

# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—CRITICISMS ON SOME OF THE ABLEST REPRESENTATIVE PREACHERS OF THE DAY.

BY AN EMINENT PROFESSOR OF HOMILETICS.

NO. VII.—REV. JOHN A. BROADUS, D.D.

#### PART I.

I HAVE named in my title a man with every natural endowment, except, perhaps, plenitude of physical power, to have become, had he been only a preacher, a preacher hardly second to any in the world.

A conjectural judgment like the foregoing, it is, to be sure, almost always unwisely bold and hazardous to put forth. I simply record the impression which, after some familiarity acquired with the man himself, seen and heard both in public and in private, and after no little converse with his productions in print, I find fixed and deepening in my mind concerning Dr. Broadus.

The natural course of treatment for adoption in the present paper obviously would be to attempt the justification of a claim so large, so extraordinary. But the basis of evidence supplied, on which in making the attempt, I could found, is, I confess, too narrow for me discreetly to build an argument to such purpose upon it. Dr. Broadus has put himself in print as a preacher and speaker in only one collective volume of "Sermons and Addresses," and his record of practical results accomplished through labor in the pulpit is, though considerable, yet not imposing. Dr. Broadus is distinctively a scholar, distinctively a teacher, and besides, though less distinctively, an author. His preaching work has been incidental, rather than principal, in his career. He presents a conspicuous example, perhaps an example quite unique, in the living generation, of the man who, notwithstanding that this must be said of him, yet enjoys, and justly enjoys, among the well-informed, a national reputation as preacher.

As teacher of preachers, Dr. Broadus enjoys a reputation more than national. For his treatise entitled "The Preparation and Delivery of Sermons" has crossed the Atlantic, as well as made the tour of this continent, everywhere acknowledged to be one of the very best contribu-

tions ever made to the literature of its subject. The individual opinion of the present writer is that, fairly judged in view of the whole round of its comparative merits, the volume of which I now speak is not only one of the best works, but by eminence quite the best work of its kind in existence for the use of the average English reader and student. There may be writers on homiletics who surpass Dr. Broadus in suggestive originality of view, there may be those who surpass him in profoundness of formal philosophy, there may be those who surpass him in elegance of exposition ; but if I were asked to name a writer on homiletics who, equalling him in the union and harmony of these different traits, moreover equalled him in alert sagacity of insight, in sure sobriety of judgment and of taste, in breadth and comprehension of treatment, in sympathetic and penetrative Christian tone and spirit—and it has been my duty to read somewhat widely in the literature of homiletics—I should be obliged to confess myself unable to do it.

Every characteristic that I have now pointed out as found with Dr. Broadus in the teacher of preaching is found also with him, and more rather than less, in the preacher. His practice well comports with his theory—comments and commends it. To the thoughtful student of both the theory and the practice of the man, it becomes evident that in Dr. Broadus's case the practice preceded the theory. But it becomes equally evident that also the theory following reacted, as it should do, conforming the practice. There has been free, intelligent, partly conscious and partly unconscious, exchange and reciprocity of influence flowing helpfully back and forth between the one and the other ; that is, between the theory and the practice—but I ought to reverse the order of words, and say between the practice and the theory—of preaching.

One result is that Dr. Broadus's sermons constitute, as already suggested, a very important key and commentary for study in connection with the study of his homiletical treatise. Every reader of the treatise should read likewise the volume of sermons ; and, conversely, every reader of the volume of sermons should read likewise the homiletical treatise. The two go together and complement each other.

Another result is that, apart from the relation of text to commentary, of principle to illustration, thus noted as holding between the treatise and the sermons, the sermons independently make up a body of preaching, alas, too small ! singularly deserving of attention from preachers as studies in the art of genuine pulpit eloquence. I should not necessarily praise Dr. Broadus's sermons as on the whole the very best in the world, were I to pronounce them, as I am inclined to pronounce them, the very best that I know to constitute models for exemplification of what sermons should be.

The sermons read in print and the sermons heard from the pulpit make, in Dr. Broadus's case, exactly the same impression—that is to

say, exactly the same quality of impression. The quantity of impression is double, more than double, when you hear them.

What, then, is the impression which they make, analyzed into its elements?

First, I think, and paramount, is a trait which I must call *winningness*. This trait, this spirit, penetrates and qualifies everything, both in the sermon itself and in the delivery. To say that there is nothing to repel would be an absurd understatement. There is all to attract. You feel yourself treated by the preacher with exquisite respect—not with flattery, simply with respect, but the respect is exquisite. It is the respect of a man who respects himself as he also respects you, and whose respect, therefore, without being flattery, has all the agreeable, with nothing of the disagreeable, effect of flattery. You insensibly respect yourself more, not the self that you are, but the self that you ought to be, and that now you begin to feel as if you might be. And it is that ideal man possible, rather than the far from ideal man actual in you, that the preacher himself treats with such grave, such pathetic respect. I can scarcely imagine a tacit, mutual understanding established between speaker and hearer more favorable for the proper effect of true preaching than the understanding immediately and permanently established by Dr. Broadus with his audience, whether of the pew or of the press, but especially with an audience of the pew. Every personal antagonism that might have arisen to hinder the impression of the truth has been unconsciously charmed to sleep.

Now, were it not that Dr. Broadus has himself expressly given us hint to the contrary, we might naturally assume this peculiar winningness in him to be merely a gift, a felicity, his by nature. The very wisely watchful observer would indeed be likely to see, now and again, evidence sufficient to satisfy him that, within all that soft and silken blandness of manner, as I have intimated, there was formidable potentiality of severity, of sharpness, of sarcasm, hidden and sheathed. But, as I have intimated, Dr. Broadus has himself virtually given us reason to infer that his winningness is partly at least a fruit of conscious aim and effort. This, of course, not in any open autobiographic confidence of his to the public. Dr. Broadus is no egotist, gratuitously to open himself in that way. But he lays it down as one of his prime advices to the preacher, gain the sympathy of your audience. This sentiment finds strong expression even in a sermon of Dr. Broadus's. In his admirably wise discourse entitled "Some Laws of Spiritual Work," he says :

"Everybody who can speak effectively knows that the power of speaking depends very largely upon the way it is heard, upon the sympathy one succeeds in gaining from those he addresses. If I were asked what is the first thing in effective preaching, I should say sympathy ; and what is the second thing, I should say sympathy ; and what is the third thing, I should say sympathy."

It is quite fair to assume that the author of this advice has consciously and sedulously put in practice his own principle. In other words, Dr. Broadus has no doubt studied to be winning. And is it not a true encouragement to us all to be thus through example assured that a grace so much to be desired is in part at least the prize of honest endeavor?

Dr. Broadus's native sagacity would have led him to cultivate winningness had he been a secular orator instead of a preacher. And what a secular orator, by the way, this preacher might have made! Wendell Phillips, that silver tongue, was hardly a greater. These two might indeed be mutually compared for subtle charm of speech. But Wendell Phillips deliberately chose to be a storer-up of antagonisms, while Dr. Broadus, not less capable of sarcasm, of invective than he, and not less recklessly brave, has chosen, more wisely, to be a charmer for the evoking of sympathies. Winningness, however, with Dr. Broadus, has a quality in it not secular; that is, not worldly; and it is manifestly inspired by a motive deeper than sagacity. It is a moral trait in him; nay, that adjective fails to express it. The trait in him is spiritual. It is distinctly and peculiarly Christian.

The second thing, therefore, to be noted in Dr. Broadus's oratory, is its Christian spirit. I do not now say that what Dr. Broadus inculcates is Christian, though that would be eminently true. My meaning is that the way, the manner, the tone, the spirit of his inculcation has peculiarly this character; so that you are affected for good by how he teaches, quite independently of what he teaches. But, besides this, the exquisite agreement between the that and the how indefinitely enhances the happy effect. I must illustrate my point with example. Dr. Broadus had been making an address, very much in the nature of a sermon, on "Reading the Bible by Books." At the close, questions were asked of the speaker, the occasion being such as to allow this familiarity, and he having himself expressly invited it. The following question was one of those asked:

Q. "Would you not advise much prayer and communion with God in the study of the Bible, in order to a better understanding of it?"

A. "Oh, assuredly, I should advise prayer and communion with God. I ought not to have taken that for granted. I blame myself that I did not say that."

Observe the delicate urbanity of this reply, the meekness of wisdom in it. The speaker might have said: "Oh, yes; but that I thought I might take for granted in such an assembly as this. One cannot always say quite everything that admits being said." But such a reply, natural enough under such circumstances, would have savored injuriously of the element of self exhibited in the form of self-justification. Besides, it would have broken sympathy with the audience, through apparent retort of blame on the asker of the question. The actual

reply was just the proper effacement of self. The speaker's taking of blame to himself, perfectly sincere, indeed, has nevertheless, and quite justifiably, the aspect of self-exculpation; and yet it amply vindicates the asker of the question. It serves, moreover, to put now the strongest possible emphasis upon the point which had been apparently neglected before. To crown all, the sympathy between speaker and audience is beneficently and delightfully heightened.

To apply criticism like the foregoing, and find so much in so little, may seem to some overstrained. For myself, however, I cannot but think that what I discover in Dr. Broadus's reply is really all there to be discovered, and that in such a paper as this it is well worth bringing out into statement.

I have been more than willing to take thus a comparatively trivial instance to illustrate my point. The slighter, the more sudden, the more unlooked-for a given occasion, the better is shown the instinctive, the habitual character of the spirit which that occasion has but provided opportunity for a man to display. The introduction to the address on "Reading the Bible by Books" is an example of more prepared and considerate winningness on the part of this orator. A footnote informs us that the address was one delivered in Cleveland, Ohio, before the International Convention of Young Men's Christian Associations. The introduction is as follows. Could anything be conceived better calculated to captivate the good-will of an audience, better calculated to put every hearer into a disposition the most favorable for fruitful reception of the truth?

"The main support of all individual Christian life, the mainspring of all high Christian work, must be the truth of God. Truth is the life-blood of piety. Truth is always more potent and more precious when we draw it ourselves out of the Bible. I rode out yesterday with a kind friend among the glories of the famous avenue of Cleveland, and then away into the beautiful country region which they hope is to be Cleveland Park some day, until we passed presently a little fountain where the water, coming fresh and sweet and bright, was bursting from the hillside. The water we drink in the houses here from the lake is delightful, but there it was a fountain. There is nothing like drinking water out of a fountain. And I remembered what my Lord Bacon has said: 'Truth from any other source is like water from a cistern; but truth drawn out of the Bible is like drinking water from a fountain, immediately where it springeth.' Ah, this Christian work we have to-day in the world will be wise and strong and mighty just in proportion, other things being equal, as it is directed and controlled and inspired by what we draw ourselves out of the Word of God! I have come to speak to people who want to study the Bible, who do study the Bible, who love the Bible, and would fain love it more and know it better. I am not to speak to Biblical scholars, though such are present, no doubt; I am not to speak to persons of great leisure, who can spend hours every day over their Bible; but to busy workers, most of them busy with the ordinary pursuits of human life, in their homes or places of business, and all of them busy. I have no doubt, in the varied work of Christian people in the world, that they wish to know

how busy people, often interrupted in their daily reading of the Bible, and often limited for time, can make the most of this daily reading. Therefore, they will be willing, perhaps, to listen."

Willing, indeed, and much more than merely willing to listen, an audience must be after hearing an introduction like that. They are won from the start. The speaker has realized his own idea of what a speaker should do; he has gained the auxiliary sympathy of his hearers.

Let it be observed that I quote the foregoing simply and exclusively for the purpose of exemplifying the winningness of Dr. Broadus. There is nothing else than that particularly striking in the passage. Indeed, that itself is not striking in it. It could not have been striking without tending thereby to defeat its own object—which object was not to excite admiration for beauty of rhetoric, but to create that sympathy between speaker and hearer which is the condition of eloquence.

The next thing to be noted in Dr. Broadus's eloquence is closely kin to his winningness. It is candor. This is a very marked trait of Dr. Broadus's mental and moral character. I was about to say of his mental and moral temperament. This would, I think, have been true; but the trait goes deeper than temperament. It strikes down and goes through. It fixes its bite, like that of an anchor, on the basis of the orator's being.

Candor is, nevertheless, as I judge, a considerate matter with Dr. Broadus, a matter of conscious purpose and will. It is even a part, too, of his oratoric sagacity. The orator and the man are one in him, and he well understands how eloquent it is to be candid. This trait is omnipresent, like the kindred trait of winningness, in Dr. Broadus's discourse. It sometimes produces an effect which you might be tempted to call that of mannerism, did not the evident profound sincerity of the candor forbid. For instance, it might almost be pronounced a habit of Dr. Broadus, in preparation for presenting, in order to argue and enforce it, some certain truth or view of truth, to begin by presenting strongly the truth or view of truth opposed, or apparently opposed, and acknowledging fully the weight and value of that. He thus wins the great advantage of appearing before his audience in the light of one able and willing to see both sides of a question. The introduction to his noble sermon entitled, and happily entitled, "Let us have peace with God," offers an example of this. The preacher is about to preach on justification by faith. He will let his hearers understand that he does not regard this doctrine as constituting the whole of the gospel. He says:

"The doctrine of justification by faith is simply one of the ways by which the gospel takes hold of men. You do not hear anything of that doctrine in the Epistles of John. . . . I think sometimes that Martin Luther made the world somewhat one-sided by his doctrine of justification by faith; that the great mass of the Protestant world are inclined to suppose there is no other way of looking on the gospel. There are very likely some here

to-day who would be more impressed by John's way of presenting the matter; but probably the majority would be more impressed by Paul's way, and it is our business to present now this and now that, to present first one side and then the other. So we have here before us to-day Paul's great doctrine of justification by faith," etc.

Who does not see that such a manner as that of proposing a subject is well adapted to propitiate all classes of hearers? It is so fair, so balanced, so candid. You are willing to trust your stake in the truth quite unreservedly in the hands of a man like that.

I feel all the time that the examples I offer will disappoint readers, will seem to them to fall short of justifying my praise. But the truth is, what thus far I praise is such in its quality as, from the very nature of the case, not to admit of being shown in immediately striking examples. It nowhere obtrudes, it nowhere seeks to be seen. It conceals itself rather. It pervades the discourse as the atmosphere pervades space. It produces its effect without being perceived as cause.

Moderation of tone, conscientious carefulness of statement, sound and vigilant scholarship are additional, though still kindred, characteristics of Dr. Broadus's work. He inspires confidence not only in his intention, but in his disciplined and equipped ability to be fair. Scripture receives not only reverent, but also enlightened treatment at his hands. He is a true interpreter of texts, and not a mere user; far less, as many a preacher thoughtlessly is, an abuser of them for homiletic purposes. Rarely, indeed, will he be found to have assumed the current, conventional reading and understanding of a verse or passage of Scripture, without having evidently first subjected that verse or passage to independent, scholarlike examination of his own for the real truth of its form and meaning. It agrees with this spirit and habit on Dr. Broadus's part that, though intensely the reverse of obscurantist, he should be, as he is, for "substance of doctrine," found everywhere in cordial and enlightened accord with what, by the general consent of the church in all ages, is confessed to be orthodoxy. The so-called "new theology," for example, exercises not the slightest real influence to conform Dr. Broadus. I feel bound to say that the rare exception to that habit of fresh, unprepossessed exegesis of Scripture which I attribute to Dr. Broadus, I seem to myself to discover in one section of his sermon on "The Apostle Paul as a Preacher." This sermon as a whole is a most excellent sermon. It deserves special attention as constituting what one might call a manifesto of the purpose and standard of the author's work as a preacher. It betrays a just sense in him of a need that always exists, but that peculiarly existed in the southern part of our country at the time when this sermon was preached; the need, namely, of holding the pulpit to sober, careful, conscientious inculcation of Scriptural truth, as opposed to the lawless indulgence of individual fancy in quasi-religious harangue, misconceived as "eloquence." I should not be surprised to learn that the sermon referred to, sup-

ported as it has been by the author's subsequent life-long example, and by his professional teaching no less, had exercised at least a local influence entitling it to the distinction of being an "epoch-making" discourse. It was preached in 1857—at a date, therefore, when the preacher was a comparatively young man—and preached before the University of Virginia, with the advantage of official relation to that institution enjoyed by the preacher as chaplain. Because I can so sincerely praise the discourse on the whole, I feel the more free, and, if the solecism will be allowed, also the more bound, to point out what I conceive to be an exceptional negligence of interpretation in this instance admitted by the author. Dr. Broadus treats the text, "For his [Paul's] letters, say they, are weighty and powerful; but his bodily presence is weak and his speech contemptible," as if the contrast contemplated in it were between Paul's style in writing, on the one hand, and his personal appearance and gift in speaking on the other. The fact, as I must think Dr. Broadus himself would on fresh investigation concede, is that no thought of Paul's looks, as impressive or the contrary, entered at all into question with the apostle's opponents. His "bodily presence" was not in the least his personal appearance, but simply his presence in the body. Paul, absent, expressed himself in his letters as if he would take very serious, summary measures with the disobedient; but when he was actually in person on the ground, he was not much to be feared; he was in act far less severe than he had threatened to be. The context all supports this view of the matter, and it is all inconsistent with the view that has been traditionally taken, and that Dr. Broadus seems, in a momentary lapse of remissness, to have adopted.

It would be easy, but it is unnecessary, to accumulate instances of wise corrective exegesis incidentally applied by this most instructive preacher to texts of Scripture often misunderstood. A fine instance occurs in a well-considered sermon of his on prayer. Paraphrasing a familiar saying of our Lord, "And if ye who are evil, with all the imperfections of your sinful humanity, if ye know how to give good gifts to your children, how much more will your Heavenly Father give good things to them that ask Him. It is not," he says, "an argument merely, as I used to think it was—it is not merely an argument as to willingness to give. It is an argument as to wisdom in giving. If ye then, being evil, *know how* to give good gifts to your children." Such care on his part is, as I have said, the rule. This truly reverent spirit toward divine revelation prevails in his preaching. It is a perpetual, silent rebuke of that license in handling of Scripture which some indulge, some even who, in profession profoundly obeisant to the Word of God, nevertheless in practice often wrest the Word of God to make it mean whatever at the moment may promise to serve some certain purpose of their own supposed by them to be pious.

