the higher reason other than inclusive and hopeful? Men who exercise the kind of influence which is wielded by Professor Watkin are wanted more and more in all sections of the Church. The Nonconformist who sees no good beyond Nonconformity is in reality not a Nonconformist but a stupid and a bigot. Some of the greatest men in England are in the Established Church to-day. Many of the greatest theological works in the English tongue have been produced by the clergy of the Established Church. Why not recognize the ability, the character, and the service of every side of a controversy and thus enable ourselves to stand at the right point for observing the range and the purpose and the possibility of every noble conflict?

Speaking thus of the Church of England, I am reminded that recently there have been some

NOTABLE SECESSIONS

from the ranks of Nonconformity. I do not mean that any of our greatest leaders and thinkers have left us; I rather mean that some brethren who have justly acquired a high reputation as pastors have seen it to be their duty to withdraw from the camp of Nonconformity. It was boasted the other day that within something like twelve months six Nonconformist ministers had taken orders in the National Church. Whilst deprecating the spirit of resentment, holding it to be at once unreasonable and unjust, I cannot forget that several of the brethren who have left us did not attain what may be called legitimate success as Nonconformist preachers. I believe that in every instance there was considerable dwindling in their congregations. I think I can vindicate the assertion that several of our seceders have confessed themselves to be disappointed men. Some of them indeed were never anything but churchmen. In some dissenting ministers there is a kind of subtle curacy which can hardly be expressed in words. Some of our brethren dress like curates, wear hats like curates, shave like curates, and go about the streets like curates. I do not know that they are aping anything, or playing the fool in any great degree; at the same time there is the fact, that whoever meets them is under the impression that he has just passed a fledgling curate. I do not know that dissenters should array themselves in any peculiar garb; for my part I want all ministers to dress rather as men than as professional priests. There is hardly any exercise more delightful to a certain kind of mind than to find fault with those who have left us. It calls them shallow, worldly, vain, selfish, ambitious, and the like; I

do not know a case amongst the recent secessions to which these words would be applicable. Our brethren must have had what to themselves appeared to be sufficient reasons for going from us: probably they had not sufficient reasons in the first place for ever coming to us. In this, as in all other instances, the decision must be left to slow, solemn, and impartial Time.

Amid all the goings and comings of Churchism and Nonconformity,

THE SALVATION ARMY

pursues its aggressive and successful course with tremendous energy. The Salvation Army is daily vindicating its right to exist and to serve, not by its clamorous pretensions, but by its most useful ministry amongst the poor and the outcast. The Salvation Army goes where nobody else goes. The Salvation Army is not likely to come under the penalty of those of whom all men speak well. No publican ever speaks approvingly of the Salvation Army, no den of wickedness ever likes to hear the drum and the trumpet of the Salvation Army. All men who are seeking to do evil and who are trying to thrive by deception are distinctly opposed, no doubt on what they consider rational and conscientious grounds, to the whole scheme and action of the Salvation Army. Nevertheless the Army goes on, making friends, collecting boundless treasure, and spending it with a lavish hand in seeking the elevation and the social progress of the people. The week of Self-denial which the Salvation Army has established comes off from time to time with ever-increasing results. Surely it is a most beautiful picture to behold thousands of men and women all over the country studying how they can deny themselves some little pleasures and comforts and even some necessaries, in order that they may increase their gifts to the Army fund. When do other churches

practise a similar discipline? Other churches are very fond of criticising and condemning, but where are they who are emulous and who seek to surpass in generosity the poor members of the Salvation Army? Whilst other churches are appointing committees and sub-committees who are gifted with a special ingenuity for finding out how things are *not* to be done, General Booth speaks the word and the whole Army responds; he commands, and universal obedience is the instantaneous reply. There is a Cæsarism which is better than democracy. Once get the work into the hands of the right man, and invest that man with plenary powers, and the probability is that he will do more than all the committees and sub-committees in the world. It is pitiful to look upon the proceedings of our great denominational bodies and to observe how many resolutions were proposed, seconded, carried, and forgotten. More and more I look with disfavor upon all this resolution-mongering and all this scheme of trying to build the kingdom of heaven with the materials of earth. Surely the time will come when men will see that it is not by might nor by power of a mechanical and organized kind that the kingdom of God is to be set up on the earth. We want more individuality of thought, more individuality of responsibility, more individuality of service. When individuals are right, then societies will not be far wrong.

All the Christian Church has been reflecting and in some degree lamenting the almost unexpected death of the illustrious

CANON LIDDON.

I never heard Canon Liddon preach. He had an immense reputation as a preacher, so much so that whenever he appeared in St. Paul's Cathedral, that almost boundless space was occupied in every available inch. Canon Liddon read his sermons. I

do not consider that Canon Liddon was a preacher in the sense in which Knox-Little is one. The Canon was a rhetorician; a learned and polished writer; an earnest and vehement reader of his own compositions; but Canon Knox-Little is a preacher, an orator, a speaker, a man who comes into immediate contact with his hearers and who with great vehemence declaims, appeals and reasons, after an apostolic manner. The only time I ever saw Canon Liddon was at a great meeting in a west end hall in London when he was speaking in connection with what were known at the time as the Bulgarian Atrocities. Mr. Gladstone had spoken on the same occasion. The great meetings held during the day had been addressed by eminent noblemen and members of Parliament. At the evening meeting, Canon Liddon was supposed to be the principal speaker. As he stood forth, he presented quite a remarkable personality. He appeared to me from the distance which separated us to be of medium height or rather under it; to have beautifully cut features, and to have a face lighted up by a very sweet and expressive smile. I was delighted to have an opportunity of listening to him. On that occasion he did not read, though his manner gave me the impression that he might possibly be trying to recite something which he had written. On this point I may be wrong. To show, however, what a public meeting is, I grieve to add that it was considered the Canon was speaking too long, and great man as he was, and invested as he was with many a claim to public attention, he was ruthlessly put down by the impatient assembly. Yes, literally put down; he was not allowed to finish in a proper style; the cries of "Time, time!" drowned his voice, and in the midst of the clamor the Canon disappeared from the front of the platform and I never saw him

again. This reminds me of the only occasion on which I heard the celebrated orators, the

BISHOP OF OXFORD AND LORD BROUGHAM.

The meeting was held in the Free Trade Hall, Manchester. I never saw that immense hall more completely packed than it was on the afternoon of that day. The man who moved the first resolution was a distinguished Oxford professor and universally known editor of a Greek Testament. He was never meant by Providence, however, to occupy a public platform. Like Canon Liddon, he was put down, simply because he was trespassing on the time of the great speakers whom the meeting had assembled to hear. I well remember that Lord Brougham was a little stunned by the impatience of the assembly in reference to this distinguished scholar; so when his lordship rose he said: "In addressing this, the largest assembly I ever saw under one roof, may I hope that its patience will be in proportion to its magnitude." There we had Lord Brougham in a sentence, seizing the spirit of the occasion, administering a timely rebuke, and bespeaking for himself the attention which was already his before he asked for it. When will speakers learn that the meeting has come to hear some particular man or men, and when will they learn therefore to be brief in view of the fact that the meeting has not assembled to hear them at all. A little common sense on this matter would often win a good deal of popularity.

I have recently been stating that there is a conspicuous
DEARTH, AND ABUNDANCE OF MINISTERS.

This may appear to be paradoxical, but I think it is a matter of fact. We have an abundance of ministers who cannot find places; we have an abundance of churches who cannot find preachers. Something is wrong

somewhere. It would not become any one man to lay his finger upon the point of error and to say, this is the disease, and we must address our remedies to it. For my own part I have a distinct conviction that many men ought to be kept out of the ministry, and that to keep them out would be a real kindness to them, though it might not be felt to be so at the time of their rejection. I continue to preach the doctrine that there are few painters, few poets, few musicians, and few preachers. This would seem to be according to the scheme and purpose of Providence. I cannot otherwise explain it. It is to me a somewhat humiliating thought that it should be considered necessary at this time of day to have something like 30,000 preachers in England alone. In addition to preachers, consider what Christian service we have in form of City Missions, Sunday-school teaching, Young Men's Christian Associations, and other institutions whose name is legion. Are we not suffering from a plethora of Christian service in England? In a certain sense and from a certain standpoint there can be but one answer to this inquiry. On the other hand, there never arises a minister of promise and real power—the power of insight and of sympathy, added to the power of popular expression—who does not instantly create space for himself. So many of our ministers never reach the class that is sought out and helped by the Salvation Army. It costs me something to say, but I must say it, that we are in danger of suffering from an overweening respectability. The question too often is, "What is the neighborhood; how many intelligent people

are there in the congregation; how much can such a people give to the support of the ministry?" I am afraid that Congregationalism cannot escape this charge altogether. That some Congregationalists can escape it is clear enough, and is indeed beyond all dispute; but whether Congregationalism itself, as a whole, is not in continual quest of suburban respectability is an inquiry which ought to be very carefully considered. I am bound to add that with regard to the supply of the ministry there seems to be a very prosperous course in store for

MANSFIELD COLLEGE, OXFORD.

My American readers may possibly have heard of this institution. I think it has been named in one or two newspapers; it is just possible there, fore that they may have heard or overheard something about it. One thing is certain, that wherever I have met a Mansfield student I have been most favorably impressed, not with his mere ability, but with the spirituality, the sympathy, and the earnestness of his spirit. Let justice be done all round. There may be Mansfield students who are worldly, selfish, narrow-minded, and the like, but I have not yet had the misfortune to meet one of that class. The men whom I have seen have been distinguished for their spiritual vitality, their Christian sympathy, and their apostolic zeal and earnestness. If Mansfield College can continue to supply the churches with such ministers (and there is no reason why it should not do so) it will be one of the most blessed agencies at work in Christian England and, in fact, in the Christian world to day.

MISCELLANEOUS SECTION.

The Credulity of Skepticism.

By TRYON EDWARDS, D.D.

To one who is accustomed to believe only according to evidence, and

who is careful thoroughly to scrutinize the foundations on which he would rest his faith, it is astonishing to see on what shallow grounds men

who call themselves skeptics so often rest their professed disbelief. It is "the simple," says Solomon, who "believeth every word." In other words, it is the skeptical, the unbeliever, who is credulous, and the credulity with which he is so ready to charge the believer, is, to a tenfold extent, chargeable to himself. As Bonaparte said to Duroc, and Charles II. to Vossius, the celebrated free-thinker, when each was repeating some incredible story, "This is a very strange man, he believes everything but the Bible!" So we often have reason to say of those who pride themselves on their skepticism and disbelief.

One or two illustrations may be given of the fact that such a charge is not made without reason and abundant evidence.

A prominent lawyer, of high standing in his profession, one day said frankly to a friend, that he was an utter disbeliever of the Bible. And when asked the reason of his unbelief, his reply, in substance, was "I can never believe in the darkness said to have prevailed over the land at the time of the crucifixion of Christ. For I think the statement of its occurrence is disproved by the strange silence of the elder Pliny, who devoted a whole chapter to the enumeration of eclipses and similar strange things, and who surely would have spoken of this darkness if it ever had occurred."