II.—CHRISTIAN EVIDENCES: HOW AFFECTED BY  
RECENT CRITICISMS.

NO. III.

BY PROFESSOR BENJAMIN B. WARFIELD, D.D., PRINCETON.

IN any age of intellectual activity and rapid growth of knowledge, like our own, a continuous process of adjustment is necessary between our mental inheritance and our constantly increasing acquisition. Except to such excessively hospitable minds as can without discomfort entertain together contradictory propositions, advancing knowledge, involving this continuous adjustment, unavoidably brings a perpetual criticism of the whole body of knowledge already held, both in its statement and in its ground. An age of investigation is therefore also an age of criticism. The total body of old knowledge is tested and tried afresh when confronted with each new discovery; and we cannot avoid the questions, What effect has this new fact on the old facts? What place can it find among them? Which of them must give place for it? But we must not fail to remember—what is sometimes forgotten—that the criticism is reciprocal, and that we must equally ask on each occasion, What effect has the body of established facts on this so-called new fact? What place can they find for themselves in union with it? What in it must give way before their pressure? We must, moreover, have our eyes wide enough open to distinguish between the turmoil of the process—the fermentation of the limpid, liquid mass of knowledge when the new element is cast into it—and the final product. We must not mistake the battle for the victory. We must rather possess our souls in sufficient patience to note the condition of the field after the conflict; to observe what has been eliminated and cast out in the strife of the elements, whether some part or all of the old or some part or all of the new, or neither the one nor the other. Thus we shall be able to distinguish between the queries, What has been criticised? and What has been affected by the criticism?

Nowhere is it more necessary to make this distinction than when we are inquiring concerning recent criticism of the Christian evidences. If we mean to ask what in them has been subjected to searching criticism by recent thinkers, we may shortly answer, everything. Nothing has been allowed to escape. The validity of all the proofs of the existence of God is questioned. The very capacity of man's mind, not only to attain to the idea of God, but to receive it when presented to it, is denied. Historical criticism has been as busy and as radical as philosophical and scientific. Not only are we told, for example, that miracle is impossible, and that no evidence would suffice to prove it, but we are also told that there is no evidence, worth the name, which can be presented for the Christian miracles—that, as respects historicity,

they stand on a similar level with those of the Mediæval saints, if not with those of Mr. Anstey's "A Fallen Idol." No single book of either Old or New Testament has been left unassailed. Even such a liberal as Prof. Robertson Smith has felt called upon to rebuke the wildness of some of the recent Grafian critics. While, as regards the New Testament, grave scholars are telling us that even those books which Baur left us, are all late compositions—the word is used literally—made up of fragments of ancient Jewish writings ignorantly pieced together. If we are of such sensitive disposition that we dare not assert or believe to be true what some acute or learned critic affirms to be impossible, we may as well strip off at once all our Christian garments: there are no Christian evidences. Nay, we must in such case strip off still more, and, wrapping our heads in our discarded raiment, plunge, in complete intellectual nakedness, into the gulf of nescience. There is nothing that has not been criticised.

But if what we ask is how the presentation of the Christian evidences has been affected by recent criticism, we have another story to tell. "The Christian Evidences" are an essentially persuasive science: they undertake to prove something and to prove it to somebody. They are, therefore, especially sensitive to changes in current thinking. Not only does every attack call out its appropriate defense, but every new point of view must map out for itself the whole prospect of the world of fact as seen from its vantage ground. Hence every type of thought which takes hold upon men's minds, sooner or later, creates an apologetic for itself, suited to its needs and calculated for its meridian, by which its adherents feel their way to God and to Christ. So ineradicable is belief in divine things, so inseparable a part of human nature is it, that no sooner has a philosopher removed, to its own satisfaction, all rational foundations of faith, than forthwith faith begins to arise again out of the ruins and to frame for itself a new basis for belief. Accordingly, we already see building, stone by stone, before our eyes, a series of entirely new systematic natural theologies, based on the teachings of our current philosophies. Take such a book, for instance, as "Faith and Conduct," recently published anonymously; here a new apologetic lays its foundations in philosophical skepticism, and then builds a temple out of the material furnished by a thorough-going evolutionism, into which it invites all Christian men to come and worship their God and their Saviour. More constructive work of this kind, valuable as showing us how much can go and yet Christianity not go, may be expected from the adherents of the newer trends of thought every year.

From the other side, the mode of presentation of the evidences by the opponents of each new hypothesis is deeply affected by its nature and its claims. And in this way, every criticism creates against itself, so far, a new order of apologetic. The richness of the new apologetic

which has thus been beaten out by the controversies of the last half-century is almost incredible. The scientific attack on the supernatural, based on the idea of invariable law, for example, has quickened in the apologete the sense of order, and plan, and relation, until a new conviction of divine power and presence has grown up which bids fair permanently to banish Deistic conceptions from the minds of men. So the efforts of the naturalistic school of historical criticism, to bring into doubt the genuineness and unity of the books of the Bible, with a view to rearranging their material in an order for which a plausible plea for natural development might be put in, has not only called forth a mass of direct evidence for the authenticity of the books, such as was undreamed of before, but has also given birth to a whole library of more indirect argumentation of a nature and amount sufficient almost to revolutionize the science of "the Evidences." For example, the attack of the Tübingen school on the New Testament has developed a direct historical apologetic, which has well nigh made a separate science of the history of the second century, and at the same time has called out a body of reasoning, based on Paul's four chief epistles, which has almost itself grown to the stature of a complete and satisfying "system of Christian evidences." The effort to reconstruct the Old Testament history in the same naturalistic interest bids fair to perform a similar service for it. In particular, reply to modern criticism has developed a system of evidences, built around and resting upon the unique personality of Jesus, which almost constitutes a new science. It was in answer to Strauss that the argument (best known through Prebendary Row's "Jesus of the Evangelists") based upon the literary portraiture of the perfect God-man presented in the evangelists was first given vogue among us; and since then it has been successfully adapted, not only to the proof that the evangelical records are true records of a truly supernatural life which was truly lived in the world, but also to the proof that the writers of these records were divinely aided in their record of such a life, and not only they, but all those who in the books of the Old and New Testaments alike "testify of him;" and thence again to the proof of the divine origin and divine truth of the whole Christian record and system. It is in opposition to the reconstruction of the Old Testament by the presently prevailing school of negative criticism that appeal is being ever made sharper and sharper to the authority of the God-man when testifying to the origin and meaning of the Scriptures which he himself revealed and inspired. If it be a fact that he lived and taught as God-man, and being thus the very Word from Heaven, made assertions as to matters of fact: then there is an end of all dispute as to the reality of the facts asserted by such lips. He asserted, for instance, the reality of miracle; his very life in the world was an assertion of the intrusion of the supernatural into this world of sense. He asserted the supreme evidential authority of miracles—

representing them as in such a degree faith-compelling as to detract somewhat from the value of faith as evidence of a right heart. He asserted the divine authority of the Scriptures—declaring that no word of them should ever be broken. He asserted the Mosaic authorship of the Pentateuch—affirming that Moses spake its laws and wrote its prophecies of him. Men may, and men do, deny these facts; but when they deny them, they deny them in the face of the assertions of the God-man, and they can save themselves from blasphemy only by taking refuge in a purely humanitarian or in an extreme kenotic theory of the person of Christ, such as reduces his life in the world to the limits of a simple human life, but which is already abundantly refuted in advance by the facts on which the argument from the portraiture of the God-man in the gospels is built. It is just because this Being is obviously represented as living and acting not as a mere man; it is just because he is obviously and consistently represented to us as “*God manifested in the flesh* ;” that we must believe that he really lived and taught in order to account for the record: and this argument, once developed for this literary purpose, is equally valid to compel us to bow before all his utterances. Thus, about the central figure of Jesus an entirely new apologetic is organizing itself, which in its own strength is able to hold the field.

It is, of course, not to be understood that the sole way in which the presentation of the Christian evidences has been affected by recent criticism has been in the way of addition to them of new lines of thought. Apologetes, too, are but men; and many unsound arguments have been put forward in defense of truth which the keen criticism of our critical age has exposed. Prof. Huxley tells us that “*extinguished theologians lie about the cradle of every science as the strangled snakes beside that of Hercules.*” It is easy to retort that they keep company there with an interesting body of scientific lights. But it is wiser to confess the fact and profit by the lesson. Apologetics is wiser than apologetes, even as calm-eyed science is wiser than any of her votaries. Many a crude argument has been put forth in her name which she has learned to repudiate; many an absurd position she has found it for her best interests to desert. But it is no more desirable to exaggerate this side than the other. Recent criticism has correctly affected the details and modes of presentation of the old evidences; but it would be beyond the truth to say that it has at all invalidated their essence. Every one of the old lines of proof of the truth of the Christian religion stands to-day with its validity and cogency unimpaired. The new scientific conception of the world, for example, has not at all either diminished the evidential value of miracles or rendered their occurrence incredible. They were always marvels, and they owed their evidential value to their marvelousness. But with respect to their relation to physical law, there

is not one whit more of difficulty connected with conceiving the intrusion of a divine will into the chain of physical causation than there is in allowing our daily intrusion into it of a human will. We must still within us the ineradicable witness of our consciousness to the spontaneity of our activity, and wipe out from the world around us all the manifestations of our directing energy, before we dare deny the possibility of miracle, which differs from our own activity chiefly in the stupendousness of the effect, witnessing to the all-mightiness of the source. The only difficulty of believing in their reality arises from the difficulty of believing that such a power can really exist in the universe ; and this difficulty they were intended to raise that they might direct our eyes above the universe for their source. Historical criticism has, in like manner, completely failed to invalidate, in the least degree, the old argument from prophecy, although it may be freely admitted that it has set aside many old arguments from prophecies. All the resources of a numerous body of nobly gifted and splendidly equipped critics have been exhausted in a vain endeavor so to arrange the dates of origin of the Biblical books as to eliminate the proofs of prediction from their pages. With a truly Herod-like indifference they have murdered a host of innocent facts which stood in the way of their purposes, and yet the reconstruction still always fails. After all, the Old Testament books were written before Christ, and these are they which testify of Him. Through them all, one increasing purpose runs, which proclaims them a preparation for something to come ; and this something actually does come in the New Testament, and is found to be the center to which hundreds of typical and prophetic fingers, which cannot be obliterated until we blot out the whole Old Testament record, convergingly point.

The success of negative criticism in the closely allied attempt to discredit the authenticity and genuineness and consequent historical credibility of the Biblical books has been no greater. Every new unearthing of lost documents but drives a new nail into the coffin of unbelief. The discovery of Hippolytus' "Refutation of all Heresies" in 1842, of the complete Greek copy of the Clementine Homilies in 1853, of the full text of Barnabas in 1859, of the complete text of the Letters of Clement of Rome in 1875, of the "Diatessaron" of Tatian in 1876 and 1887—each marks the final settlement of a distinct issue with skepticism in a victory for the old line of the "Christian Evidences." Critical investigation has had a similar history : the import of the Basilidean quotations in Hippolytus, the relation of Marcion's gospel to Luke, the source of the evangelical quotations in Justin, the meaning of the "Logia" in Papias—these are but samples of the heated controversies which have, one after the other, issued in decisive victories for the old line of the "Christian Evidences." The discoveries of archaeology have walked in the same path with those of literary research. Every new illustration from the monuments of either the Old or the New Testa-

ment has strengthened the old apologetic. A mere list of the statements of either Testament which have been paraded as inaccuracies, but which archæology has proven to be rather subtle indications of supreme accuracy, would constitute a telling sermon in defense of Scripture. These examples must, however, suffice. It must be already apparent that recent criticism has not so affected the old line of "Christian Evidence" as to set them aside or evacuate them of their force. It has rather, by detecting and uncovering their points of weakness, led to the filling up of their gaps, and thus to a large increase in their strength.

The single question that is left to ask has already received its reply in the last remark. What has been, then, the effect of recent criticism on the validity and force of the Christian evidences? Is there, on the whole, less cogent reason now available for accepting Christianity on rational grounds than has seemed to be within reach heretofore? A thousand times no. Criticism has proved the best friend to apologetics a science ever had. It is as if it had walked with her around her battlements, and, lending her its keen eyes, pointed out an insufficiently guarded place here and an unbuttressed approach there; and then, taking playfully the part of aggressor, made feint after feint towards capturing the citadel, and thus both persuaded and enabled and even compelled her to develop her resources, throw up new defenses, abandon all indefensible positions, and refurbish her weapons, until she now stands armed cap-a-pie, impregnable to every enemy. The case is briefly this: recent criticism has had a very deep effect upon the Christian evidences in modernizing them and so developing and perfecting them that they stand now easily victor against all modern assaults.

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### III.—SHOULD QUESTIONS AT ISSUE BETWEEN POLITICAL PARTIES BE DISCUSSED IN THE PULPIT? IF SO, WHAT QUESTIONS, AND WHEN?

NO. I.

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

It is the natural desire of the world to drag the church down to its level. The unrenewed heart can have no sympathy with heavenly themes, nor any knowledge of holiness. Hence the newspapers, which are the exponents of the world's sentiments, and which also assume to know everything, laud the preacher who comes down into the popular arena and takes part in the rough and tumble of politics, provided he takes part on their side. It is with the same utter ignorance of vital Christianity with which they praise the liberality of the Christian minister who indorses the theater and laughs at doctrine. Unfortunately, the Church of Christ has many unworthy ministers, who are ready to do anything for popularity, and who would degrade the

gospel to any extent to get a puff from the newspapers. It is through such that the world is strengthened in its sentiment that Christians are hypocrites, and that Christianity has in it no more of truth than Buddhism or Islam. It is through such that the current phraseology regarding "press, pulpit and stage," as co-ordinate powers in civilization, is supported, and the infinite distance between divine and human means obliterated.

The pulpit is not a human institution. It has no relation whatever to the lyceum platform or the political rostra. All such association of ideas is false and injurious. The pulpit represents the divine revelation to lost mankind. It is the stand of God's ambassador speaking not his own thoughts but God's, and endeavoring to reconcile an alien and rebellious world to God. The great theme of the pulpit is Christ, the Son of God and the Lamb of God, the Divine Victim for sin and the Divine Victor over sin for every one that believes or trusts. The pulpit calls for repentance toward God and faith in the Lord Jesus Christ. It looks out upon all men as alike sin-ruined and needing a renewal, which can only be by union with the spotless God-man and by the action of the Holy Spirit. The pulpit thus, calling all men to come to the only source of spiritual healing, presses upon the attention of those who come the revealed truths concerning the sustenance and nourishment of their spiritual life, unfolding the deep things of God as they are to be found in the inexhaustible mine of the Word. Human knowledge and human wisdom, that is knowledge and wisdom derived simply from human research and cogitation, are not the bases of the pulpit, and hence any comparison of the pulpit with the press or the stage is absurd. The same blunted perception that would put them together would see no difference between Shakespeare and the Bible.

It is from this standpoint regarding the pulpit that we are to answer the question at the head of our article.

With political parties as such the pulpit has nothing to do. Political parties are made such by differing views on public expediency, and these views are influenced by birth, education, disposition of mind or local connections. These views are on a different plane from the truths of revelation. There is no more communion between them than between patriotism and arithmetic. When a pulpit meddles with the political strife, it is simply abandoning its high duty and giving its name to a false character. The minister is no longer a representative of Christ, and his message is no longer a message of salvation. The church ministered to by such a preacher may grow in numbers and popularity, but will be dwarfed in spirituality, and lose all power to extend the Redeemer's kingdom.

But we are asked, "Suppose that in the political strife great moral questions are involved—then ought not the pulpit to give utterance in

the matter?" All great moral questions are treated in God's Word, and it is the preacher's duty to bring all the treasures out of this divine treasury. The grand principles of righteousness which are inculcated by the Holy Spirit must be ever insisted on. But it must be remembered that scarcely any political strife is upon a naked question of morality. When a moral question is involved, the point of strife is generally regarding the application of a moral principle to a particular case, and not on the merits of the moral principle. Now, in such a contest the preacher has no more wisdom than any other Christian man, and he has no right to give his view as God's view, when the Christian community is divided in opinion. However ardent he may be in his feelings, he must not let his feelings lead him into the degrading of the pulpit by making it a combatant in a doubtful matter. The pulpit must confine itself to the enforcement of plain, revealed truth, and must leave the application of that truth to the conscience and reason of men.

We may conceive of a question of pure morality dividing political parties, but we doubt whether the conception could ever find its illustration in the history of any civilized State. We may conceive of a political party founded on the one idea that stealing was to be commended, that all theft was honorable. In such a case, the pulpit, in proclaiming God's Word, would perforce be taking a political attitude. But the common case of pulpit interference in politics is vastly different from this. It is the assumption that a particular form of application is the only right one in the matter of a moral principle. For example, it is the duty of the pulpit to declare God's denunciation of drunkenness, and to seek to remove this sin from the land. But Christians differ widely on the way of doing this. This being the case, for the pulpit to preach "prohibition," and to take sides in the political struggle on this ground, is an arrogant assumption of a divine commission where none exists, and brings contempt upon the holy office. Every man must speak and act according to his convictions, but the pulpit is not to be confounded with "every man." The pulpit as such must keep aloof from these differences, and must not attempt to sway men hither or thither according to private views, as if they were the Word of God.

It is this interference of the pulpit in purely mundane matters that not only detracts from the influence of the ministry but also presents an entirely false idea of the church and religion to the world. The church is looked upon as a civilizer, rather than a kingdom of God in the midst of a sinful world. Religion is regarded as a mere morality, with a philosophic basis, instead of a new life founded on a divine revelation and a divine *ἐνέργεια*. The distinctive claims of God on the human heart are lost sight of, and righteousness is reduced to a mere ethical level.