"That statement," said his friend, "you found in the second volume of Gibbon's history, and there might be some degree of force in it but for one fact, and that is, *that it is not true.*" Gibbon's falsehood, polished and truthlike though it seems, is a falsehood still. For the chapter of which he speaks as devoted by Pliny to an account of eclipses, etc., *has no existence—there is no such chapter!* It is but a single incidental sentence, containing only eighteen words, the import of which is, "that eclipses, or

obscurations of the sky are sometimes of long continuance, like that after the death of Cæsar, when the sun looked pale for almost a year." And so far from the darkness at the crucifixion not being alluded to by any but the evangelists, "it is mentioned by Celsus, and Thallus, and Phlegon, and Origen, and Eusebius and many others, some of them Christians, and some pagans and infidels." And besides, he might have added that Pliny was not born until twenty-five years after Christ, and that he lived in Italy, remote from Jerusalem, and that the sentence which Gibbon so dishonestly perverts and misrepresents, was not written until some forty years after the crucifixion, so that by a Roman, and a heathen writer, the story of the darkness might never have been heard. On such a weak foundation rested the disbelief of this lawyer, and so slight the knowledge and examination needed to overthrow it!

Another illustration of the shallowness and credulity of unbelief is connected with Brydone's "*Tour in Sicily,*" in which he gives a description of Mt. Etna and its eruptions. The lava from that volcano, as is well known, has many times flowed down its sides, cooling after a time, into a dreary and barren rock. In one part of the mountain, Brydone says, they had dug through seven distinct lavas, the surfaces of which were parallel, and most of which were covered with a thick bed of rich, fine earth; and he further states that he was told by a Catholic clergyman, the Canon Recupero, that it took two thousand years for the formation of each stratum of the earth so formed, and hence he inferred, that as there were seven strata of lava, the world must have existed and the volcano been in action, at intervals, for at least fourteen thousand years. And this conclusion was eagerly caught up, both in Europe and America, and infidels

have been known not only in England, but in the far off valley of the Mississippi, whose skepticism rested on this statement of Brydone.

Further investigation, however, afterward made plain, *first*, that Recupero never made the statement thus put in his mouth; and *second*, that the seven strata are *not* covered with vegetable mould; and *third*, that it does not take two thousand, nor even two hundred years, to cover the beds of lava with what seems to be vegetable earth or mould. But even if none of these facts had, on investigation, been made plain, still the very study which was the source of these seeming objections, overthrows them all. Herculaneum and Pompeii were covered up by that eruption in which the elder Pliny lost his life. Less than seventeen hundred years had elapsed from the time of the burial of those cities, to the time of their discovery. And in digging down to their streets, six different strata of lava were found and passed through, showing that, on an average, each one was formed in about two hundred and eighty years, so that all the seven strata of which Brydone speaks, might easily have been formed in less than two thousand years, instead of the fourteenth thousand of which he so wildly reasons.

One more illustration of our view may be given, taken from the province of astronomy. The French, in their ill-fated expedition into Egypt, in the days of their leader Napoleon, first made known to the world many curious monuments of antiquity, among which was the famous Zodiac of Denderah, and also the Zodiacs of Esneh, the former of which was transported to Paris. From the supposed meaning of several of its figures it was thought to be of very great antiquity, and to represent the aspect of the heavens at the time when it was made. And this date was variously assumed to be from

one to three thousand years before the Mosaic date of the creation; and all Europe soon rang with the supposed discovery that the statements of Moses were thus shown to be false.

Here again science seemed to clash with revelation. But mark the result. A further examination by Banks, Champollion, Letronne and others, proved conclusively that the Zodiacs were of the same age and date as the temples in which they were found. And from inscriptions on the walls of the temples themselves, one of them was found to have been erected in the time of the Roman Emperor Tiberius, and the other in the reign of Antoninus: one about twenty, and the other about a hundred and forty seven years after Christ! For more than twenty years the contest on this subject was carried on, with learning and talent on both sides. But in the end, as is always the case, true science was seen to be the victor, and the question was settled forever.

And so it is almost always found that skepticism is both superficial and credulous, and that the more thorough our research, the more clearly it will be seen that there is nothing in science, or philosophy, or in the facts of history, which in the end, will be found to oppose the truth of revelation; but, on the other hand, all will be found to confirm what revelation teaches, and to show that science and revelation are alike from the same great source—the all-wise and all-powerful source of truth—the ever-living God. Of Mr. Herbert Spencer's chapter on the "*Persistence of Force*," Professor Flint, a high authority, has said, "in no other eight consecutive pages in the English language, are there so many physical and metaphysical errors combined," and to not a few of the statements of what has been claimed to be "science," similar language might be safely and truthfully applied.

We have seen, in the bright summer morning, the earth covered with the drops of dew, each sparkling in the sun's pure light, and all, like so many diamonds, throwing back to each other and to every eye the brilliant hues of the rainbow. Such, when they reach their perfection and are fully understood, will be the sciences, and philosophies, and all the knowledges of earth, beautiful in their own aspect, and like so many polished gems, sparkling with celestial brightness, and reflecting to each other and all around, the glories of revealed truth, beaming from the Sun of righteousness! Then shall Religion sit enthroned as queen of the sciences and of all knowledge; and they shall rejoice to place the diadem on her brow. Then shall false opinion be shunned, as alike unworthy of the intellect, and ruinous to the spirit; and heaven will be sought not merely as a place of holy action and boundless blessedness, but as the world of correct opinion, and ever-increasing knowledge of truth. Faith will then inspire our knowledge, and knowledge enlighten our faith; and on both, as on angels' wings, we shall ever be rising nearer to the great Source of light and truth in heaven!

Stephen Stoned.

We give below a brief extract from the "Epic of Saul," by Professor W. C. Wilkinson, soon to appear in volume. This is part of the much longer section of the poem to which particular reference is made by the Rev. George M. Stone, D.D., of Hartford, in the following note received from him by the publishers:

"Dr. Wilkinson's Epic will furnish a large amount of quotable material for preachers, in the preparation of sermons. Its graphic descriptive portions have suggested to my own mind new conceptions of truth in connection with the scenes delineated. In one instance—the eloquent portrayal of the closing acts of Stephen's career—I immediately felt, after reading, stimulated to prepare a new discourse upon

phases newly interpreted, of the life of the proto-martyr."—[Eos.]

Arrived at length at the accursed spot,
They stay. The ground about was strewn with stones,

Rejected fragments from the quarry cleft,
Flakes from the mason's chisel, interspersed
Dilapidations from the city walls
Twice overthrown and razed, or missiles
thence

Once by defenders on assailants hurled.
They stay, and, Stephen stationed in the midst
Where, first, a circle of spectators round
Was ordered in disorderly array,
Prepare to act their dreadful blasphemy.

Within, opposed to Stephen. Saul stood, pale,
Blanched with resolve, anguished, and tremulous,

But in nerve shaken, not in will, to take
His part. Saul's part was only to consent.
Perhaps the eyes, the beautiful sad eyes
Of Rachel, dark and liquid ever, now
Unfathomably deep with unshed tears—
Perhaps such eyes, his sister's, fixed on him,
He seeing not because he would not see,
Wrought yet some holy spell that charmed him
back

Insensibly from part more active there.
But his consent Saul testified with sign
Open to all to see, and understood.
He held the outer robes thrown off of those
Who disencumbered so, might, with main
strength,

And aim made sure, the better speed to fling
At that meek heavenly man the murderous
stone.

Those witnesses malign who had forsworn
Stephen to this, were first to cast at him
The stone to slay. There Stephen stood, his
face,

His glory-smitten face, upturned to heaven,
And his arms thither raised as if to meet
The down-stretched arms of Jesus from on
high.

It was a sight both beautiful to see
And piteous. The angels might have wept,
Who saw it, but that they more deeply saw,
And saw the pity in the beauty lost,
Like a few drops of water on a fire
That only served to feed the flames more bright.

At the first shower of stones at him with cry
Of self-exciting execration flung,
Stephen, with answering cry, as if of one
Running to refuge and to sanctuary,
Betook him to the covert of the Wings
That trembled with desire to be outstretched
Once over doomed Jerusalem unfain,
And, "Jesus, Lord, receive my spirit!" said.
That his friends heard and echoing said
"Amen!"

But they the flying stones saw not, nor saw
A light the flying stones upon their friend;
For they too turned their faces upward all,
And, gazing unimaginable depths

Beyond the seen, beheld the glory there,
Wherein the scandal and the mystery
Of visible things vanished, like shadows
plunged
In the exceeding brightness of the sun,
Or were transformed to make the glory more,
Like discords conquered heightening har-
mony.

With the next flight of stones, unwatched like-
wise,
Stephen, raised far above the fierce effect,
Stinging or stunning, of the cruel blows,
Spoke heavenward once again, not for himself
Petitioning now, but pleading for his foes.
His foes already had prevailed to bring

The martyr to his knees, and on his knees,
With loud last voice from lips inviolate yet—
As if that angel chant at Bethlehem
Still sounded, "Peace on earth, good will to
men,"
Or that diviner tone from Calvary,
"Forgive them, for they know not what they
do"—

One ransomed pure and perfect human note
Threading the dissonant noise with melody—
He prayed, "Lord Jesus, lay not Thou this sin
To their account." Therewith he fell asleep.
That holy prayer exhaled his breath away,
And on his breath exhaled to heaven in prayer
His spirit thither aspired and was with Christ.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions But Experiences Wanted—Subjects Suggested—Prizes Offered.

We wish to make this department a practical help to pastors—as nearly as possible like the talk you have with a visiting brother, when you sit down with him in your study, and talk of your work as you cannot talk except to a minister. Only, we shall have to make these conversations very short, not to exceed 150, or, at the utmost, 200 words. Leave out all except the pith. Tell us in the fewest words, some difficulty, or need, or some new method of work—some way out of a perplexity—all real, practical, personal. We suggest the following as a few among many topics:

1. The most Remarkable "Donation Party" Ever Had—Its Profit and Loss.
2. My Experience With Church Socials—Good or Bad.
3. New Methods I Have Tried in Prayer Meetings—In Sunday-school.
4. What to do With Pulpit Notices?
5. Church Collections—How Many? How Often? How Managed?
6. Visiting Public Schools—How It Has Helped or Hindered My Work.
7. Visiting Jails, Hospitals, Etc.
8. Conducting Funerals—Methods I Have Found Good or Bad—Local Customs That Help or Hinder—How to Change Objectionable Customs.

PRIZES.

As the great temptation in a ministers' review is to be too solemn, we also suggest some topics to lighten it up a little. We make the following offers:

We will give any \$5 book in our catalogue at the list price to each of the following:

1. To the clergyman who sends the best illustrative incident of the meaneast parishioner he has ever known: the name of the parishioner need not be given.
2. To the clergyman sending the best illustrative incident of the best parishioner he has ever known, without the name.
3. To the minister sending the best new, true clerical anecdote, after the style of those in our "Blue Monday."

All manuscripts for this competition must be in our hands on or before February 1, 1891, to have the right to publish any or all manuscripts sent, or otherwise dispose of them, as we see fit. The names of the senders, as of all writers for the *HOMILETIC*, will be kept secret when so requested.

No We Don't.

I find in a recent issue of the *HOMILETIC* the outline of a sermon, which, under another name, has been a favorite with me for a long time. Ideas, of course, are common property. But I do not think any man has a right to take the same unique grouping of separated texts, draw from these texts exactly the same lessons, and publish all as an original product of his own mind. Do you think this is fair? H. S. W.

How to Prevent the Breaking of the Voice in the Open Air.

I AM much troubled by hoarseness when speaking in the open air.

Sometimes my voice fails me wholly. There are men who can speak in the open air by the hour, and their voices seem to grow in strength. Is there some secret, some knack in the handling of the voice that makes this possible? I believe that the time is coming when preachers will have to go to the people and do much of this open-air speaking. So, if there is a knack in the handling of the voice in open-air talking let us learn it.

VOX.