The Church of Rome has taken this ground of political interference, and has thus departed wholly from the side of Christ and the Word, becoming a great political institution, a world-power, its spiritual elements very naturally being transmuted into superstition and fraud. This is the danger that threatens any church which forsakes its separated and holy attitude, and whose pulpit is erected in the forum.

When men go to church to listen to the ministers of the Word, they wish (or ought to wish) to hear the great truths of revelation that will comfort the burdened soul and cheer the faint, that will help the weak to resist temptation, and show the true source of all strength in Jesus Christ. They do not wish to hear the themes of the bourse, the market and the Congress discussed. They have enough of that during the week. They feel that the church is no appropriate place for such subjects. They would rather have their hearts and minds prepared by high and holy thoughts to meet all the questions which come before them in life with a general preparedness of godly trust and dependence. Where the church conforms to this need, there is spiritual prosperity and Christian growth. There Christ is honored and men are made firm in their faith. But where the political questions of the day are discussed from the pulpit, there the church is but a mob, and all the distinctive features of the body of Christ are lost.

When the minister chooses these political themes for his sermons, he shows his lack of appreciation of his own calling, and of the marvelous richness of God's Word as a reservoir of pulpit subjects. He discloses the fact that he is not a student of the sacred oracles, the thorough knowledge of which would have effectually excluded political subjects from his choice. He also reveals his own want of unction and of sympathy with the divine work of the Christian ministry. The tariff and woman suffrage cannot be a substitute for Christ's gospel. You may say that there is a moral question in each. So there is. But the moral question in each is so involved with questions of expediency and of methods that the preacher who carries these subjects into the pulpit, instead of drawing men to Christ, creates division among the disciples of Christ. And what we say of the tariff and woman suffrage is true of slavery and intemperance in their political relations. The wrong of abusing our fellow-man and the wrong of drunkenness, as both set forth in God's Word, are very apparent to all; and these sins, with others, may very properly be dwelt upon by the preacher of Christ's gospel, and every man urged to contend against these sins in every way he may, as a Christian and a citizen, according to his conscientious ideas of duty. But when the preacher begins to advocate a particular way of overcoming slavery or intemperance and to denounce all other ways, he has become the politician, and has abandoned the authority of God's Word for personal opinion. As we have said before, all moral questions that are involved in political questions are to be handled in the pulpit

singly, and not in their political forms, and it is in these political forms that they appear as questions at issue between political parties.

Especially in times of high political excitement should the pulpit be calm and free from entanglement with the prevailing strife. Of course, many will assail it for such calmness. They will denounce it as cowardly, unpatriotic, indifferent, reactionary or even corrupt. But a faithful pulpit must expect assault from the world. Just as no man can live a consistent Christian life without the reproach of the ungodly, so no preacher of the gospel can be faithful to his exalted charge as an ambassador for Christ without exposing himself to the shafts of malice from the spiritually ignorant.

A minister of the gospel has before him in his ministrations Christians of various political parties. They are equally devout and attentive. They teach in the Sabbath-school, they take part in the prayer-meeting. One will see at a glance that it would be a breach of Christian propriety and of common tact for the minister to make his pulpit a partisan pulpit. He would divide his congregation and destroy his usefulness with those whom he would drive away. To the fiery soul that would advocate such division and destruction as tokens of grand work for God, we would suggest that where devout Christians differ as to methods of applying moral principles to great public questions, it is somewhat presumptuous for a minister to assert that his view of the matter is God's view, and some may think that the division and destruction wrought by such pulpit assertion is not a grand work for God, but a wretched work of Satan. We have seen flourishing churches, splendidly situated to do great good to the community, filled with eager listeners to gifted ministers, rent asunder, broken to pieces, sold out and extinguished by the preaching of questions at issue between political parties. Who is responsible for the loss of so much evangelistic power in the community but the preacher who has become politician? It is a fearful thing for a minister to leave the great truths that pertain to salvation and eternal life, and to dabble in the differences that divide political parties. He is wasting grand opportunities, and he is losing the confidence of his hearers, even where he does not destroy his church. He is building with wood, hay and stubble, that must meet a day of fire in which he himself will be saved as by fire.

It is a common cry in the newspapers that the church must adapt itself to modern ways, which means that it must secularize itself. On the contrary, the church is to keep conservatively to its old lines. It is to wean people away from the world. It is to maintain eternal war against the natural heart. It is to teach the ugly doctrines of sin and hell, the utter depravity of man and the necessity of regeneration. It is to insist upon the separation of the believer from the unbelieving world. It is to show that the Lord Jesus Christ alone can save and

strengthen the soul, and that all compromises from this standpoint are absolutely impossible.

The "modern ways" of making the pulpit a platform for political harangues, where people are drawn together as to a town-meeting, and where every feature of "the man of God" is obliterated, are the ways to be shunned by a holy church and by a people jealous of God's honor and glory. It is the pressing duty of the church to resist the tendency to secularize the pulpit and put it alongside either of the press, to discuss politics, or of the stage, to amuse people. Both forms of deterioration are at work, and the devil furnishes a multitude of earthly influences to help it.

Gathering, then, our thoughts to a focus, we answer the query at the head of our article, "Should questions at issue between political parties be discussed in the pulpit? If so, what questions, and when?" by this plain response: "No, never!" A pure church and a holy God demand this reply. The edification of God's saints and the needs of a sin-ruined world demand this reply. The character of the gospel as a divine revelation demands this reply. God's kingdom is not of this world, and the strifes of earthly States are not the subjects of thought in that kingdom. Righteousness, peace, and joy in the Holy Ghost are the elements of that realm, the righteousness coming from God to the heart, and bringing with it as its eternal companions the peace and the joy. The ministers of such a kingdom will be wary how they reverse this truth and attempt to make an earthly State the object of their official regard, and to proclaim an earthly righteousness, born of the imagination and promoting strife and sorrow.

The pulpit should ever be the representative of God's truth (not man's) to the needs of the human soul.

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#### IV.—PREACHING NOT SERMONIZING: AN OLD-WORLD CONTRAST.

BY J. B. HEARD, D.D., ENGLAND.

"A CORDIAL communication of vitalized truth." This is a definition of a sermon not easily improved on. It touches off in two short phrases what a sermon should be, both as to matter and manner. To borrow a distinction of the old school logic, we have at once the formal and final end of preaching brought before us: "vitalized truth;" this is the final end of preaching; while a cordial communication of that truth is the formal end of the sermon as a discourse. The sermon, in a word, ends as it began, a mere skeleton of what is a study of Scripture, passed on from the study to pulpit when it has these two marks of preaching—that it is vitalized and that it is cordial. As the first, it is living experience, truth which has been hammered out cold on the anvil of our

own hearts. As the second, it is cordial, in the sense that it comes out hissing hot from the furnace, and fires others because it flows from the logic on fire of a heart inflamed with the love of God.

This excellent definition of a sermon is found in only the letters of a celebrated but now almost forgotten writer, the late Alexander Knox, whose "Sermons," in the shape of letters to correspondents, were among some of the most suggestive and wide-reaching in their influence on the two opposite schools of thought. In the letter from which this definition of a sermon is taken Mr. Knox admits with regret (he is on a visit to Liverpool, and the year is 1802) that "preaching is almost a lost art, unless among the Methodists;" and he adds, "There is, I conceive, in the great laws of the moral world a kind of secret understanding, like the affinities in chemistry, between rightly promulgated religious truth and the deepest feelings of the human mind; and where the one is duly exhibited, the other will respond. 'Did not our hearts burn within us;' said the two travelers to Emmaus; but to this devout feeling is indispensable in the speaker. Now I am obliged to state," he adds, "from my own observation that this *onction*, as the French not unfitly term it, is beyond all comparison more likely to be found in England in a Methodist conventicle than in a parish church; perhaps scarcely at all in the latter, except where the minister is methodistical."

Alexander Knox goes on to explain his own standpoint:

"I am, I verily think, no enthusiast. If I understand anything, either of church history, of divinity, or of myself, I am a most sincere and cordial churchman of the seventeenth century, a humble disciple of the school of Hale and Boyle, of Burnet and Leighton, and in a word of all our grand luminaries who followed our illustrious reformers rather than the Genevan school. Now I must aver that when I was in this country two years ago, I did not hear a single preacher who taught me like my own great masters, but such as are deemed methodistical. And I now despair of getting an atom of heart instruction from any other quarter."

Happily, while there is much in the foregoing quotation now out of date, such as the phrase methodistical, and the caution against enthusiasm, there remains this solid substratum that the quality of a good sermon is its effect on the religious susceptibilities of those who hear it. To borrow Knox's singular but apt illustration:

"When once religious sentiment is really excited, man will return to that preacher whose discourses have had that effect on him just as naturally as the sagacious quadruped to his accustomed field. This, and this alone, seems really to be that which fills the Methodist houses and thins the churches. But the question recurs, whether this is the lost art of preaching which our age will not have to rediscover as much as the dry moralists of last century, who emptied churches as readily as the first Methodist preachers filled chapels."

There is a sense in which preaching always must be a lost art—a secret, that is, which is learned only by one here and there, and which we can no more transmit to others than a great master who founds a

school of painting can transmit the magic of his touch to those who handle the brush and lay on colors according to rules of art which he has laid down for them, and which they only blindly adhere to.

It comes then to this, that preaching is in a certain sense a craft or mystery, the two secrets of which lie in the cordial communication of a vitalized truth. That *concordium* which was the secret of Shelley's witchery is also the secret of the pulpit. No one can wield this Prospero wand of influence over other men who has not first assimilated some spiritual truth till it has in us become vitalized and made part of the new man which is formed in us when we are in Christ. So again, in the second place, the preacher must have the gift of sympathy. His communication with his fellow men must be so cordial that he is able to beseech them, as in Christ's stead, "be ye reconciled to God." It is the combination of these two qualities which gives mastery in the pulpit. Rare enough as separate gifts, their conjunction is rarer still. It is easy to see how the defect of either mars the efficiency of a preacher; but when a preacher is defective in both, there is no longer any bridge of communication between the pulpit and the pews. When we look round our churches and admit with a sigh of regret that we may almost count on our fingers the names of living preachers of the first rank, we have not far to look for an explanation. Some fail in the pulpit because the truths which they teach are not first vitalized in the seed-plot of a living experience. Such preachers are dry and dogmatic. What they have to teach is truth, but only truth second hand. It is not with authority, but as the scribes. They fumble over musty precedents. They fall back on traditional forms of truth. They lack individuality, and are never able, as the prophets of old, to advance a single sentence in the form "thus saith the Lord." This is the sense of the old saying that an ounce of mother-wit is worth a pound of clergy. The simplest truth drawn fresh from the well-head of a living experience carries with it its own stamp. It has a strange power of attracting. Even the most captious cease to cavil when they are presented with something which is like a draught of living water. Men feel that this is what the pulpit is for; and the individuality of the preacher sets up that sense of personal relation to God which is the true beginning of the divine life in the soul. For this reason alone we see the mistake of the old plan of systematic divinity in which our college-trained young preachers were prepared under the old theology, now happily out of date. A Methodist preacher of the old type with little more than these two stock truths, "I am a great sinner, but Christ is a great Saviour," would sail round, so to speak, and sink these great galleons of divinity much in the same way as the light English barks engaged and closed with those floating castles of the Spanish Armada. While Orton, who was one of the painful preachers of the Puritan age, was lighting a match, Bunyan, it was said, would set the world on fire.

There is the same contrast in our day between vitalized and what we should call fossil theology.

When we turn to the second criterion of a living preacher, there is the same contrast between a cordial communication and one wanting this matchless quality of going straight from the heart to the heart. As a New Zealand convert once said, laying one hand on his own heart and the other on the breast of his hearer, "It is in this way that we receive the Gospel." All primitive races feel this, and when we get back to nature in this way, the pulpit will begin to be again the power which it once was in the world. In these two directions much of our modern preaching lamentably comes short. It misses its mark both for want of cordiality and also for lack of inner experience. Comparisons are odious, and we shall not begin by suggesting either that the American pulpit or the English is most defective in these two tests of vitality or cordiality. Nor, again, shall we single out churches and begin with charging either the churches in which the liturgical element is predominant, or those who prefer free prayer, as most far gone in this down-grade direction. The essay sermon, clear and cold as crystal ice, is found in all pulpits from the cathedral to the conventicle. But the inconsistency is most startling when this bad practice prevails in a non-liturgical church. A dry sermon as a sequel to a set of book prayers, said or sung, as the case may be, is a dull affair. But we are not startled at the incongruity. But for a popular preacher, a black gown and Geneva bands, to pour out his effusions to the Deity as the words rise to his lips, and then to open his sermon-case and harangue his fellow-men in set phrases, as if it were a prelection in a divinity school, this is that kind of service which no good judge of the fitness of things can put up with. To this bad level not a few Congregational and Presbyterian churches have sunk in England and Scotland, and even the genius of a Chalmers or a Wardlaw fail to get us over the sense of incongruity which exercises of this kind seem to suggest.

This leads us in the last place to the true distinction between sermonizing and preaching which our previous remarks have led up to. It has been said, with some smartness and not a little truth, that the greatest enemy to preaching is the sermon. The reason is obvious. Of preparation for the pulpit, in the sense of meditation and prayer, there never can be too much, but of actual turning of phrases and rounding sentences the less the better. Much of what we call sermonizing begins and ends with this kind of penmanship. It was popular far beyond its deserts during the half-century of preachers which may be said to extend from Blair to Melvill; but with Melvill, last and not least eminent of these mere stylists of the pulpit, it has fallen into the background. A variety of causes, in England at least, has led to the decline and fall of what was known as popular Evangelical preach-

ing. Mr. Thackeray, in his "Newcomes," may be said to have given the *coup de grace* to the fashionable chapel-of-ease with its preacher of the Honeyman type. In his scathing exposure of R. Montgomery, who was a popular preacher of this type, Macaulay had led the way, and Thackeray only came in at the death of this order of pulpiteers. But it is always so. Wheresoever the carcass is, there will the eagles be gathered together. The time has come to sweep away charlatanism of this kind; but as is always the case with the world, one form of fashionable religionism was brought in to replace another. It was now the priest and the altar theory of religion instead of the preacher with his plan of salvation tricked out in all the flowers of rhetoric. One dumb idol thus replaced another, and again we were incurring the woe of the prophet to those who said to the dumb stone: Awake. Ritualism thus stepped in to take the place of popular Evangelicalism, and loud were the laments of sober folk of the old-fashioned type at a change which they described as no less than a departure from Reformation principles.

But in fact there was nothing of the kind. The fashionable form of pulpiterring should never be confounded with preaching wherever a man has a message to deliver; a vital message cordially delivered is sure to be listened to now as much as formerly. He will have to adapt his message to his audience, and in this sense to conform to the *Zeitgeist*. But when was this not the case? Certainly not in those far-back ages which we fondly call ages of faith. Mounting up even to apostolic times, we find even inspired men; and because they were filled with the Spirit, spoke to the times, and adapted their addresses to the intelligence of their audience. The apostle who was all things to all men, if by chance he might save some, never missed the mark by failing to be a Greek to the Greek, and a Jew to the Jew. We have no record of his speeches to barbarians, as such, though his address to the men of Lycaonia, in its directness and simplicity, may be taken as an illustration of a discourse in which not a word was lost, but went home straight to its mark, as a bolt to the bull's-eye. Preaching of this kind never fails of its effect; and to suppose that the printing-press or the secular Sunday lecturer will ever replace the pulpit shows little faith in the preacher in his own commission, and even less knowledge of the true secret of spiritual power.

One last word before we conclude these few hints on preaching, in which the result of a long intercourse with two generations of preachers, new and old, has helped to widen our experience and strengthen our first convictions on the subject. In not one case can we say that a preacher has ever failed in which the fault did not lie with the preacher himself. His voice may have lacked tone or tenderness and that penetrativeness which the French call *timbre*. His word may have lacked that sweet reasonableness or persuasiveness of speech which makes an advocate gain verdicts and a politician sway his audience and turn

minorities into majorities. These are defects which, whether of *γῆμα* or *λογος*, are not easily overcome. But the one thing which must never be wanting is that faith in his Master's message that he has something to say, and means to say it, and which is worth all the Ciceronian adjectives and adjuncts of the *vididæ voltas, vididæ voces, vididæ manus denique omnia vidida*, which is so often quoted that it has become positively misleading. This vividness, which is only sheet-lightning by itself, is a help to a preacher. To the wooden style of preacher who is "*materiâ obtur*," but has nothing else of the celebrated summary of true eloquence, we may say, "Go on and reflect how to animate your manner and vivify your duties with expressive gesture." But all this may be there, and leave the sermon little better than sounding brass and a tinkling cymbal. The late Archbishop Whately of Dublin, who spent the first half of a long life in England and the last half in Ireland, used to say of the faults of the two types of preachers, "that under an English sermon you wished to keep awake and could not, while under an Irish preacher you wanted to go to sleep and could not." This is pointed, but true. The English essay sermon, neatly composed, but prosed away from the pulpit, only provoked sleep, while the braying of some platitudinarian preacher of the Irish orator type only gave an earache through sounds which struck the ear, but sank no deeper down into the soul. Between these two opposing extremes there must be some midway course, and anyone, however humble his gifts, is sure to hit it who will only consider these two evils in preaching: 1. He must speak of that which he knows: the truth must be verified and so vitalized; and 2. He must make it a cordial communication. Preaching, in a word, though it comes short of prophecy, must have this in common with it, that the preacher is God's messenger, and God's messenger to men. He has to think then of two things, and only two: 1. That he declares the message as he received it; and 2. That he does not disdain a single art by which to commend his message. An ambassador must be a *persona grata* as well to the sovereign who sends him, as also to the State where his embassy is seated. Ambassadors have been recalled solely because they have ceased to be acceptable to the court to which they are sent. This is a lesson which no preacher should ever cease to lay to heart. He may make too much of popularity, but he may also make too little, and this is generally the extreme, where human nature breaks down. Happy is the preacher who knows what to say, when to say it, and, having said it, when to shut up. Happy again, thrice happy, is the preacher who, to use Chalmers's phrase, understands how to keep a Sabbath of years before his poor lisping tongue lies silent in the grave. How to retire well, and never let sermons "smell of apoplexy," is a wide subject, too late to enter on here. But we have said enough to show that the pulpit may still be a power in our midst, if the preacher has the courage of his con-

victions ; if he will say right out from the heart what God has given him to say ; and, having spoken it manfully and in the fear of God, can only wait for the result, sure that "God's word which goeth out of his mouth will never return to him void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

#### V.—EVOLUTION AS A THEORY OF CREATION.

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

"MY substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." An exquisite figure of speech is contained in the meaning of the word here translated "curiously wrought;" for it signifies the work of an embroiderer. Lowth renders the verse "wrought with a needle." The thought comes to us at once of all these nerves and sinews, these thin fibers of flesh and cords of tough texture, these intricate delicacies of construction in the human frame : they are embroidered together—so this singer says here in his beautiful psalm of creation. But does he mean that the fabric was finished underground? Was man fashioned down in the earth, each unperfect member added on in continuance of a plan? Or was this whole body of ours created sovereignly and instantaneously, as the account of Moses seems to say? Or was Adam only the last attainment of a perfected series of improvements and additions to a primeval protoplasm—a mere germ of life lifted finally into humanity by steps of what in modern times is called a creation by process of evolution?