[If our friend will turn to our prospectus for next year (see adv. pages 404-406 and 417) he will be gratified at finding that we have arranged to lay before our readers just the information he is in search of. A professor of elocution in one of our leading colleges will answer for us in three papers the following questions: (1) How to Make The Voice Strong, Flexible and Clear. (2) How to Speak in the Open Air Without Injury to the Voice. (3) How to Prevent the "Preacher's sore throat."—EDS.]

When Two Ride the Same Horse, One Must Ride Behind.

A FRIEND of mine is assistant pastor. His superior always manages to keep him in the background, not giving him full chance to display the ability which he has. Can you or your readers who have had experience in these matters, throw a little helpful light along this brother's thorny pathway?

A CONSTANT READER.

"In Touch" With the Young People.

ON coming to this parish I found the young people as sheep without a shepherd. I organized last April a "Young People's Association," with meetings once in two weeks, with no officers but a secretary, and the pastor as perpetual president. Meetings lasting one hour are held every two weeks, and are conducted as follows:

Open with singing.

1st quarter of hour: Practice Sunday-school hymns or read music by note.

2d quarter: A report on the life and writings of some author.

3d quarter: Some topic in astronomy, botany, chemistry, etc.

Last quarter: A prayer meeting with Scripture comment, etc. Close with song.

I secure some one beforehand to report on the author chosen, and hold myself always ready to add a helpful word. The meetings have become intensely interesting, the attendance in this country place reaching from 30 to 40, about equally divided between young men and young ladies. The work is very helpful to my ministry.

C. H. MCNIGHT.

NORTH MILFORD, CT.

Funeral Services in Church.

IN two pastorates I have found it the unwritten law to hold all funerals in the church. In the case of ungodly and wicked men, the incongruity is often very painful. Some of my brethren favor it on the ground that it gives them an opportunity to reach a great number whom they might not otherwise. But I doubt if the opportunity is equal to the temptation. I have heard a minister on such an occasion practically deny what he preached all the rest of the year, and give encouragement to the worldly and wicked, which he could not for a moment justify by the word of God.

On the other hand, in the strain of a last farewell before a crowd—too great a strain—Christians have seemed by extravagance of grief to deny the consolations of the gospel, and the hope of heaven.

How much better a quiet service at the home; then a sermon of consolation, at some fitting time in church, with no coffin and no open grave!

COUNTRY PARSON.

Saving the Young People.

SOON after I came upon this field I found that infidel literature, pool rooms, saloons, and other evils, were sweeping the young men to ruin. I saw that much of the power exerted by these temptations came from parental neglect and indifference, and began there. I preached for months to professing Christians and aroused them to their responsibilities. I urged the temperance pledge in the Sunday-school, until all the teachers and pupils without exception were enrolled for total abstinence. A Young People's Association was formed, which became a great power, and the various departments of the W. C. T. U. work were made use of. The result was, young men who had gone from the very communion table down to saloons and gambling-houses were so influenced that they came back to a Christian life. Some of the worst places of temptation in town were closed through their efforts. The whole moral sentiment and standard of the community was raised. The Young People's Meetings increased in interest, and lectures and literary clubs took the

place of vicious amusements—the Sabbath was better observed, and now three young men of this church are preparing for the Christian ministry. SALUS.

What Dr. Parker Thinks.

The HOMILETIC REVIEW is month by month acquiring larger circulation and influence in this country. I look upon it as the best periodical of its kind. I am greatly struck by the range and variety of its contents and by the general ability with which it is conducted. I do not see that we need anything more in the way of homiletic literature than it supplies. May I then venture to send you a brotherly word, bidding you go on as you have been going! Bate nothing of your energy or hopefulness; remember that tens of thousands of young ministers, and others, are indebted to you for guidance and sympathy. This is ministry enough for any band of men: I pray God to extend its influence and to bless it for good as the years come and go, and bear along with them our lives and our opportunities. JOSEPH PARKER.

LONDON, ENG.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Missionary Sermon.

The Demoniac of Gerasa, a Type of Heathenism.

Mark v: 1-20.

1. HEATHENISM is a *place of Tombs*. Spiritual death and decay. Bodily disease, intellectual degradation and wreck of true faith.

2. Humanity is *possessed of unclean spirits*. Heathenism sacrifices to demons, not to God. The whole system of idolatry is Satanic.

3. Their name is *Legion*. Every conceivable form of inhumanity, cruelty, injustice, may be found linked with idolatry, caste, woman's thralldom, infanticide, torture, cannibalism, slavery, etc. Often pa-

ganism has been exceeding fierce, imperilling the lives even of travelers, not to say missionaries.

4. Heathenism feeds and has affinity for the *swine* of bestial and brutal lusts and passions. It panders to the animal nature and gives the body full sway. Witness polygamy, drunkenness, etc.

5. Heathenism is *materialistic*, valuing a herd more than a human being, and opposing a religion that makes man holy, if it imperils an unholy trade.

On the contrary—the Gospel casts out the evil spirit, brings those who are possessed to a right mind, shows its greatest proofs in its own trans-

formed converts, and sends them out to be evangelists of its power. Its power is thus manifested in 1. Exorcism. 2. Transformation. 3. Evangelism.

Revival Sermon.

The Leper's Cleansing.

Matthew viii : 2.

This chapter St. Ambrose called "*Scriptura Miraculosa*," for it contains miracles typical of all of our Lord's miraculous works; and curiously begins with leprosy, that walking parable of sin and death. Luke adds "full of leprosy" as if to emphasize the desperateness of his condition.

I. We have here *sin typified* :

1. A disease of the blood from birth, and ineradicable by human remedies. Though manifested in the skin, not a skin disease but one of constitution.

2. A living death, implying gradual dissolution of the body, one member after another being destroyed. C. Numbers xii : 12.

3. A life-long exclusion from camp and city of God and his clean people. Cf. Miriam, Azariah, Uzziah.

4. A disease whose cure is accounted a divine work. The means used in themselves inadequate. 2 Kings, v.

The leper was "*sepulchrum ambulans*." He was regarded as dead—and the emblems of death were about him. Often lepers abode in tombs.

II. We have *salvation typified* :

1. Only in Christ. "Lord, if thou wilt thou canst make me clean."

2. By such contact between Christ and the sinner as identifies him with the sinner. Some think that the touch made Christ ceremonially a leper, himself unclean.

3. The cure immediate.

4. The only condition—asking in faith.

The Headlong Character of Selfishness.

He that separateth himself seeketh his

own desire; and rageth against all sound wisdom.—Prov. xviii:1, R. V.

THIS is a very suggestive text, though the Revised Version inadequately conveys the force of the Hebrew. The separation here meant the withdrawal of the selfish soul from a community of interest with other men, in order that he may seek his own personal ends the more unhindered. The tendency of selfishness to this sort of isolation is apparent in all monopoly. A man looks only on his own things and disregards the things of his neighbor. Here is the difference between selfishness and self-love. Self-love seeks one's own good, but only so far as is consistent with the good of all others: selfishness determines to rise even though on the ruins of others' prosperity. The wise man says that such a one, like a man in a rage, rushes heedless and headlong forward. In Chap. xvii : 14, the same figure is used of water, breaking through its dam and rushing impetuously and madly forward. Prudent self-restraint, the wise counsel of others, the selfish man disregards. Nothing is more insane than selfishness. It becomes supreme, all-controlling, all-absorbing and exclusive, and to gratify itself will burst through all bounds.

The text, so understood suggests :

1. The inherent hatefulness of selfishness.
2. The moral insanity of selfishness.
3. The tendency of it to monopoly.
4. The tendency of it to self-destruction.

The Double Fatherhood.

I know you—that ye are Abraham's seed; . . . ye are of your father the Devil.—John viii : 37, 44.

TAKEN together, these constitute a most fruitful text and theme.

There is a physical descent and heredity; and there is a moral descent and heredity; and the two may be as utterly contrary the one to

the other as are the flesh and the spirit.

And each is to be detected by the likeness to the ancestry. The sons we beget are in our own image.

Reconciliation.

They were troubled at his presence—

And he said, Come near, I pray you.—Gen. xlv. 3, 4.

NOWHERE does Joseph appear the

type of Christ more than here. The brethren who had betrayed him into slavery stood self-accused before him. Their sins made them shrink from contact, and troubled them in his presence. His only attitude was one of forgiveness and grace. Those who would depart in conscious guilt he invites to approach where they may feel his arms and receive his kiss. Cf. Luke v:8.

LIVING ISSUES FOR PULPIT TREATMENT.

Improved Dwellings for the Poor.

I was a father to the poor, and the cause which I knew not I searched out.

—Job xxix: 16.

The righteous considereth the cause of the poor, but the wicked regardeth not to know it.—Prov. xxix: 7.

WHATEVER may be thought of the details of Gen. Booth's definite plans for carrying out the spirit of practical Christianity, as presented in his new book, the entire religious, and we believe also the entire secular press willingly recognizes that he has done a service to humanity by compelling the world to once more fix its attention upon the "bitter cry" of the homeless, famished and wretched masses. Apart altogether from the marked ability and vigor that characterize his appeals, his facts are impressive enough to arrest the thought of Christendom. Take these figures: In London there are 51,000 persons in the work-houses, asylums and hospitals; 33,000 are homeless; 300,000 are starving; 222,000 are next door to starvation; 387,000 are very poor—total number of destitute (or nearly destitute) persons in the city of London, 993,000; while "one out of every five persons in London dies either in the hospitals, asylums or workhouses."

Even allowing for possible errors in Gen. Booth's calculations (and the comments of the London press, so far as they have come under our observation, do not charge him with inaccuracy), the truth must be apal-

ling enough; and again the conclusion is forced upon us that despite all the philanthropic, charitable, educative and evangelistic work that has been done, the poverty and sufferings of the people do not seem to have been allayed in the aggregate.

But the practical lesson taught by all this is not that particular and individual efforts have been wasted, but that such efforts must be multiplied. The great demand of the times is not so much for new methods of reform and beneficent energy as for the extension of the enterprises conducted under present methods.

For example, what more important or useful work can be engaged in than that which aims for improving the home surroundings of the people? It comprises the work of diminishing temptations, of inculcating temperance, of promoting better influences of all kinds, of reducing the cost of living and of providing more comfortable and healthy dwellings. All the various phases of such work are interdependent, and intelligent labor in any one direction counts for the advancement of humanity's cause in general.

We would lay special stress upon a subject that is ignored or regarded with but indifferent interest by too many—the value of effort in behalf of better habitations for the poor. We know of no other single movement, productive of uniformly good results, that has made so little pro-

gress in comparison with the magnitude of what remains to be done, as the movement for improved homes and improved sanitary conditions for the working classes. While admirable cottages and tenements are available to some hundreds or thousands of humble families, tens and hundreds of thousands have absolutely no choice but to live in narrow, squalid and noisome apartments. The experiments made through public action in cities like Glasgow and Manchester, and by means of private enterprise in numerous towns (like Pullman, Ill.), have thoroughly demonstrated the practicability as well as the immense advantage of dwelling-house reform.

In such work, as in every undertaking having a moral or humane bearing, clergymen can and should take the lead. In every community those who are interested in securing more wholesome conditions of life can advance the standard of sanitary regulations if they will but labor with reasonable persistence and some degree of coöperation. State legislation or local public policy can be gradually brought to bear against the iniquities of existing pest-tenements. Not long ago it was announced in the *Sanitary Record* of London that "the London County Council, having considered the proper manner of maintaining the houses of the working classes in a satisfactory sanitary condition," had "decided to remedy the existing state of affairs by either improving or tearing down such buildings as are unfit for human habitation, and also to provide houses for people who have thus been rendered homeless." This determination, if based on a well-conceived plan of action, should mark one of the most significant and beneficial steps in municipal government; and the mere suggestion that such a project is under serious consideration by the authori-

ties in the mighty city of London certainly justifies the belief that a comprehensive attack of a similar kind can be inaugurated in any city of this country, provided only that the necessary preliminary work is properly performed by public-spirited individuals.