I. To begin with, let us try to state briefly what is meant just now by the word evolution. In its broadest sense it includes the creation of the world, and has its theory of gaseous matter, propagated a myriad of ages ago in a series of whorls, and condensed at last into a system of orbs revolving in concentric circles around the sun. But it is enough for us now if we confine our study to the creation of man.

As I write, there lies before me a picture or chart, some ten or more inches square : it represents a series of twenty-four living forms or organisms, beginning with a mere mucus, called "moneron," and ending in a somewhat astonishing negro, with an exceedingly bushy head of hair. Each one of these creatures is asserted to have some features a notable step ahead of the others. Nobody knows just who worked out so extraordinary a gradation of changes ; for the notion of a sovereign or supreme First Cause is measurably excluded in such a mystic process as this. If the question be asked of a modern professor, he would reply, it is quite likely, that the organisms worked out their own changes in their own low or high instincts—just as the angles of a crystal work themselves out always by an occult disposition of their own. Alum is generally doing what it has a (alum) mind to do ; gypsum is accustomed to do what it has a (gypsum) mind to do ; and water when it freezes has the same freedom of doing whatever it has a (water) mind to do. If an answer like that is not satisfactory, I feel I am not at all to blame.

A hasty study of the figures divides them into two tables—like the Commandments. The first fifteen are brought up in the sea. Every critic of the picture must admit there is some decided improvement the moment our uncouth ancestors leave the water. They are all strange at the beginning, and until we reach No. 10. He is evidently an eel : and the catalogue notes he is a "lamprey." We are not likely to be proud ; but after this one, things look

familiar, and at No. 19 they begin actually to show themselves neighborly and on the mend. The notion that we have of evolution, therefore, is of a direct advance by "the survival of the fittest" from the "lump of albumen, a single inorganic combination, forming the body of the moneron," to the completed Hottentot, whose fat frame finishes the series. To say that Adam was created according to this theory, is to say that he began as a bit of mucus, and was moved forward step by step until he reached the ape and the negro. And this would take an illimitably vast period of time to accomplish.

II. With this general form of representation, let us inquire, in the second place, what is the present posture of the public mind as to the truth of this theory, and the likelihood of such an origin.

1. The occasion for the discussion at this moment has arisen out of some utterances, since published far and wide, made by a quiet professor in one of the seminaries of the Southern Presbyterian Church in the course of his ordinary instruction. These have been brought forth by the newspapers, and subjected to a miscellaneous debate. Arguments and rejoinders have followed on, till the air is full of irritated excitement. There has been unfairness, and not a little ignorance, when the personalities have been thrust before the public. One good, however, has come of the discussion: men of character and strength have begun to choose their ground and define their position; and so a charitable hope can be cherished of having some obscure passages of the Bible cleared up at last. The General Assembly representing that denomination have lately issued their creed upon this head. Certain Presbyteries sent up overtures making inquiry concerning the issue, and they received duly their official reply in the following deliverance:

"The Church remains at this time sincerely convinced that the Scriptures, as truly and authoritatively expounded in our 'confession of faith' and catechism, teach that Adam and Eve were created body and soul by immediate acts of Almighty power, thereby preserving perfect race unity; that Adam's body was directly fashioned by Almighty God, without any natural animal parentage of any kind, out of matter previously created of nothing; and that any doctrine at variance therewith is dangerous error, inasmuch as by methods of interpreting Scripture which it must demand, and in the consequences which by fair implication it will involve, it will lead to a denial of doctrines fundamental to the faith."

This is all well, as far as it goes; but now some one asked the satisfied theologians an awkward question, "What sort of dust do you mean?" That set men off into differences again, and all agreement was broken.

Then other people began to talk. Dr. Hodge of Princeton made an innocent sort of fun over the statement that literal dust was what the Bible meant to say; he declared that this was flatly contradicted by a dozen facts and principles of already settled science. Then Professor Woodrow answered, saying that this pre-existing organic substance was "an animal frame which the Almighty modified into proper shape and form to become the body of Adam, which was not Adam's body till the Creator made it a human frame, nor until He breathed into it an immortal human spirit."

2. The same divergence of opinion seems to show itself among the scientists, and the posture of the public mind is much changed as people find out how little confidence these various theories command. In the preface of a late volume, written by one of the leading jurists of our own land, he takes occasion to state that the results of his study of the hypothesis of evolution lead him to the conclusion that it is a delusive mode of accounting for the existence of either the bodies or the minds of men. He admits that it is ingenious; but he insists that it employs a kind of reasoning which no person of sound judgment would apply to any subject that would affect his welfare,

his happiness, his estate, or his personal conduct in the practical affairs of life.

And just now, also, there has been published a striking acknowledgment from the pen of Max Muller. He credits Darwin with having attacked the old infidel school of Voltaire with great power, and beaten out of the field of discussion the former notion of a "primeval child" as the beginning of the human race. But he asserts that Darwin has in no respect bettered the matter by saying that this child was the primeval offspring of parents which were not human. And so, he continues :

"Disappointing as it may sound, the fact must be faced, nevertheless, that our reasoning faculties, wonderful as they are, break down completely before all problems concerning the origin of things. We may imagine, we may believe, anything we like about the first man; we can know absolutely nothing. If we trace him back to a primeval cell, the primeval cell that could become a man is more mysterious by far than the man that was evolved from a cell. If we trace him back to a primeval pro-anthropos, the pro-anthropos is more unintelligible to us than even the prot-anthropos would be. If we trace back the whole solar system to a rotating nebula, that wonderful nebula which by evolution and revolution could become an inhabitable universe is, again, far more mysterious than the universe itself.

"The lesson that there are limits to our knowledge is an old lesson, but it has to be taught again and again. It was taught by Buddha, it was taught by Socrates, and it was taught for the last time in the most powerful manner by Kant. Philosophy has been called the knowledge of our knowledge; it might be called more truly the knowledge of our ignorance, or, to adopt the more moderate language of Kant, the knowledge of the limits of our knowledge."

Now the difficulty in such a case is to harmonize what is recognized to be true with what is seen to be antagonistic. What the theologians and the scholars alike are really willing to admit is that all along the chain of life, as geology reveals its progress, there is the evidence of growth by a principle which is not unfitly described as "a survival of the fittest." The signs are too open to be rejected. But the trouble is that the advocates of the evolution theory have gone on straight over the bounds of discovery; they have entered the realms of mind and spirit as well as of matter; they have sought to show, indeed they have declared that they have shown, that man—the present leader and head of all created things—is the product of this kind of growth clear through his whole being, from his physical nature to his spiritual. That is not true; it cannot be true; it has no facts for its basis; evolutionists are still occupied with searching for what they denominate "the missing links." No one has yet been able to construct a series of living forms, continuous and progressive, back to the beginning of the world, when the creatures first appear in geologic rocks.

III. We are now ready, in the third place, so it would seem, intelligently to consider the main question with which we set out in the beginning of this article: Was this human race of ours brought into an orderly line of progress according to the modern theory, or were those two people, Adam and Eve, created by an instantaneous act entirely independent of what went before? In answer to this inquiry, we can only find space to mention two considerations. The exhaustive discussion will have to be deferred until it can be conducted unhurriedly.

1. One of them is this: From all we can ascertain, it is evident that the discussion of the theory will have to be confined to the periods of time previous to the creation of the human race. There has no sign of any such thing as evolution been discovered since Adam was established on this earth as its owner and its head.

It is always somewhat awkward to argue for a negative, and we might very candidly wait when we are challenged until some sort of evidence is produced. But it has proved of much help upon this point that these mum-

mies have so recently been brought to light from the sepulchres of Egypt. The singularly specific inscriptions upon some of the bodies show that the exact date of the burial was far back in the history of our race. These forms of men and women once living are stubborn facts. They are not models to show what people were before the time of Abram, but they are the persons themselves. There are muscles and bones, eyes of the same fashion, ears of the same shape as human beings exhibit now, inside of those bandages which were wound about them more than thirty centuries ago. Mummies have been found belonging to the twelfth, even to the ninth, dynasty of Egypt. One historian declares that there has been found the body of a king belonging to the fourth dynasty; and all admit that there are monuments—acknowledged to be the oldest we have of that land—belonging to the period of Snefru. This brings us back to what we suppose was the date of the deluge. These people have just the average height of five and a half feet to six that we have; counting joints and members, sinews and nerves, they are precisely like men and women living now. Sekenen-ra, killed in battle, is seen to have had a beard, and shows he was shaved the morning he went into the fight. In some cases the graves contain implements of labor, weapons of war, and utensils for common use, such as human beings have always had. Thus we know that, whatever of processes of evolution there may have been, the whole story of it is remanded to the ages before the Bible story began with Adam's creation. There has been no development; no organic changes, since the Garden of Eden shut its gates, can be proved; we may as well say at once, our Bible begins with Adam, where evolution ends. A Christian reader of the Pentateuch has no concern with this theory.

2. The second consideration is this: If the chief peculiarity of Adam's creation consisted in the impartation to him of God's image, it is of no importance that Christian people worry themselves over a theory of construction of his body out of a series of creatures extending from a Hottentot back to a protoplasm. It is perfectly safe to recognize the existence of a race of beings developed without any spiritual nature, living here on the earth before Adam came into existence, provided the scholars prove that it must have been so. There could be no possible heterodoxy in such a belief. What would that have to do with Moses? What would such a class of people have to do with Adam and Eve, anyway? A baboon can think, but he cannot worship. A gorilla is capable of building for himself a sort of house, and of conducting a veritable campaign of defense for his children against the hunters; that does not necessitate our supposing he could conduct family prayers, if he were put under training. He has no religious nature. Take the degree next higher in the scale which evolution seeks to construct; look all over the world for the being most resembling a man. He may be ingenious in expedient, strong, wise, and courageous in flight, and still without any notion of a divine Being. This is at least conceivable.

It is just as easy to imagine that there may be a creature looking exactly like a man, and yet differing totally from Adam or any one of Adam's race in the one grand specialty of a moral and religious nature which can hold communion with God. Cicero declared, "There is no nation without a God." Since that sentence was written, almost everybody has gone on saying, as Canon Liddon says, that there has not ever been a people so barbarous and wild as not to believe in some deity as a Ruler Supreme. Meantime the missionary, Moffat, comes home from Africa, after a life spent among the heathen, and insists that he found more than one tribe absolutely without any sense

of God in their souls or minds either. Plutarch puts into one of his biographies the assertion, "You may find states without walls, without laws, without coins, without writing; but a people without a god, without a prayer, without religious services and sacrifices, has no man seen." But since the aged philosopher went to his tomb centuries ago, mounds have been found on many a continent, belonging to prehistoric ages, tenanted by skeletons of men who tried to take with them weapons and tools over into a secondary life which they imagined, but who give to us now no suggestion of a thought they had about sin or salvation, about God or a judgment to come. Are men going on to urge this same thing over and over?

Understand, we are not attempting to prove that there are people actually living now that are wholly animals in reason and creed, but it is possible to conceive of a class of beings who were created so in those remote ages, which geology is disclosing to us in the rocks. If scientific men show such things to be probable or true, what wrong will our admissions do to the Bible? It is the spirit in the Adamite race, not the body it wears, which is immortal. It is that which is its sublimity. Why are we not satisfied to say that this power and wish to worship and commune with God, which is called the image of God, is far above anything else as an endowment, and that of itself imperially and alone, it sets man at the head of creation at a bound? Between this race, so amazingly distinguished, and any other upon the earth, there is a great gulf fixed, which evolution can never hope to cross by mere selection. No "survival of the fittest" can supply to any beast this supreme gift of likeness unto God, by which the race of Adam and Eve was crowned.

Perhaps, by and by, it will appear that what some think are men like ourselves, found in the mounds and rocks, are only the very missing links for which scientists have been seeking all these long years.

## VI.—CLUSTERS OF GEMS.

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

### NO. VIII.—PRAYER.

"*Through Jesus Christ.*"—Frederick W. Robertson used to say that never a prayer went up to God from a sincere heart, but it is sure to come back some time, somewhere, purified by having passed through the heart of the Lord Jesus Christ.

*God's Sympathy.*—One day he sat and pondered over this, until a thought flashed into his mind like a ray of light from heaven. "Mamma," said the little one, with a face all aglow, "*I think God hears when we scrape the bottom of the barrel!*"

*God Honors our Faith.*—Sir William Napier was one day taking a long walk near Freshford, when he met a little girl about five years old, sobbing over a broken bowl. She had dropped and broken it in bringing it back from the field to which she had taken her father's dinner in it, and she said she would be beaten on her return for having broken it; then, with a sudden gleam of hope, she innocently looked into his face and said: "But ye can mend it, can't ye?" Sir William explained that he could not mend the bowl; but the trouble he could mend by the gift of a sixpence to buy another. However, on opening his purse, it was empty of silver, and he had to make amends by promising to meet his little friend in the same spot at the same hour next day, and to bring the sixpence with him, bidding her meanwhile, tell her mother she had seen a gentleman who would bring her the money for

the bowl next day. The child, entirely trusting him, went on her way comforted. On his return home he found an invitation awaiting him to dine in Bath the following evening, to meet some one whom he especially wished to see. He hesitated for some little time, trying to calculate the possibility of giving the meeting to his little friend of the broken bowl, and of still being in time for the dinner party in Bath; but, finding that this could not be, he wrote to decline accepting the invitation, on the plea of a "pre-engagement," saying to one of his family as he did so, "I cannot disappoint her, she trusted me so implicitly."

*Enter into Thy Closet.*—The habit of daily secret prayer works four great results:

1. *Confirmation* of faith in the unseen God.
2. *Conformation* of character to His likeness.
3. *Communion* with Him as a person.
4. *Communication* of power to the suppliant.

*The Two Prayers.* Luke viii : 37, 38.—A remarkable contrast;

The people of Gadara besought Him to depart.

The healed demoniac besought Him that He might be with Him. Every life is a prayer, either the voice of selfishness and self-righteousness, "Let me alone"—or the voice of penitent and hungry desire after godliness, "Let me abide with Thee!" "Abide with me."

*Communion with God.*—Prayer is not always and only petition, thanksgiving, confession, adoration; often an unuttered and unutterable communion. A nervous clergyman who could only compose to advantage when absolutely alone and undisturbed, thoughtlessly left his study door unlocked, and his little three-year old child softly opened the door and came in. He was disturbed, and a little impatiently asked: "My child, what do you want?" "Nothing, papa." "Then what did you come in here for?" "Just because I wanted to be with you," was the reply. To come into God's presence and wait before Him, wanting nothing but to be with Him—how such an hour now and again would rest us. We have a friend who leaves his business place, especially when particularly burdened with care, and rides up to the great Cathedral, where he sits down for an hour, and then goes back again to business. He says: "It is so quiet there, it rests and quiets me." How much more might we find a quiet resting place for our weary souls and bodies, by just resting in the Lord, sitting without petition at His feet, or as John, leaning our heads upon His bosom.—*Independent.*

*The Outstretched Hand.*—Some years ago a member of the church to which I ministered was lying very sick. The daughter who watched with her noticed her mother's arm thrust out from under the covering and stretched out upon the pillow. Fearing that her mother might take cold, she gently replaced the arm and hand, but ere long it reappeared. Again and again it was replaced, only soon again to reappear. In the morning the daughter asked her mother why she persisted in keeping her arm extended and her hand upon the pillow. She replied: "I was too weak to pray, and I knew that Jesus would see my open hand and know what it meant."—*W. P. Breed, D. D.*

*Habits of Prayer.*—When a pump is frequently used, but little pains are necessary to have water; the water pours out at the first stroke, because it is high. But if the pump has not been used for a long time the water gets low, and when you want it you must pump a long while, and the water comes only after great effort. It is so with prayer: if we are instant in prayer very little circumstance awakens the disposition to pray, and desires and

words are always ready. But if we neglect prayer it is difficult for us to pray, for the water in the well gets low.—*Felix Neff.*

*Hindrances to the Answer of Prayer.*

THE METHOD.

Poor heart, lament !  
For since thy God refuseth still,  
There is some rub, some discontent,  
Which cools His will.  
Thy Father *could*  
Quickly effect what thou dost move,  
For HE is POWER : and sure He *would*,  
For HE is LOVE.  
Go, search this thing ;  
Tumble thy breast, and turn thy book.  
If thou hadst lost a glove or ring,  
Wouldst thou not look ?  
What do I see  
Written above there ?—" Yesterday  
I did behave me carelessly,  
When I did pray."