At all events, it is within the power of every clergyman to stimulate interest and to engage the practical help of philanthropic persons, men and women of influence, and capitalists. All that is required is an intelligent understanding of the importance of this subject, and a suitable study of the results obtained by experiment.

"Political Parsons."

For the nation and kingdom that will not serve Thee shall perish.

—Is. lx : 12.

Righteousness exalteth a nation but sin is a reproach to any people.—Prov. xiv : 34.

For I have not shunned to declare unto you all the counsel of God.

—Acts. xx : 27.

ASIDE from strictly partisan questions and matters of public policy, no other subject excited more interest and discussion in the recent political campaign than the activity of clergymen in support of the fusion ticket in New York City. The individuals and the newspapers whose candidates were antagonized by the clergymen, directed against their new opponents a most extraordinary tirade of violent, malignant, and frequently vulgar abuse. One especially embittered politician went so far, in a public speech, as to frankly express the contempt of his party for the "political parsons," and for the "nincompoops" who fill the pews.

This is not the place to consider the merits of the particular movement that aroused the New York ministers and impelled them to devote a part of their pulpit eloquence

to appeals for better government. We should be glad, however, to feel assured that every clergyman in the land who is in doubt as to his right and duty to fearlessly espouse and advocate the cause of wholesome politics will profit by the noteworthy example which his New York brethren have set. Many of these brethren have hitherto looked with disfavor upon the outspoken championship of certain political ideas (particularly the Prohibition idea) by ministers. It is certainly encouraging to find so general a disavowal of former prejudices. These words of the Rev. Dr. Henry Van Dyke, in a Sunday sermon from his pulpit, may well be taken as worthy of general application, remembering that in every community, as

well as in larger political fields, the fight between the good and evil forces is always waging:

"Brethren, the keeping of this great city is in your hands. It is the Lord's business and therefore your business. Your votes and influence are talents which He has intrusted to you. You have no right, and you must not dare, to wrap them in the napkin of respectability and bury them in the hole of indifference. You must go to the polls, every man of you, and carry your conscience with you, remembering that you are there not for politics but for righteousness, honesty and justice. Pure religion and corrupt government can never live together in the same town. One must destroy the other."

EDITORIAL NOTES.

JAMES M. SHERWOOD, D.D.

On the 22nd of October, Dr. Sherwood, my esteemed associate for the past eight years in the editorial management of THE HOMILETIC REVIEW, exchanged earth for the glories beyond the veil. He died at the ripe age of 76, after a life of great industry and usefulness. On the Friday preceding his death, he worked in his study all day, as was his general custom. He had not complained of any illness; on the contrary, during the last few weeks of his life he seemed in most excellent health. At dinner, as he called his evening meal, company was present, and he was notably cheerful, and most happy in talking over the reminiscences with which his memory was so richly stored. After the dinner was finished he proposed that "we all go to prayer-meeting," and all went. At the prayer-meeting Dr. Sherwood rose and from his pew supplemented and enforced what the preacher had said, closing his earnest exhortation with the words "Let us pray," and with the utterance of

these words, fell back into the arms of his wife, struck with paralysis. He was tenderly lifted into a carriage and taken to his home, but he did not rally, and, on the Wednesday succeeding, yielded his spirit into the hands of his God whom he had served so long and faithfully. "Let us pray" were the last words that fell from his lips. A fitting sentence with which to close a life of duty done, of earnest Christian living and of prayer.

Dr. Sherwood was born in the year 1814, in Fishkill, New York. He was ordained to the ministry in the Presbyterian church in 1835. He suffered very much from sickness during almost the whole of his life. Finally his broken health compelled him to leave the active ministry. He then devoted himself to journalism, and was from time to time editorially connected with a number of periodicals: "The National Preacher," "The Biblical Repository," "Hours at Home,"—a magazine which he, in partnership with Charles Scribner, started and which afterwards was merged into

Scrivner's Monthly. He was also for years proprietor and editor of *The Presbyterian Review*. At the time of his death, in addition to his work upon THE HOMILETIC REVIEW, he was joint editor with Dr. Pierson of *The Missionary Review of the World*.

Dr. Sherwood was an exceedingly industrious man. Just one week before his fatal illness, he spent the evening at my residence, I said to him: "Doctor, I fear you are working too hard; remember, age has its demands." He replied: "I never have worked with so great ease and satisfaction to myself as now. I rise in the morning at six o'clock, take a cup of coffee and some oatmeal, and then go to my study and there work until 12 o'clock. I then eat lunch, and, from one to six, am again at it in my study. In addition to this I generally manage to spend two hours at my books and my writing in the evening. All this I do without fatigue. Really, book work rests me." Seldom during his long, busy life would he take a vacation, and very seldom more than a four weeks' vacation at a time, and these weeks, whether spent at Saratoga or elsewhere, were usually employed very largely in preparing copy for the printer. "I never saw a more industrious man," said Dr. Pierson. And yet physically he was a weak man, almost always suffering from ill health. The secret of it all was, he delighted in his labor. Feeble in health, even dyspeptic, yet he was royally endowed with manly cheerfulness. He was courteous to every one, "a gentleman after the model of St. Paul." A man of courage, he was ever ready to speak out his convictions and stand by those convictions. He was a thoroughly honest man in the broadest sense of that word.

A truly good man has fallen—not fallen, but risen. "Let us pray"—pray more than ever for divine

helpfulness, for that light that will help the world find its way to Paradise regained.

I. K. FUNK.

PROFESSOR WILKINSON sailed Nov. 5th by the *Maasdam*, of the Royal Netherlands and United States Mail Line, for Paris, via Boulogne. He will attend not only to some matters connected with the illustration of his forthcoming poem, "The Epic of Saul," and "The Funk and Wagnalls Standard Dictionary," but will institute original investigations preparatory to his article on the late illustrious preacher, Eugéne Bersier, which is to appear in our pages within a few months. His address will be simply Paris, France. He expects to be absent about three months.

A Beecher Letter.

LOOKING over some old letters we came across this characteristic one from Henry Ward Beecher, referring evidently to some one who had criticised something which Mr. Beecher had said:

MY DEAR BRO. FUNK:

This fellow is, I do believe, the veritable ass on which Christ rode into Jerusalem. Just such creatures that heard *Yes*, when Christ said *No*, led Him to say, "He that hath ears, let him hear." This fellow has abundant ears. If his head were half as long as his ears he would be a philosopher. H. W. B.

The Faulty Pronunciation of Leading City Pastors.

OUR Prospectus for 1891 promises a series of papers by Alfred Ayers, the author of "The Orthoëpist" and "Verbalist," which will create no little interest. Prof. Ayers is a teacher of the art of public speaking; his specialty is the teaching of actors the pure pronunciation of English. Some years ago he mercilessly criticised by name through a prominent theatrical journal, the faulty pronunciation of "star actors." These articles created a sensation at the time and bore such excellent fruit, that nowhere to-day are English words pronounced more accurately than on the stage by leading actors. Mr. Ayers in this proposed series of papers on the mispronunciations of our city clergy will omit usually the names of the clergyman crit-

icised. By the by, our readers should turn to our advertising pages, and take note of the rich treat in store for the next year.

Rev. Dr. Maclaren.

It is our purpose during 1891, to give one sermon each month from Dr. Maclaren, of whom Dr. Cuyler recently said: "He is the best maker of sermons to-day in the world."

Blue Monday.

HAPPY GROOM.—"What are the charges?"
OFFICIATING CLERGYMAN (hesitatingly).—"The law of the State of New York allows me \$2.00."
H. G.—"Well, I'll add 50 cents and call it \$2.50."

The clergyman concerned in the above is well known in the metropolitan district. He tells the joke upon himself, but does not tell us whether or no he was so surprised that he pocketed the 50 cents without explaining that he meant simply that \$2.00 was the fee which the law gave him the right to exact.

A rather eccentric clergyman in Brooklyn, now dead, but who, in his day, had a wide influence, on one occasion married a couple in his study. After the ceremony, the young man explained that he had no money with which to pay the customary fee. "What," thundered the doctor, "trying to beat me on such an occasion! You are the third or fourth that has tried that on me lately. You shall both stay in this room until you pay." Thereupon the doctor left the room, locking the door after him. In about two hours he returned, and the man had ready in his hand a fee of respectable size.

The son of an eminent clergyman, himself a well-known writer, had the following told to us at his expense, and that by his excellent wife. It was during a hot Prohibition campaign, in which he had made many speeches. One morning, at the breakfast table all heads were bowed when he began the customary grace with "Mr. Chairman." It is needless to say that the spirit of levity hovered altogether too near during the remainder of that invocation.

Dr. Edward Beecher is 88 years of age and his wife is 84. Their old age is happy and pleasant. The writer called upon the aged couple at their residence in Brooklyn several Sundays ago and congratulated them on their continued health. Mrs. Beecher, in her quiet, sweet way, and with a quaint smile, replied: "I sometimes think that the good Lord has forgotten to come for us."

The above reminds us of a little incident touching Dr. Edward and his brother, Henry Ward Beecher. At a clergymen's club the subject under discussion was, "The best method for preparing sermons." After Dr. Edward had spoken, it was alphabetically Henry Ward's

turn. He began by saying: "Brother Edward is a much better preacher by nature than I am; he has forgotten more than I ever knew. But the trouble with him is, he has too much conscience to succeed as a preacher." A laugh followed this. "But," quickly continued Mr. Beecher, "it is true. When Edward is preaching he will make some statement, and at once he thinks, That is, perhaps, a little too strong or too sweeping, and he goes back to modify it, and his grip on his audience is gone. But I, when I find that I have overstated a matter, I say to myself, 'All right, when I come along this way again I'll make that straight,' and I sweep right on with my discourse."

OCCASION.—A union revival service at which Mr. Moody was to lead. **SCENE:** In the library room behind the pulpit, preachers present representing several denominations.

MR. MOODY.—Who shall preside?

METHODIST CLERGYMAN.—As the Methodists largely predominate in the audience, let Brother ——— preside.

PRESBYTERIAN PREACHER.—No; as this service is held in a Presbyterian church, let Brother ——— preside.

MR. MOODY.—Let us pray.

In a twinkling Mr. Moody was on his knees, and before half the brethren could kneel, his words were rushing like a torrent in an earnest prayer for unity, for a baptism of the brotherly spirit and for a willingness to prefer one another in honor. "Amen," said Moody, and before any one except himself had fully risen from the floor, he announced in his earnest, sweet, firm voice that reached every ear, "Brother ——— will preside," naming the pastor of the smallest denomination represented, and that brother presided.

Queries and Answers.

Questions of general interest to clergymen will be printed in this department. The questions sent to us should be put in as brief forms as possible. Answers from our readers are requested. They must be (1) brief, (2) preceded by the number of the question to which they reply, (3) the name and address of the writer must accompany each answer. The name of a writer will not be published if we are requested not to so publish.

1. What is the best grammar of the English language? T. L.

2. Where can I get reliable statistics on prison reforms? B. C. T.

3. I wish to answer completely the charge that ministers' children turn out worse than the children of other parentage. Where can I get the facts? A PASTOR.

4. I have heard it stated that there is a National Ministers' Bicycle Club in this country, and that George F. Pentecost is an active member of it. Is this true, and if so, what is the address of the secretary of the club?

MUSCULAR CHRISTIANITY.

5. Is there a Book Exchange in America through which clergymen could effect exchanges of books with one another?

A BOOK LOVER.

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