And should God's ear  
To such indifference chained be,  
Who do not their own motions hear ?  
Is God less free ?  
But stay, what's there ?—  
" Late when I would have something done,  
I had a motion to forbear ;  
Yet I went on."  
And should God's ear,  
Which needs not man, be tied to those  
Who hear not Him, but quickly hear  
His utter foes ?  
Then once more pray ;  
Down with thy knees, up with thy voice ;  
Seek pardon first ; and God will say—  
" Glad heart rejoice !" —*George Herbert.*

*Waiting for Answer.*—" If, then, you have to wait long, yea, even twice or thrice as long as I have had to wait, be not discouraged, provided your petitions are of that character that you are warranted by the Word of God to look for an answer. I myself have been bringing certain requests before God now for seventeen years and six months, and never a day has passed without praying concerning them all this time; yet the full answer has not come, up to the present; but I look for it. I confidently expect it."—*George Müller.*

Dr. Adoniram Judson, while laboring as a missionary, felt a strong desire to do something for the salvation of the children of Abraham. But his desire seemed not gratified; even to his last sickness, he lamented that all his efforts in behalf of the Jews had been a failure. He was departing from the world sad with that thought. Then, at last, a gleam of light thrilled his heart with grateful joy. Mrs. Judson, sitting by his side while he was in a state of great languor, read to her husband one of Dr. Hague's letters from Constantinople. That letter contained some items of information that filled him with wonder. At a meeting of missionaries at Constantinople, Mr. Schaeffler stated that a little book had been published in Germany giving an account of Dr. Judson's life and labors; that it had fallen into the hands of some Jews, and had been the means of their conversion; that a Jew had translated it for a community of Jews on the borders of the Euxine, and that a message had arrived in Constantinople asking that *a teacher might be sent to show them the way of life.* When Dr. Judson heard this his eyes were filled with tears, a look of almost unearthly solemnity came over him, and, clinging fast to his wife's hand, as if to assure himself of being really in the world, he said, "Love, this frightens me; I do not know what to make of what you have just been reading. I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came; at some time—no matter how distant the day—somehow, in some shape, probably the last I should have devised, it came!" What a testimony! It lingered on the lips of the dying Judson; it was embalmed with grateful tears, and is transmitted as a legacy to the coming generation. The desire of the righteous shall be granted. Pray and wait. The answer to all true prayer will come. In Judson's case the news of the answer came before he died, but it was answered long before.

## SERMONIC SECTION.

## THE TEACHING OF THE WITHERED FIG-TREE.

BY DENIS WORTMAN, D.D. [REFORM-ED], SAUGERTIES, N. Y.

*And immediately the fig-tree withered away.*—Matt. xxi: 19 (Revised Version).

THE Saviour did not tell it to—He simply said: "Let no fruit grow on thee henceforward forever," and immediately the fig-tree withered away. Usually the withering comes first, and after that the barrenness; here the barrenness first, the withering next, and at once.

This close sequence of decay upon barrenness may prove an important subject to us after we have looked first at a few general questions about this particular fig-tree and Christ's disappointment about it, and his curse upon it.

Now, it seems hard to curse *a tree*—unconscious, irresponsible. What has the tree done? And in the same way, what have many men done? To what large extent they are unconscious of wrong! To what varying degrees they are irresponsible: as for their own birth, and their bringing up, and their environments!

Now it is too bad for the tree—or seems so—and was not Jesus harsh with it? A tree cursed and withered, and public attention called to it, too, and it passing into history as cursed!

As to trees, there are a great many that are blighted and destroyed. As to Jesus confounding its life, and blasting its years by an audible human word, it is in nowise worse than for him to do so by the shrill tempest, or the burning blaze of the sun, or the denial of moisture to its roots, or the permission to a worm to sting it. It is one of the almost amusing illustrations of the stupid way of infidelity and the hard shifts to which it is put, that it seizes upon such little incidents as this to find fault with Je-

sus. A fig-tree withered! Let the skeptic wander through our forests and see timbers wasted, by the permit of God, in sufficient abundance to build a city, and then to keep its hearths all warm. Let him go into his own garden, and see how he himself curses many a tree, by letting insects girdle them and cattle rub off their limbs, and by not giving them sufficient airing and sunning through appropriate trimming.

As matter of fact, Jesus did not curse the fig-tree. No, it had cursed itself. It had not yielded figs. It had not fulfilled the law and end of its being. It was not then a healthy, full, real *tree* at all. It had a trunk, and roots, and branches, and leaves, but if it bore no fruit it was not a real fig-tree, but a figless one.

Exactly why it did not have figs we do not know. The commentators give several explanations. The fig-tree there bears fruit in the autumn and in spring—late in May or early in June. Jesus, the Lord, had the right to kill the tree at any time, but the reason he gave for this act was that it bore no figs; while Mark adds that the time of figs was not yet. Why curse it for not bearing fruit when it was not yet the ripening season? There are different ways of rendering the Greek. "Where he was it was the season for figs." "Was it not the season for figs?" "It was not a good season for figs," and there are other explanations. But these seem stretched. The probable explanation is found right in the words themselves. The time of figs was not yet.

Why then curse it? Because it was a false tree. The fig-tree blossoms and fruitens before it leafs out. And this tree, possibly in a warmer spot than the rest, was earlier in its leafing. Its leaves should be indicative of some fruit on it. But Jesus, seeing the fig-tree afar off having leaves,

came, if haply he might find anything thereon; and when he came to it he found no fruit on it—no fruit, though it should have come before all these leaves; and at once, to his quick spiritual intuitions, it suggested itself as a type of over-ready pretentiousness, a type of the way in which the Jewish priesthood, with their great self-assurance, were full of false promise; and calling attention to it, he said, "Let no fruit grow on thee henceforth forever," and immediately it withered away. And so he rebuked, and showed what the end would be of what Wordsworth justly styles "the rustling leaves of a religious profession, the barren traditions of the Pharisees, the ostentatious display of the law and vain exuberance of words without the good fruits of works." It was a capital use he made of the too promiscuous, too loudly professing fig-tree, to let it wither because of its want of fruit along with its leaves; a capital use of it. He made the fig-tree more fruitful of spiritual teaching than ever it could be useful in its natural fig-bearing, by employing it to symbolize, illustrate, enforce, in the very heart of all the pride and pomp of Jerusalem, and before the disciples, who were the nucleus of his coming church, the immense fact that an empty profession counts not with God; that an empty profession is worse than none at all; that it is in itself a withering and dreadful curse.

But, as I have said, as matter of fact Jesus did not curse the fig-tree. It pronounced doom upon itself. There was a greater curse than to wither and die; it was not to fulfil the end of its being.

So it illustrates the double truth—first, the emptiness of a new profession, and then that simple fruitlessness itself is one's greatest curse, the subsequent sentence by the Master being the natural, logical, moral sequence. Yes, so with men. How many blasted lives, blasted healths,

blasted morals, blasted deaths, blasted eternities! Does Jesus curse bad men? No. They are their own embitterment and curse, their own most astonishing and wretched death!

But I tell you, I would rather be that barren fig-tree a thousand times over than be a barren and a blasted soul. Some excuse for the tree. It has to stand where it is—in the sunshine, in the shade; in a moist place, or a dry. It can not escape from its environments.

But men are not generally so planted in their environments, unable to escape. Not many of us are. We are free to go and to come. If we cannot grow where we are we may move. We can have all the spiritual light we wish, and we can abide in as great shade, or even darkness, as we please. We can hear the gospel, but are not compelled to. We can have the help of Christian association, or we can get all the hurt from bad associations that we like. And as we plant ourselves under good or evil influences, even so are our growth and our fruitfulness determined. We cannot expect to develop healthily in the dark and malign shade of voluntarily chosen temptations.

There is more of election about us than we think. Do I believe in the divine election? Certainly. And then I most certainly believe also in human election. I believe in sovereignty because I believe in God, and I believe in freedom because I believe in men. Exactly how to reconcile these I do not feel bound to explain, any more than I am bound to explain how grass grows, or what makes cattle of the same stock to be so variously marked, or *why* water becomes more bulky and lighter as it hardens into ice, while nearly every other substance shrinks in cooling. There is divine sovereignty, and there is a human one. We had better let God see about his, and we see about ours. And if we elect ourselves unto eternal life, we shall find that that was

just what our merciful Lord had done also. We have our natural environments, and we have our artificial ones—those that nature places us in the midst of, and those we place ourselves in afterwards. We are not trees, but men, free to exercise men's prerogatives, and bound to stand by our own responsibility. And just as we go in from the storm, just as we walk under the trees in the hot July day, instead of burning under the sun, just as we get out of the track of runaway horses, or locomotives, or away from tumbling walls, so we can get out of the way when evil comes along, can get out from under the wrath-storm of sin, and can shelter ourselves in the love of God and in lives of rectitude and faith.

Christ did not himself actually curse the fig-tree. It cursed itself. Christ never curses anybody. Men pronounce condemnations, great hurts, eternal dooms, upon themselves. So every day now, so hereafter to be, even on the great Day of Judgment. Men pronounce evermore blessing or cursing on themselves. The fearful word *Depart* is the divine sanction to what each man has decreed for himself. "Depart ye cursed," Christ shall say it; but it shall be his sorrowful consent to man's own condemnation of himself. Man shall have chosen the bitter end, and the Eternal Word in his own most sad repetition of the self-chosen curse gives the divine permit to the soul to go on its eternal way, and the divine permit to nature to proceed as before in carrying out her great and inviolable law. "Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption, and he that soweth to the spirit shall of the spirit reap life everlasting."

Oh, then, wherever we are growing now, let us see whether we are bearing fruit or not. If only leaves, let us get out from where we are. It may chance be to get out from

among unfitting companions. It may chance be to get out from vicious habits. It may chance be to get out from amidst temptings unto lust. It may chance be to get out of the evil spirit we are in. It may chance be to get out of the neutral attitude, neither for the world, nor for Christ, and plant ourselves among Christian people, and among the ordinances of the church of God. It may chance to be to get out of self-righteous conceit, or mayhap out of a morose, discouraged, disheartening unbelief. Plant yourself, O my friend, among healthy associations, pure sentiments, true souls, gentle deeds, holy purposes, precious repentances and Christian resolves, and in the spirit of a constant reliance on the grace of God. Then you shall have fruit, fruit that men shall enjoy; fruit that the Saviour, almost weary again, wandering about the earth seeking to save, shall be attracted towards, and eat of with great joy, while refreshing himself beneath your shade.

And that suggests another thing, *your shade*—that is from your leaves; they make the shade, and so are necessary. Christ finds no fault with them. He makes them grow in nature, just as much as the tree or the fruit. They must be. Leaves shelter the roots and the ground around them, keeping them moist. Leaves are the lungs of the tree, giving off carbon at night, and inhaling oxygen; but during the day reversing this inspiration, and giving off immensely more oxygen, and inhaling far more carbon, than pass in and out during the sluggish night. Thus feeding themselves, they also purify the air. And although it is estimated that the present population of the globe could breathe ten thousand years without making any appreciable change in the sum-total of oxygen, that invaluable element of the air, yet, shut in as atmospheres frequently are in mountains, valleys, or even on plains

where for a time no winds change the quiet strata of the air, the influence of their breathing-out of oxygen by the plant-creation is very measurably felt, as all of us observe in the fresh and reviving air of forests and mountains, loaded with ozone and medicated by balsam.

What exquisite beauty also in the leaf—beauty of form, of veining, of color; and what wealth and gorgeousness they add to finest sceneries. Without them, each tree would stand as naked and skeleton-like as the mountain forests are where a fire has raged among them—mere sticks of wood by day, spectres and gaunt goblins in the night!

Christ does not dislike leaves. He makes them. And leaves represent a great many beautiful and useful things about our human lives. Our bodies born and cherished in fairness of form and wholeness of health; our native appetites and faculties; the joy-giving and joy-receiving amiabilities of heart; the generousities and manly virtues and victories of life; a myriad tender things within us and without; these be beautiful and Christ-loved. If, though, however beautiful at first, they are developed by a personal selfishness; if the juices of our nature run up into mere sentimentalities or external fairnesses, *they* be but leaves after all—leaves that are pretty to look at, leaves that yet serve some fair purposes; but they have not the nourishing power of true grace; they have not true, self-denying productiveness of Christ-like love; their form is beautiful, and we enjoy the sight of them, and sometimes sit beneath their shade in the heat of the day; but there is no real fruitage, they are figless trees; all leaves of promise, no fruit of real achievements, “nothing but leaves.”

*Fruit* is what the Saviour is looking after, ay, even *fruit*; not just what we call fruit to eat; much is for that; but the radical purpose of

fruit is the continuance of the species. There is nothing in the leaf that realizes this. This is the province of the fruit alone. The *heart* of the fruit is the *seed*. The original object of the fruit is this: it contains and protects the seed. Every plant must have its germ of reproduction, which may rightly be termed its seed, its fruit. And since no tree can produce its kind without this, by whatever name you identify its reproductive faculty, every tree *must* bear its own manner of fruit to serve the primary and fundamental end of its existence.

*True goodness perpetuates itself.* It reproduces itself. It multiplies itself. An unreal goodness does not; an artificial, manufactured goodness, which consists only in some innocent amiableness, or good manners, according to book and custom, this has no real life in it; it dies with the end of the season, and does not enter into that divine economy of nature wherein is perpetuated an ever-reproductive beneficence and power. Leaves, all leaves, nothing but leaves, cheating men, almost deluding the Son of Man; promising something for his joy and sustenance and ours; but, alas! no rich and refreshing figs amongst them—only leaves; no lasting vitality, no power of self-perpetuation, no genuine seeds of the divine grace, only, only leaves! Ah, my friends, among the leaves of a gentle life and a warm profession let there grow in fairest clusters the fruits of the spirit, “love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance; against such there is no law.” Upon them Christ pronounces no curse. Upon themselves they pronounce none. No barrenness then and never, never any blasting, or blight, or death!

Now notice the *immediateness* of the blight when Christ pronounces its doom, the instantaneousness of the decay when the Re-

deemer gives His consent to that eternal law in nature that death shall follow the fruitlessness. Always it happens that death follows fruitlessness, and it begins at once. It is true that Christ still nurtures the life in trees, that is, in souls, that are dying, and by His grace keeps from perishing what naturally is on its way to it; but when once He consents to that demand that nature ever makes—that what does not fulfil the end of its being she shall have nothing to do with—at once the dying begins, and it goes very fast. *Immediately* the fig-tree withered away.

There are two forces in us, acting always—life and death; man dying every day as well as living; and if we lose a little faster than we add to our life-force, by and by surely comes the end. Oxygen is feeding the fire that is ever consuming us. Our vital force is making use, meanwhile, of the very nitrogen and carbon and other elements to offset the oxygenic burning; and when, through any abuse of ourselves, or through advancing years, the vital force helps us more slowly than the chemical force consumes us, we die, "*die daily.*"

So in our moral and spiritual life. There is the divine life in us, working on and working on, taking of the very things of Christ and giving them to us; and there is our selfish life also burning us up; and according to which gets the upper hand and keeps it, we live or we die. And if the Divine Spirit is impeded in His working, if His inspiration in us is choked, His warmth chilled, His vitalizing energy overcome by the principle of spiritual death in us, and so we cease really to promote life, and cease to bring forth fruit, fruit which is at once the product of life and the producer of it, it remains for that divine life, the real Christ within us, dismayed, overpowered, outgrown, to give the contest over; and "let no fruit grow on thee forever" is the natural doom; and

"immediately" the soul "withereth away"! Alas, all spiritual deaths are but a voluntary suicide.

I wonder if another thought strikes you. Christ spoke aloud to the tree, and the tree seemed to hear Him, and immediately it withered away. I am not so sure that animals alone are conscious. It is hard to draw the line clearly between animal life and vegetable. And when you have said that sensibility and consciousness define their boundaries, you are at once confounded, and your philosophy apparently disproven, by such simple facts as that there are real plants that to all appearance are more alive and conscious than the mollusk. A plant of the Scaly Lathræa, which usually grows five or six inches only, germinated in a deep mine, felt its way up toward the light of day, growing over a hundred feet to do so. The ancients observed some examples of the sensitiveness of plants, and had it that the mandrake "at the slightest wound, with human form, gave vent to fearful groans." Of course a fable; but see how the Cactus Grandiflora, according to Ponchet, from whom (in the "Universe") I get these illustrations, and perhaps according to the personal observations of some of you, in the early evening, when darkness has gathered round, "all at once displays its long yellow and white petals, and how its corona of 500 stamens waves and trembles round the pistil; then how its vast calix exhales an odor of vanilla," filling with its delicate yet rich aroma all the room. The Sensitive Plant that interests us so, and by immortalizing which Shelley made his own memory immortal; your gentle touch of a leaf makes the plant shrink upon itself; then the leaves droop as if in pain. It verily seems frightened upon the tramping approach of a horse; while, conveyed in a carriage, it will contract itself in fear, until by a little riding it learns no harm is meant, and then

unfolds its garments and draws freer breath. "An electric shock will kill it; narcotics weaken its sensibility as they weaken ours." Contracting before from some irritation, "if opium be sprinkled on its leaves, it ceases (as we do) to feel irritants, and no longer contracts." It is a very child in its exquisite sensibility.

"So none ever tremble and pant with bliss  
In the garden, the field or the wilderness,  
Like a doe in the noontide with love's sweet  
want,  
As the companionless Sensitive Plant."

What Shelley thus writes of this delightful little plant, the poets are fond of imagining about others; some putting a conscious soul into them. So Ballou writes:

"A charm has bound me with witching power,  
For mine is the old belief  
That midst your sweets and midst your bloom,  
There's a soul in every leaf!"

And in his "Evangeline," our loved Longfellow has this about the Compass Plant:

"Look at this vigorous plant that lifts its head  
from the meadow,  
See how its leaves are turned to the north, as  
true as the magnet;  
This is the Compass Flower, that the finger of  
God has planted  
Here in the homeless wild, to direct the trav-  
eler's journey  
Over the sea-like, pathless, limitless waste of  
the desert.  
Such in the soul of man is faith."

Ah, well, it does look as if they had souls, these wonderful flowers, back of their bright eyes! I wonder if they have not a consciousness, not human like ours, but another consciousness, like theirs! You remember that marvelous line about the miracle at Cana. "The conscious water saw its Lord and blushed." I wonder if the clear springs of the forests, and the grand old Methusaleh-like oaks, and the flowers that look so happy in their beds, I wonder if they have not a delicate and instant consciousness, and seldom hearing us talk to them, and not understanding our English, do not hear God, and understand Him! Do you not think there is a peculiar touch of poetry and truth about this from Hosea?

"And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth: And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel." As if all nature were alive. Poetry, to be sure? But isn't poetry the very truth of truth?\*

It does almost seem as if that poor fig-tree heard Christ, and died of fright! Jesus spake right to it: "Let no fruit grow on thee henceforth forever!" It was too much for it. Proud as it was—all full of leaves—saying to the other, slower trees around, Lo, I have blossomed, and I have my fruit on me, and now these leaves, even, before it is even time for you; and alas, it cheats the famished Son of Man, who has started out upon his mission to Jerusalem without breaking the fast; yes, has cheated Him; and lo, it hears His word of disappointment and rebuke, and its heart dies within it, and "immediately it withered away."

Ah, I was thinking this: if nature hears the voice of her Creator—not through our human ears, but through that subtle consciousness which is coincident with her life and the

\* Since writing this, I have chanced upon Mrs. Browning's somewhat over-enthusiastic eulogium of poets. To her poets are

"the only truth-tellers now left to God,  
The only speakers of essential truth,  
Opposed to relative, comparative,  
And temporal truths; the only holders of  
His sun-skirts."

I happen also to have met with this from Ruskin concerning consciousness in plant-life:

"And sometimes I cannot but think of the trees of the earth as capable of a kind of sorrow, in that imperfect life of theirs, as they opened their innocent leaves in the warm spring-time, in vain for men; and all along the dells of England her beeches cast their dappled shade only where the outlaw drew his bow, and the king rode his careless chase; and by the sweet French rivers their long ranks of poplar waved in the twilight, only to show the flames of burning cities through the tracery of their stems; and amidst the fair defiles of the Appennines the twisted olive-trunks hid the ambushes of treachery; and on their valley meadows, day by day, the lilies, which were white at the dawn, were washed with crimson at sunset."

foundation of her blushing to the sun, her trembling to the thunder, her shrinking from our rough touch, her enjoyment of the rain, her very sleep through the night, and her fragrance in the early morning, as just fresh from her dewy bath; or even if one cannot enter into this possible idealizing of her life; oh, shall not *man* hear the voice of the Lord as He "walks in the garden in the cool of the day"? Shall we not through an inner vision behold our Lord, and through an inner hearing distinguish His voice, and shall we not blush and bloom into all fresh loveliness and strength, at His words of praise; and shrink into ourselves, and shrink and die, if He speak harshly, nay, not harshly, but with severity—not the severity of anger, but the severity of a disappointed expectation, a defeated love? "Immediately the fig-tree withered away." No fruit ever more. Then, seeing it had *lost* its real life, seeing it never could serve the high end of its existence, itself defeated now by itself, and its real life ended—because the true object of its life was ended—it began to give up at once the apparent life; since it should bear no fruit thereafter, it need not go on blossoming, leafing, growing; and immediately, leaves and branches and roots and all, it withered away. It began by its withering to put on the appearance of dying—but, in fact, it was already *dead*!

Oh, hear we all of us gladly the voice of the Lord! Whether it shall be an utterance to give us a renewal of life, or to dishearten as to death by its sad disclosure, its sorrowful permit that we die, it is *ours* to say, Leaves let us have. Yes, leaves that shall give good shadow for our Lord to rest under; blossoms let us have that at least promise fruit; but, above all, fruit; ay, fruit let us have, fruit to rejoice the tired and weary Christ—beautiful lives, strong lives, holy lives—a simple faith and trust in God, a genuine love to man. Then

we shall see the Christ approach us. Ah, will not that delight us? Then we shall behold His smile. Then we shall hear, not His tender and sad rebuke, but His gracious approval and blessing—"Let fruit grow on thee henceforth forever." That, ah, that shall give us fresh inspiration and fresh life, and how fast we shall grow, and how strong, and what very trees of life we shall become!

We may not now go on to draw certain special lessons from the fig itself, such as its excellence for food, as symbolizing the excellence of Christ's grace for our spiritual hunger; and its healing effect on wounds, as symbolizing that emollient and cure that Christ's grace is to our spiritual hurts; and the varieties of this fruit, as illustrating how variously grace develops; and the long life of the tree, as setting forth the persistency of grace and its sure lastingness; and other possible allegorical uses. Nor may we dwell on that other thought which, indeed, the whole subject is pregnant with: the closeness of the Creator to His creation, His very immediacy to it, His very imminence in it—all these we must pass by.

I will close with the account of the tradition in the far Orient concerning the old fig-tree that still stands near Anarajapoora, in Ceylon. One of the oldest trees in the world, very ancient itself, it is said to have grown from the branch of an older tree still—the branch of a tree under which, far back in East Indian history, the holiest man that India ever had used to sit and worship and receive divine inspiration. So in India for ages this species of tree has borne the name of the sacred fig. Under it used to sit that best man of all the Indies—Gautama Buddha, monk, poet, priest, at last by one-third of our race regarded as a divinity, and now by sons of Christian fathers placed somewhere, alas, alongside our great Christ! But that tree,

how holy, grown from a branch of the ancient sacred fig of Calcutta, under which the saintly Buddha sat and communed with God—a holy tree! I do not wonder at the reverence in which it is held, and the throngs of religious Hindoos that gather there to pray and sacrifice.

But I think of One before whom Buddha shrinks into almost a very common man; I think of One whom—though a certain modern poet *almost* prefers Buddha—the noblest, purest, devoutest Brahmin probably for centuries (I mean Keshub Chunder Sen) places far above Buddha and all; I think of that great nature that rises, majestic, strong, holy, out of and above all our human history; I think of Him of Nazareth, before whom all the world of great and good men may well kneel; I think of Him whom the very angels adore while the redeemed cry, “Worthy is the Lamb that was slain!” I think of Him as coming to a fig-tree once that turned Him, the great Christ, away without offering Him one fruit from its promiscuous branches; ay, I think of many and many a tree—a human tree, a man, a woman—many a tree to which Christ comes now seeking figs and finding none. Oh friends, oh friends, let not *us* so treat our Lord! If under the venerable tree in India the wonderful genius of the religious life of that strange land sat and worshiped, and if that gave such honor to that tree, then I say, beneath the spreading branches and ample leafage of our kindnesses let dear Christ sit; and weary as He is, and dusty, and tired out, let us bend low our branches that the fruit thereof may fall at His feet.

To you and me Christ cometh today; cometh in the person of His poor; cometh in the person of His sick and suffering ones; cometh in the guise of all holy causes of humanity; cometh in the sweet requirements of home; cometh in the

tender monitions of the divine Spirit; cometh hungry, cometh thirsty, cometh weary, cometh sad; cometh to be grateful for our bounty, or sore hurt by our denial; and to every one of them seemeth He to give this strong indorsement: “Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.” Nay, He cometh, cometh *himself, himself*; cometh weary with our warfare, cometh saddened by our neglect of Him, cometh hungering for our love; cometh ever, cometh now, to rest Himself a while beneath our shade, to eat of the precious fruit we grow. Offer, oh, friends, such quick and fervent welcome to Him that forever after He shall remember the refreshment we gave Him by the way, and forever and forever more He shall say: “I sat down under his shadow with great delight, and his fruit was pleasant to my taste.”

#### THE PROBLEM OF PERSONAL POWER IN SOCIAL LIFE.\*

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*Give, and it shall be given unto you.*

Luke vi: 38.

AT this important and inspiring moment in your lives, I believe, my friends, you will listen, earnestly and in good faith, to whatever is said earnestly and in good faith to you; and, if there be truth in what is said, you will acknowledge that *truth*, and (it may be) some of you will receive it.

My theme is: THE PROBLEM OF PERSONAL POWER IN SOCIAL LIFE. “Give, and it shall be given unto you.” Why are some persons strong, steady, noble powers in social life, when others at their side are not? What is this fact of social power, this power of one over many? Is it a matter of birth, of special talent, of training, reserved for the few, or is it a gift of the Holy Ghost which all

\* The Baccalaureate Sermon to the Graduating Class of the Packer Collegiate Institute.

might share? These are interesting questions in themselves, especially interesting when asked in your presence. What answers will your lives be giving a few years hence? Are you to have, or are you to fail of having, personal power in social life? You will go from this noble collegiate institute to answer this question; your life will be the answer.

In laying this theme before you, I shall attempt, with God's help, to do three things:

I. To define personal power in social life.

II. To state the law under which alone it can be realized.

III. To name the motive which must lie behind this law.

In attempting to do these three things, I shall seek first of all to make myself understood, by speaking with the utmost plainness of language; and I beg you to remember that I am not speaking to you as a graduating class, nor as a school, but entirely as separate persons, each one of whom must make separately the perilous, eventful, and splendid journey of her life.

I. We have to define personal power in social life. What is it? I am speaking this evening only of true personal power of a noble kind. You are aware that in social life there may be examples of spurious personal power, and also of evil personal power. Spurious personal power is the counterfeit of the true thing. A woman of fashion may become a leader in society and may be credited with great personal power, but after a time it may appear that what she possessed was a skillfully used fashionable influence, but not personal power. A man of wealth may live so splendidly, may spend money so freely, that he is credited with personal power, but after a time it may become apparent that his power was the power of money, and not personal power. These are examples of spurious personal power, counterfeits of

the true thing. On the other hand, there may be evil and harmful personal power. I do not need to characterize this. You will believe, if you do not know, that it exists, that one may have some true gift of power and may use it to mislead and to destroy others. Of this we have nothing to say to-night. We speak solely of true personal power of a noble kind, and we ask, what is it? I confess that, as I search your countenances, my involuntary question is, who has it? God knows—and year by year we shall know, who know you. What is it? It is not assured to one by a brilliant talent. Though you play magnificently or sing, though you draw or paint superbly, though you have a graceful or a witty pen, though you have the rare and splendid talent of conversation, still you may not have true personal power. It is not assured to one by personal beauty. In this array of noble countenances, even the noblest and the fairest, though it may awaken the strong hope, does not of itself convey the evidence of personal power. It is conceivable that intense beauty and intense selfishness may dwell together in one personality. It is not assured to one by a thorough education. Though you have appropriated the best which this great literary foundation can offer you (and that, permit me to say, must, indeed, be a very high "best"), still you may lack personal power; for while personal power may undoubtedly be intensified by scholarship, it is not scholarship. And, once more, it is not assured to one by a naturally positive disposition. You may have a strong will, an assertive temperament, a readiness to assume authority, and a secret thirst for power, yet you may lack personal power absolutely; for personal power is neither guaranteed as a birthright to a positive disposition, nor is it withheld from one who is meek and lowly in heart, and of a timid, shrinking spirit.

What then, is it? If neither special talent, nor personal beauty, nor thorough education, nor a positive disposition be a guarantee of the presence of true personal power, can we define, separately from all these things, that which we are seeking to define? We can, with God's help. Personal power in social life is the power to enter into the lives of others, and to be, in them, a constructive force. "A constructive force!" That is, a force which forms and builds up and strengthens that upon which it is exerted. I use this phrase, "a constructive force," because it defines accurately and fully to my own mind that which I have found true personal power to be, as my life has been affected by the personal power of others. There is no earthly thing I have greater reverence for than for true personal power; and there is no heavier debt of gratitude I owe on earth than to those under the influence of whose personal power I have been permitted to come; and there is nothing of which I feel more certain than that personal power is exactly this: the power to enter into the life of another, and to be, in it, a constructive force. I have friends whom I admire for their talents, and friends whom I love for the sweetness of their characters, but there stands apart in my thought forever a smaller group of those who have had personal power over me—who may or who may not have been talented or beautiful, or superbly educated or naturally assertive—but who did have, and who do have power to enter into my life, to put themselves in sincere and blessed sympathy with my needs and with my aspirations—to be in me a constructive force, building me up to nobler things, strengthening me to desire to do better, helping me to walk in the light. We have reached then our definition. Personal power in social life is the power to enter into the lives of others, and to be in

them a constructive force. Holding now in mind this glorious thought, we will proceed:

II. To state the law under which alone it can be realized. That law is set before us to-night in the words of the Saviour himself. "Give, and it shall be given unto you." The law suggests action and reaction. "Give!" That is the action. "It shall be given unto you!" That is the reaction. We shall see that both must be in order to the realizing of personal power.

Give! The action. Give what? Give yourself sincerely to others. Do you want personal power? Do you want, in the short pilgrimage of this mortal life, to be always entering into the lives of others—always in them becoming a constructive force, a force that makes them better than they could have been without you? Do you want this? If you say "No, I do not care for it"—then I say, keep yourself to yourself; be satisfied with looking after your own life and with working out your own scheme, and you will certainly get through life comfortably free from personal power. But if you want it—there is but one law by which it can be realized. Give yourself sincerely to others. Let their plans be real to you, their sorrows great to you, their joys sacred to you, their temptations intense to you. Seek to understand people, to enter reverently and intelligently into their life-problems, to translate yourself into their environment, to see with their eyes. No one can mistake what I have just said for that base thing, idle curiosity concerning other people's affairs. This giving of one's self to others, of which we are speaking to-night, is simply the nobility of unselfishness, the reverence for human life, the sympathy for human sorrow, the belief in human goodness. And you will find that while idle curiosity, that base thing, grows into a habit and a selfish temptation, this nobler

giving of self to others is a course of unselfishness which you will be tempted to abandon, but which you must never abandon if you want personal power.

You will be tempted, I say, to abandon it. You will be tempted by your pleasures. Life will be very beautiful for many of you, and, for a time at least, very satisfying. You will be occupied with its joyous interests, its entrancing personal plans. You will think, "Why should I burden myself with the affairs of others, why darken my pleasure with trying to get at the root of some one's sorrow?" I warn you against that temptation. I warn you against the hour when you are so happy in yourself that you resent as an intrusion the thought of that sorrow of which others are experiencing so much. You will be tempted by your cares. Life will grow busy and full of care. You will have your home interests, and theoretically they will seem enough to occupy you. I warn you against believing that they are, and against supposing that fidelity to home interests warrants you in keeping aloof from outside lives. It is a fallacy. Your life is larger and more capable than you admit. It will hold more than you have put in it. If you keep yourself to yourself you will shrink into selfishness even towards your own, but if you give yourself to those whom God sends across your path, you will have more, not less, to give to your own.

You will be tempted by your unsuccessful experiments. It is not always a success, this giving of one's self to others; perhaps it is badly, though sincerely, done; perhaps you have encountered one of those oddly deficient natures that seem to invite and then repel the sympathy of others. And you are thrown back upon yourself, wounded. And you are tempted to retire into yourself to save your life from another such experience. I warn you not to do it. Christ, who was despised and rejected of

men, says to you, "He that will save his life shall lose it." Give! give! and it shall be given unto you. Nothing is easier, my friend, than to grow selfish. Nothing fastens on one more quickly, as a habit, than to keep to one's self and to be contented with one's own interests. But the cost of that habit is the loss of personal power. You may be satisfied with yourself and in yourself—but where are the lives into which you might have entered, to be, in them, a constructive force? Closed to you, closed to you, perhaps forever.

Give, and it shall be given unto you! This is the reaction that shall meet and answer your action. To whom do we give ourselves? to whom do we go when our courage is weak and our heart is sad? on whom do we lean when faintness and fear have made our nerves unsteady? to whom do we go when some great thought has been given us, to share with them our joy? to whom do we whisper our ideals and confide our honest reflections? We go to those who have personal power over us—and who are they? They are those who have given themselves to us in that unselfish, helpful, cheering sympathy which won our confidence, which enabled them to enter our lives and to become in us a constructive force; they are those who, since we have known them, have made us wish and try to be better. They gave themselves to us, and this is our reaction: we give ourselves to them, we yield them our confidence, we acknowledge, by so doing, their power over us; not because they claim power, but because of what we find them in our lives to be. "Give and it shall be given unto you!" Action and Reaction. Give yourself sincerely to others, and, as Christ is true, sooner or later, some will give themselves to you. This is true Personal Power: not what you claim for yourself, but what others find you to be in themselves—a constructive force, a sincere and sympathetic in-

fluence, that has won its way honestly and unselfishly, that has reached the inner life and has struck a finer note of living there. The greatest earthly power to-day in social life is selfishness. "Every one for himself, and every one for his own!" *Take and Keep* are the great world-commandments to-day. It is not unkind, for it is not untrue, to say that selfishness unbinds society, and makes its members stand alone and apart from one another, so that many drop out into their graves without being missed or mourned. What are needed in every social circle to offset that selfishness, that fearful individualism, are lives that will take time and thought to give their life-power to others—by sincerely taking an interest in others, by sincerely seeking to understand others, by sincerely communicating to others the best that God has taught them. That giving will meet response; it is meeting response, where literally practiced, to a degree that astonishes us. Do we not know some to whom a marvelous power in social life is given? They hold the keys to so many life-secrets of others, to them so many go for comfort, on them so many depend for guidance. Why is it? you ask. Is this a special talent? Is this genius? Not at all—make no mistake. This is law—the fulfilment of the law of Christ. "Give, and it shall be given unto you." These are giving themselves to many, and many are given to them.

III. We have now defined personal power in social life, and we have stated the law under which alone it can be given. Personal power is not obtainable by claiming it—it is the unthought-of, unclaimed reaction from a sincere self-giving. "Give, and it shall be given." One duty remains, and one infinitely important—to name the motive which must lie behind this law. Why should you care for people? Why should you go out of your way to give yourself as a

helper and a friend to others? Why should you try to understand people, and try to help people to understand themselves? Where is the motive? and what? for motive there must be, else you would never do it. I wish to give the answer most distinctly. I can conceive three possible motives, but I name the first and second only to reject them as incompetent to produce a true self-giving. I can conceive of one attempting to understand people and to win their confidence from the love of power. He gives in order that it may be given back to him. He cannot succeed. He is a schemer and a deceiver. He will outwit himself. His pretended self-giving is the basest selfishness. He may acquire an influence over others, but he can never be a constructive force in others, save where, by chance, he has not yet been found out. I can conceive of one professing to find an adequate motive for the true life that I have described in an emotional enthusiasm for doing good. I do not question the possible sincerity of that motive, but I do question its power. It is not strong enough. It will not last. Emotion exhausts itself unless there be a fact behind the emotion to account for it. I question whether among these ardent and eager lives that hear me there would be one to endure steadfast to the end who should take up the idea of this grand self-giving life from the mere emotional enthusiasm of doing good. The emotion would die away under the cold breath of selfishness, having no fact behind it to account for and to maintain its existence. But if the love of power, and if emotional enthusiasm be incompetent to produce such a life as I have described—a life of constant loving care for others, a life of reverent interest in others, a life of effort to understand others and to teach others to understand themselves, I assure you to-night with a most intense conviction of the truth

of what I say, that there is a fact, and that there is a motive springing from that fact, competent, and alone competent, to keep one true to the law of sincere self-giving. That fact, my friends, is the cross of Jesus Christ, and that motive, springing from the fact, is: the love of Christ constraineth me.

That fact, I say, is the cross of Jesus Christ. I believe it to be historically true that the Divine Son of God, of His own free will, and animated by an infinite affection, endured the most awful and intolerable affliction of death upon the cross for me personally. I believe that His redeeming blood was shed because of His loving interest to secure my happiness; that when I went by faith, to seek the forgiveness of my sins by pleading the merit of His suffering, that forgiveness was instantly granted, and I became a child of God within the embrace of an everlasting covenant. I know that by His self-giving Christ has entered into my heart, and has there become a constructive force. I know that He has awakened in me a responsive desire, springing out of my consciousness of His self-giving, to imitate that self-giving by taking a sincere interest in others, even as He has taken a sincere interest in me. This is my simple testimony, given to you in all earnestness and good faith, concerning what I conceive to be the real and only secret of true personal power in social life. I have hope of personal power for any one who is moved, by a grateful consciousness of the work of Christ, to attempt by self-giving "to do for others what He did for us." I believe that Christian life starts from the cross and must be shaped by the cross, and that the only competent motive to make us care for others is that we may therein serve Him who came not to be ministered unto, but to minister, and to give His life.

In this belief I call upon you, my

true-hearted sisters, to be content with nothing but this larger life, to refuse to be satisfied with pleasure, or to be narrowed by care; to say resolutely to yourself, "I was made for greater things, I will complete my destiny;" to come to that mysterious cross of suffering whose personal message for yourself you may never yet have heard, to fix your gaze intently on that illustrious face, the unspeakable gift of God to you and to me, until the person of Christ becomes to you a real presence. Then go and be unselfish for His sake; go and care for people because He cares; go and think not of what may come back to you. Leave that with Him. Spend yourself; spending will enrich you. Pour out your life; the emptying will fill it higher. Help, and the helpless will help you. Comfort, and sorrow will gladden you. Give, and it shall be given unto you. Amen.

#### THE SPIRIT OF LIFE IN CHRIST.

BY RICHARD S. STORRS, D.D. [CONGREGATIONAL], BROOKLYN.

*The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.—Rom. viii: 2.*

THERE is a strange misconception prevalent among men of the world that the gospel of Christ has to do only, or chiefly, with death, and that its atmosphere is generally repressive. They imagine that cheerfulness, beauty and brightness in the music of the church or in its architecture are inappropriate. But the fact is the reverse: it is the tendency of the gospel to bring life into the death state into which sin has brought us, into that condition where the higher moral nature, the affections and the hopes of men have been extinguished. The gospel gives life for death, joy for sorrow and sickness; a surpassing and conquering power of soul to meet the disability

of the flesh ; it promises an abounding and continuous sphere beyond this world.

This principle of the new life is from God through Christ ; not a new physical life in the flesh, or a new psychic force in the spirit, but the power of God through regeneration, which Paul calls "the law of the spirit of life in Christ Jesus." It is manifested in a peculiar and discriminating distinctness, opening a new career to the redeemed soul through the power of the Holy Ghost.

Every life force is mysterious. We cannot understand the connection of the seed and the flower, or that of the egg to the life of the insect or the eagle. We are awed as we look at the new-born babe and anticipate its possible future action, achievement and victory. We shudder and are amazed as we behold death, when the life-force seems extinguished, as if everything about us were about to perish. We cannot explain the forces of nature. The wind we see not, though the wreck of the tempest appals our sight. We hear the loud report of the tremendous energy of the lightning, and see for an instant the flame on the edge of the cloven cloud. We gaze on the marvelous color of the pink water-lily, but no chemistry explains how the creamy white of the petal is changed to the rosy blush of the leaf. We may not explain the mystery of the unique transformation declared in the text, but we may study its effects and ask ourselves if they are realized in our own lives.

1. Contemplate the change wrought in human activities by the spirit of life in Christ Jesus. I will not select one whose life has been abandoned and vile, the thief or ruffian, whose waywardness the outward pressure of law, prison and punishment fails to control. Such a sinner saved presents a startling contrast to his former self ; the leprosy of sin changed to the purity of innocence,

and a new course of choice and action opened. But let us suppose one whose course has been temperate, prudent, moderate, under the sway of sagacity and reason ; one who has not been a stranger to the sanctuary or the Bible ; one who has led an honest and outwardly correct life under the guidance of self-respect, and with regard to the good opinion of others. When renewed by the Spirit of God and freed from the law of sin and death he comes under the control of new influences. Some of you can tell the story of this renewal from your own experience. Higher sanctions now are felt. The love of Christ constrains, not prudence or sagacity. The charm of the Scriptures and of the sanctuary is something never known before. They seem to lift the soul as on a shining ladder toward and into fellowship with heaven. Resistance to sin is not, as before, a feeble, tepid, prudential avoidance, but a vehement hate. Love for holiness is ardent. The work of a Christian is not a burden, but a joy, assumed with glad enthusiasm, being clothed with a new sacredness and sublimity. The law of the spirit of life has recreated all things and awakened activities that are spontaneous, hearty and continuous.

2. Notice the change wrought on one's mental convictions. I would not refer to the caviller or scoffer, to the reluctant investigator who tries to minimize and degrade the utterances of inspiration to a merely human, ethical plane, but rather to one who regards himself orthodox in belief. He accepts Christianity as the most rational interpretation of nature. He sees the world pervaded by moral law, admits the evil of sin and the other truths of experience and of revelation which affect human responsibility. He accepts the historic Christ as a fact, and redemption as well. But when such a person is born again, and sees God as his own

father, friend and guide, tempering the trials and sorrows of life to him in indefinite clemency and pity, and the Saviour as his own almighty Redeemer, a Mediator between the sovereign and the subject, His hand on both; when he sees the atonement, not as a paper plan, a philosophic scheme, but as a transcendent and universal fact, involving greater resources than those of creation, an endurance, patience and love that shrunk not from the cross, on which the Sinless for the sinning died—then a flood of light bursts on epistle, gospel and apocalypse, and a glory in the future rises on his view which is unspeakable. He reads of the many mansions prepared for the saved. This swinging world, a mere pellet compared to the orbs beyond, star points in the vault above, and other worlds we know not of may be furnished as those mansions. He thinks of this and of other joys laid up in heaven, and is filled with sublimest thought. Now keep in mind that this intellectual elevation comes not from a study of the catechism, from a course of eloquent sermons, or from mere reflection upon the Word of inspiration, but as the result of that supernatural transforming power called in the text "the spirit of life in Christ Jesus." Sometimes this change comes in a sudden flash, and the world about him is at once illuminated with the very radiance of God. The believer commits his soul into the hand of a faithful Creator with perfect trust. He knows whom he believes. His faith is as fixed and sure as heaven's starry arch above his head.

3. The temper of heart, as well as one's mental convictions, attests this change. I would not exaggerate, for with overstatement there comes a recoil. It is just to say, however, that the ordinary attitude of a thoughtful, intelligent mind toward the realities of religion is one of wonder, and even admiration. There

may be no skeptical indifference and doubt, and no active resistance. Miracles are not denied. It is a satisfaction to one's poetic imagination to contemplate the advent of Him who blessed the earth by walking its acres and using its speech. Curiosity would have been gratified by a sight of Him, from whose birth the centuries date their passage. Yet all this sentimentality is inert, languid and inoperative. There is no personal affection for the Saviour.

Sometimes the character of a human friend is dim and commonplace to our view until some critical exigency arises which gives beauty and worth to that character. Then a personal and passionate attachment is roused. So with the waking of the new life in the soul, Christ appears in new and alluring loveliness. His words have a sweet, enticing tenderness to us, "Come unto Me all ye that labor and are heavy laden, and I will give you Rest!" He seems no more afar off, but near at hand, in closest fellowship day by day. An ancient father spoke admiringly of the beauty of Plato's words and of the wisdom of Socrates, Seneca and Cicero, but said that never from their lips came words so gracious as these, "Take my yoke upon you and learn of me," etc. With such a Saviour, daily duties are delights, however humble. As the very words of Pactolus shone with the golden gleam of that auriferous river, so every portion of Scripture and every event of life will to the believer be illumined with the golden glory which comes from the Son of God. All that prophet or apostle affirmed finds an answering and confirming response in his heart.

The temper of heart is changed toward Christ's followers as well. The Christian loves his brethren for the Master's sake. He expects to walk with them in the streets of that city into which no suffering enters, where the martyrs meet and where

the holy dwell. His love is not founded on social or intellectual considerations, but it grows out of spiritual unity and kinship, because of likeness to Christ. This change of temper and taste is the result of the law of the spirit of life in Christ Jesus alone.

Finally, in the expectations of the future we find another fruit of this change. All men, pagan as well as Christian, look forward to a future existence. It is a universal instinct. Unconverted men about us hope to be Christians some day before they die, but their ideas of the future are dim, faint, distant. With the believer the prospect is near and distinct. All things are new—their activities, their convictions, their tastes and their prospects. The development may be slow, but it is sure. Death is seen to be but a transitional step, the mere portal to the shrine. Its majesty and mystery are interpreted by the majesty and mystery of the cross of Christ. While the world's law is death in life, the gospel's law is life in death. So the gospel fronts the world. Which is the better?

We learn from this subject that it is in this gospel that life asserts its freedom. In proportion to the growth of this life in Christ Jesus, all Christian activity becomes free and liberal. There is a spontaneousness and enthusiasm, a force and fruitfulness which nothing else can yield. All departments of thought and effort, religious and secular, literary or artistic, are alike ennobled and quickened. The whole being is enlarged and enriched. Action becomes free, conviction noble, the temper spontaneous, and the expectations glad and inspiring.

This is a life, it may be said in closing, which tends to consummation and perfection. The snow-bound field lies bare beneath the fetters of frost. It seems dead and barren, but with the melting warmth of spring there comes a verdure in place of ice

and snow. Soon the apple-tree swings its censers of incense, and the wild roses climb the wall. All things are changed. So when this spiritual life force is allowed to exert its renewing and transforming energy on the soul of man, life is perfected and crowned. The provisions of grace are ample. We are not to frustrate God's grace. We are to pray for its fullest power and away. Religion will then no more be deemed a burden or a yoke, but an inward, inspiring life. The kingdom of God established within us will be a permanent power, and that forever. To God be all the praise.

#### CHRISTIAN SEAMEN.

BY REV. THOMAS KELLY, D.D.

[METHODIST], PHILADELPHIA.

*They that go down to the sea in ships,  
that do business in great waters,  
etc.—Ps. cvii: 23-24.*

NOTHING so impresses one with the vastness of the ocean as a sea-voyage; and nothing can give such conceptions of the vastness of God's love as to do business in its great waters. Having previously noticed the "Canal Christian" and the "Religious Coaster," I now call attention to the

I. CHRISTIAN SEAMAN, or *deep sea-going Christian*. Notice some points of similarity between him and sea-fearing men.

1. The Christian seaman, like the mariner, looks daily for guidance to his great Teacher in the heavens. What the sun is to the mariner, the Sun of Righteousness is to the Christian. The one is seen by the eye of flesh, the other by the eye of faith. The captain putting out to sea leaves behind him almost everything that guides the coaster. Buoys, beacons, lights and land-marks are all left behind, and until the other shore is sighted, the sun becomes his infallible teacher and guide. So with the Christian who does "business in great waters." He has this great advan-

tage over the mariner, that while the latter by reason of clouds and storms is often obliged to sail by guess, or "dead reckoning," he can always "get the Sun."

2. The Christian seaman, like the mariner, is a close student of his chart. What the chart is to the mariner, the Bible is to the Christian. No captain would leave the dock without his chart. He studies it before he leaves, and consults it every day. During a long sea-voyage, nothing gives so much pleasure as when the captain spreads out his chart on the saloon table and explains to the intensely interested passengers the course they have come from the day they left the dock—every day's progress marked, and the future, unmarked and unknown, is looked upon with all the greater confidence because of the interesting retrospect and the captain's manifest skill. So Christians experience a peculiar inspiration and pleasure in meeting to hear the chart explained. How hopefully they face the untried future by remembering all the way the Lord hath led them in the past. It is impossible to do business in great waters unless you study and sail by your chart. You may be a "canal Christian," or a "religious coaster," and know but little about the Bible, but in order to experience the deep things of God you must be a close student of the Word.

3. The Christian seaman, like the mariner, lays great stress upon his compass. What the compass is to the mariner, conscience is to the Christian. A conscience void of offense before God and man is the Christian's compass, and faith in the Lord Jesus Christ is the needle, which points unerringly to the Cross.

Notice points of resemblance between the Christian's compass and the mariner's:

1. The Christian's compass, like the mariner's, is his constantly-

trusted guide. Nothing so impresses one with the importance of the compass as to stand near the man at the wheel, mid-ocean, on a dark, stormy night; the sea is running wild in its fury, his vessel plunging like a maddened steed amidst moving mountains, and every moment, it would seem, dashing into denser gloom and more appalling darkness, and see with what perfect confidence he follows the guidance of that marvelous little instrument. So the Christian seaman consults and follows his compass, not only when the sea is calm, but when night and tempest come, and the billows are most fierce and wild. "Holding the mystery of faith in a pure conscience," the darkness and the light are both alike to him.

2. The Christian's compass, like the mariner's, is easily deranged, and unless frequently tested may lead him astray. It is surprising what a small thing affects the compass. I have read of a vessel that had been drawn hundreds of miles out of its course by a nail driven too near the compass. To guard against all such dangers, the captain tests his compass daily by the sun. So with the Christian: little things derange the compass, and we are constantly surrounded by vitiating influences. It does not follow, therefore, that because your conscience was correct last year, it is correct now. Through greed, love of pleasure, or a foolish mania for fashionable society, one's conscience may become so distorted as to actually sanction what it formerly condemned. The question is not, therefore, have you been obeying your conscience, but have you been faithful in testing it by the Sun of Righteousness.

Whether you are in or out of harmony with the opinions of others is of little consequence. You may, perhaps, without spiritual detriment, take no stock in many of the views of your brethren. You may be even

out of harmony with some things you hear from the pulpit, and yet go straight on. But you cannot be out of harmony with Jesus Christ and go straight on. You may go on, but, like the ship following a deflected needle, you cannot go straight, and the more stress you lay on your conscientiousness the more likely you will be to depart from the spirit and genius of the gospel. Few persons are more difficult to live with than some Christians who are always standing on their conscience. The monks of other days were very loyal to conscience, so loyal as almost to become demonized by it. For under its promptings their very prayers would draw blood, and they could go out from their most sacred devotions "to bless the knife and kindle the fire."

3. The Christian's compass, like the mariner's, is more or less influenced by early associations. In this matter of early influence there is quite a similarity between ships and men. Rev. W. H. Burton, of England, who is himself an experienced sea-captain, as was also his father before him, says: "It has been ascertained that the compass is influenced by the very direction in which the ship was laid upon the stocks. So that the effects of her early building days upon the compass are never lost." How suggestive of human nature in relation to the great law of heredity and early associations. Although it is a something over which he has no control, yet it is a matter of no small importance to the Christian, upon what stocks he was built. The influence of our early building days is never lost: it helps, or hinders, all through the voyage. We can never permanently separate ourselves from the effects of the moral direction in which our prow was set, and the spiritual influences that surrounded the laying and shaping of our keel.

4. The Christian's compass, like

the mariner's, is frequently deranged by something taken on board. The compass is said to be differently affected almost every time the ship goes to sea. "This is caused by some substance in the cargo which influences the electric current which controls the needle." Hence, the careful mariner daily tests his compass by the sun. So the Christian should be on his guard as he is constantly in danger of vitiating his compass in a similar way. Few Christians can bear prosperity. How soon they begin to stow away things in the cargo which tend to veer them out of the paths of righteousness. How many prosperous, once pious people, are now living almost godless lives. Many of them are in the church, and though neglecting almost every Christian duty and drinking largely into the spirit of the world, they profess to be conscientious, and would indignantly repel any criticism that would call even their piety in question. Our dancing, card-playing, theatre-going Christians belong to this class. They have taken things on board that have deranged their compass, and not correcting themselves by the Sun of righteousness, but "comparing themselves among themselves," they do not perceive how far they have been drawn aside. My brother, be careful what you take on board. Get your conceptions of right, not from those around you, but from Jesus Christ, and on the peril of your life, do not allow your compass to be brought under the sway of your cargo.

5. The Christian, like the mariner, sails by his compass, though he cannot explain the mystery that surrounds it. "There are mysteries about the compass which the ordinary sailor never attempts to understand." He becomes possessed of its benefits, not by solving its mysteries, but by following its guidance. So with the Christian.

6. The Christian seaman, who, like

the mariner, tests and sails by his compass, is constantly nearing "his desired haven." "Land ahead, my brother; its fruits are waving o'er the hills of fadeless green." Many Christians who "do business in great waters" are yet timid and fearful about the landing. They love the voyage, but dread the getting to shore. We may rest assured, however, that getting to shore will be the easiest and safest part of the voyage. The following incident, related by Mr. Burton, is comforting and suggestive of what death really is to the Christian:

When only quite a lad, his father took him on a sea-voyage. After a long absence, they reached home some time in the night, and the lad was aroused from his slumber by the noise of casting anchor. He was speedily on deck, and tells of his feelings of dread as he saw "the lights on the shore fully three-quarters of a mile away, and the waters, black as midnight, between." He describes the little boat beside the vessel, ready to take them to shore, in which his father was already seated, and the sailors at the oars, ready to "pull away." He says: "I shall never forget how I shuddered as I gazed upon the black waters and shrank from stepping down the narrow gang-plank into the little boat."

Without permission or warning a strong sailor picked him up, carried him down the gangway, and placed him in his father's arms. His father wrapped his great-coat about him, and further than hearing two or three strokes of the oars, he was utterly unconscious of all that happened. Feeling safe in his father's arms, he fell fast asleep; when he awoke the night was gone. He was in his father's house, in his own little room, the sun shining full in the window, the delighted family crowding in as he awoke, and his mother, in tears of joy, kissing him a welcome home.

It seems to me that the landing of the Christian seaman is somewhat analogous to this. Death, after all, when it comes, will be only the *little boat*, and disease or accident, the Master's servant, who without leave, perhaps without warning, shall take us down the gangway. But how inspiring the thought that, no matter what agency may bring us down, there is no place to lay the Christian but "in the arms of Jesus." So don't worry, my brother, about "getting to shore." Jesus will be with you in the little boat. "He will cover thee with his feathers, and under his wings shalt thou trust."

#### THE BELIEF OF THOMAS.

BY REV. A. W. MOORE [CONGREGATIONAL], LYNN, MASS.

*Because thou hast seen me thou hast believed: blessed are they that have not seen and yet have believed.*—John x: 29.

THOMAS had what we now call a scientific instinct. He took nothing on hearsay. He demanded ocular and tangible proof, such as the other disciples had enjoyed. He would put his eyes on the print of the nails and his hands into the wounded side of his Lord before he believed. Except he saw with his eyes the Word of life and his hands handled the same, he would not believe. It may seem strange that Thomas doubted the fact of Christ's resurrection when he had seen that of Lazarus; but here his hope and affections were personally enlisted. Despair at the supposed loss of his Lord swallowed up all his life, and he was slow to accredit the statement that Christ had risen from the grave. In the words of the Master we see indicated the attitude which men should take toward Christianity.

There are two forms of belief, the scientific and the practical. Both are sound, but the mental operations involved are different. There is an involuntary, irresistible acceptance of

facts where scientific evidence is presented. We *must* believe. It matters not whether the result be opposed to, or in harmony with, our wishes; whether for our advantage or disadvantage, we are unable to change the laws of the mind by which we are compelled to believe. Such, for example, is the cogency of mathematical certainty. Whether the result is useful and welcome or not, we must accept it. But there is a belief which is voluntary, and which stands related to moral conduct, social progress, personal and national well-being. There is a knowledge involved which is secured by action. We cannot wait for actual certainty. We must calculate ventures and chances. Here we touch the domain of heroism, and study the faith which makes Christian martyrs. "Blessed are they that have not seen and yet have believed." Thomas had the former, the scientific belief; but Christ did not choose to put religion on the basis of the exact sciences. In the exercise of a sublime volition He would have His disciples venture upon Him and commit themselves to His guidance. He would have them welcome this newly recognized spiritual force and yield to its transforming power.

A generation ago water was denied to a patient burning with fever. It was supposed to be harmful. Slow-moving science had not learned that the craving was a normal one, and that nothing was so good as water to assuage the heat and thirst. The patient begged for it and was refused. He dreamed of it in his delirious sleep, and woke to beg again and to be again refused. He was ready to fight for it with his dying strength. He gained it by stealth, sometimes, and recovered. He was gratified in his desire for water when those who cared for him were sure he would die. He drank and lived. The falsity of inductive science was rebuked. Now the human race is fevered, toss-

ing and yearning for relief. It sorrows and groans, is anxious and hopeless. Its language is, "The good I would do I do not, the evil I would not do I do, who shall deliver me from the body of this death?" The only relief is the truth of God, the water of life, the divine medicine of the Son of God, the Physician of souls. The tardy steps of science bring no relief. Science may hammer the rocks and analyze light, or rummage among the bones of extinct theologies for some missing link, and demand for every belief the certainty of a proposition of Euclid. But the fever burns. The divine boon is not applied. Christ has risen from the dead. He is Conqueror over death and the grave. His life is our hope. His grace is our balm. Blessed are they who believe. He is the First-fruits of those who slept. When He shall appear we shall be like Him. Then shall we see Him as He is.

Belief in the unseen life is the truest impulse of the life that is. The grandest facts for us are not the facts of physics, but spiritual, eternal verities. Blessed are they who, having not seen, do nevertheless believe. For this spiritual culture the church and the ministry are established. For the utterance of this salvation the Sabbath and the sanctuary are given. Here is the function of the believer, and here is his lofty privilege. His is not the unimpassioned attitude of the scientist, but the posture of the Christian believer, who looks not on the things which are seen and temporal, but on the things which are unseen and eternal.

#### SERVING THE LORD CHRIST.

BY BISHOP E. G. ANDREWS [METHODIST], NEW YORK.

*For ye serve the Lord Christ.*—Col. iii : 24.

I. ALL WORK FAITHFULLY PERFORMED IS SERVICE.

THE glory of Christianity is that it is a doctrine of service, and work of

all kinds ought to be regarded as work done for our Lord Christ. It may be the work of the scavenger; it may be the routine work of the man who stands all day picking wire, or the woman who stitches continually on one little part of a garment; it may be all very wearing to body and mind, and poorly remunerative; it may be that the worker is looked upon with contempt by those who have false ideas of work; but if it is done heartily, steadily and faithfully, it all helps to carry out God's divinely ordered purposes. Some have thought that they might better prepare for heaven by a life of separation from the world, by continual meditation and prayer, and some think that but for these petty annoyances and arduous toil they would have a chance to rise to higher planes of living. But this is all a mistake. There is no incongruity between work and high religious attainment. All these things have been ordered by a loving Heavenly Father for our good.

#### II. WORK LEADS TO HIGHER DEVELOPMENT.

It is plainly the will of God that men should live together in families, and that they should attain a high state of civilization. There is no question about this. Man must make himself master of the world's forces, or all the elements will work their will upon him. We must either assert ourselves and be civilized or become subservient. God has given us peculiar faculties and bids us unfold them. It is in grappling with these surrounding forces that man finds highest development.

Take steam, mechanism, science, literature, art, etc.—can any one doubt that the race which makes progress in these is really advancing most rapidly along the pathway God ordained for man? Are they not fulfilling human destiny better than the race that does not understand an eclipse, and that clothes itself in

skins? Civilization is God's order for man.

Take one of the highest emblems of civilization—the steam-engine—how for it men are toiling to excavate coal in the mines, others are handling the coal and ore, which is wrought into varied shapes by sweat toilers in distant workshops; how in quiet chambers men are busy drawing plans which others use in erecting huge mills by the side of rushing streams; and how, in order that all these workers may be sustained, the farmer must till his soil and tend his sheep and cattle; and how, to carry all these various products back and forth, every sea is whitened with the wings of commerce. And all of this universal activity goes on in order that the steam-engine may do its work.

Every one of the workers—it may be the toiler in the mines or some ragged little newsboy—all are part of the great system by which man is to be lifted up. Each one must regard himself as a part of the whole. It is possible to understand how God, having in purpose the highest development of the human race, does order all this intricacy of work. All of it furnishes a fit training for the great hereafter.

#### III. PREPARATIONS FOR THE LIFE TO COME.

Where heaven is to be we do not know. God has been pleased to leave that unrevealed. But one fact concerning it is plain. The life there is to be a social one. There is to be a reconstruction of society, a gathering together of men of different races into one race. And it will not be a life of inactivity. It will be full of enlarged opportunities for usefulness. It will furnish all the employment that man, in the highest enjoyment of his faculties, might hope for.

If, then, the life hereafter is to be a social one, it will have certain characteristics:

1. There will be *justice*. There can

be no perfect state of society in which the rights of others are not considered. This very life of striving, in which we must depend on others, furnishes just the conditions in which we may form fixed habits of justice for the world to come.

2. We shall want *kindness*. No society can be a perfect society without kindly regard one for another. There must be a generous joy in each other's welfare. Again, returning to this world, we find that all this striving tends to make us hard and indifferent towards others; but if this tendency is resisted we shall form habits of kindness.

3. We shall need steadfast *loyalty to God*. If in His service we come to difficulties and hazard, we shall still find such a sense of perfect righteousness and justice in His requirements as will lead us to say, as His Son said, "Lo, I came to do thy will." In this world, where there are so many temptations to draw us away, and to make us live by bread alone, we have abundant opportunity to train ourselves for this state of trust and loyalty.

4. We shall need *contentment*. The occasions of discontent are here. It is not so much that we are suffering for the necessaries of life as it is that somebody rides in a carriage while we have to walk, or somebody lives in a mansion while we live in a cottage, or somebody is treated with honors while we remain in obscurity. All these are occasions of discontent.

If it be true that there shall be differences of station in the world to come, depending on differences of ability, there may be some sad faces, even in heaven, unless we have put ourselves in perfect harmony with God here. God's order for training men for the future life is to put us right here where we may learn to overcome.

Our training here does not consist of Bible reading merely, and church services. Woe unto us if *all* the books we read were the Bible, and if

all occasions for our meeting with our fellow-men were in the religious service. We may rightly thank God for the Sabbath, but if we are wise we will thank Him for Monday and Tuesday, and all of the other six in which we can make real and practical the instructions of the Sabbath, when we can show that we are servants of the Lord Christ.

Let us set the Lord before us, and say, "I serve the Lord Christ," and thus every day will be a contribution to our character. Every blow of the hammer upon our earthly houses will help in the construction of our eternal mansions, and serving God in commonplaces will lead to greater ability for service in the grand eternal life to come.

#### STRONG CONVICTIONS IN RELIGION.

BY REV. GEORGE F. GREENE [PRESBYTERIAN], CRAWFORD, N. J.

*Let every man be fully persuaded in his own mind.*—Rom. xiv : 5.

THE apostle here emphasizes and exalts conscience. He teaches that in every circumstance the Christian should have a firm conviction as to the claim of duty, and act accordingly. He should reach conclusions concerning right and wrong, *upon his own responsibility*. Neither ministers nor church should do his thinking and deciding for him.

#### I. THE PREVAILING WANT OF STRONG RELIGIOUS CONVICTIONS.

Contrast the powerful convictions of believers of former days with those of our contemporaries. Paul's faith was not a vague, cloudy sentiment; it was his very life. He was neither an enthusiast nor a fanatic; yet he was willing to suffer and even die for the principles of the Christian faith. The martyrs of the early church are, in many cases, examples of the same thing. So, in more recent times, are Savonarola, Huss, Wiclif, Luther and Calvin. Puritan England—the England of Cromwell and Milton—furnishes an example of an entire peo-

ple governed by strong convictions in the sphere of faith and practice.

It is to be feared that most Christians are not characterized by such earnest convictions in our day. In our country, for example, the masses do not think; they let the press do their thinking for them. We are a nation of newspaper-readers. And hence, with reference to questions of politics, social science, and religious doctrine, the most of us either give no thought to them, or else fall in, as a matter of course, with this or that party. It is too possible to have our editors, lecturers, professors and preachers do our thinking for us. This intellectual lassitude and indolence is especially blameworthy in the realm of religion. Christians are inexcusable for not giving earnest thought to the doctrines of the Bible, and holding emphatic notions as to God's declarations or will. As Sunday-school teachers we should strive to have views of our own concerning Bible subjects, sound and sensible, not relying implicitly upon any mere "lesson helps." As ordinary church members we should cultivate independence, depth and earnestness of thought with reference to matters of faith and duty. We are each, in our separate personalities, to stand before the judgment seat of Christ. We are to be judged for *our* thinking and acting; not for those of others.

## II. INCENTIVES TO THE CULTIVATION OF STRONG RELIGIOUS CONVICTIONS.

1. A person of strong religious convictions will be an active rather than a passive figure in life. This explains the prominence in the anti-slavery movement of forty years ago of men like Wendell Phillips, the poet Whittier, and Mr. Beecher. Followers of Christ, with an intense belief in the need and power of the gospel, will be inside the vineyard, we may be sure, instead of among those who stand in the market-place idle.

2. The possession of strong religious

convictions gives the believer a purpose in life, gives life a meaning and a definite end. To live for Christ, to *believe* in that life, is to have life directed to a definite port across the ocean, to supply compass, quadrant, chart, helm and pilot, to keep it in the straight line through waves and storm till the voyage is over. No life was ever a failure that was genuinely lived for Christ.

3. Finally, truth is promoted where emphatic views of things prevail. The hardest class of hearers the preacher has to deal with consists of those who have no opinions and do not care what the truth is. In other words, the mental attitude which inclines to decided views of things is best adapted to encourage and strengthen the truth. A mind which tends to earnest thinking is like a fertile soil in a garden. It may be full of weeds now; but a fertile soil overgrown with noxious vegetation is infinitely better than a soil that will support no life whatsoever. A sea-captain would rather encounter an opposing breeze than to be held in a dead calm.

Brethren, here is an important matter. We may all possess a stronger faith in God's Word and in the righteousness of the divine will. Let us remember that there can be no nobler business for the follower of the Master than earnestly seeking after truth, and then applying it, conscientiously, to his daily conduct.

## FULL ASSURANCE: A SACRAMENTAL MEDITATION.

BY REV. J. C. ALLEN [BAPTIST],  
BROOKLYN, N. Y.

*By one offering hath he perfected forever them that are sanctified.*  
—Heb. x: 14.

MAN is said to be "built up around a conscience." Conscience, not creed, is the chief thing about his religion. It has the most important bearings upon his life and action, both in a divine and human aspect. One of

the first facts of self-knowledge is the consciousness of sin. Man learns this, not in the sanctuary alone, but in his quiet hours, or by the events of providence, when the conviction shoots through his inmost nature. It was when they were convicted of sin that our first parents hid themselves. It was in the visions of the night that Eliphaz was taught that man could not stand pure and just before his God. Job was ready to cry, "Unclean, unclean." David longed to be washed from his guilt, and Peter said, "Depart from me, for I am a sinful man." It is in communion with nature, it may be under the silent stars, as was the case with Admiral Foote, that the soul yields to God.

But it is specially before the cross of Christ that we are awed, for it is in Christ that "the perfection of beauty has shined," as the breadth, volume and velocity of Niagara are all concentrated in the final leap of that stupendous flood. This is holy ground whereon we stand, beholding the pure and holy One, the Son of God. His is a complete and perfect sacrifice, for His holiness was complete. His obedience was perfect. He is truly a tried stone and a sure foundation. His blood shall never lose its power.

What are the results? We are sanctified through Christ. God sees us perfect, something as an architect sees in mind the completed house on which he works. God attributes to us the merits of Jesus Christ. "By the which will (of God) we are sanctified." The believer accepts the truth and lays hold of Christ. So the work, once begun, never ceases till we are not only blameless, but perfect in our obedience. The fact of perfection is not a subjective experience now, but it is an objective fact to God's thought.

Full assurance is the fruit of this renewal of character. We are to draw near to God in the exercise of unshaken confidence. During the

persecutions of James II. a Scotch lad was about to be shot; the hood was being drawn over his head, when he explained, "I can look you in the face! I've done nothing to make me fear you." To another martyr it was said, "You confounded villain!" and he replied, "I am at peace with God, how then can I be confounded?" Who shall lay anything to the charge of God's elect? Redeemed and sanctified, let us have full assurance, and yield in no part to Satan, who would rob us, if possible, of the peace of a perfect faith as we now draw near the table of our Lord.

#### THEMES AND TEXTS OF RECENT SERMONS.

1. Artificial Religion. "Having the form of godliness, but denying the power."—2 Tim. ii:5; also Gen. xii:7: "Behold the fire and the wood, but where is the lamb for a burnt offering?" Rev. Jas. A. Chamberlin, Berlin, Wis.
2. The Cultivation of Patriotism. "Thou comest to me with a sword and with a spear . . . but I come to thee in the name of the Lord of hosts, the God of the armies of Israel."—1 Sam. xvii:45. Wm. M. Lawrence, D.D., Chicago, Ill.
3. The Union of Strength and Beauty in Character. "He [Solomon] cast two pillars of brass of eighteen cubits high apiece [for the temple] . . . And the top of the pillars was lily-work."—1 Kings vi:15. L. T. Chamberlain, D.D., Brooklyn, N. Y.
4. The Cleansing of Life. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."—Ps. cxix:9. E. H. Coe, D.D., New York.
5. What is the Wedding Garment? "And when the king came in to see the guests, he saw there a man which had not on a wedding garment," etc.—Matt. xxii:11-13. Rev. Chas. H. Spurgeon, London, Eng.
6. The Plenitude of a Great Heart. "There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat," etc.—Matt. xxvi:7. Rev. O. J. White, Jersey City, N. J.
7. The Power of the Personal Relation of Christ to His People. "Go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you."—Matt. xvi:7. C. A. Dickinson, D.D., Boston, Mass.
8. The Despairing Appeal. "Lord, to whom shall we go?"—John vi:68. T. T. Eaton, D.D., Louisville, Ky.
9. Blind Obedience. "He went . . . therefore, and washed and came seeing."—John ix:7. J. L. Withrow, D.D., Chicago, Ill.
10. The Defection of John. "John, departing from them, returned to Jerusalem."—Acts xiii:13. T. D. Witherspoon, D.D., Louisville, Ky.

11. The Divine Mission of Each Individual. Acts xx:24: "None of these things move me," etc.; also 2 Tim. iv:7: "I have fought a good fight," etc. R. S. Storrs, D.D., to the Faculty and Students of Cornell University.
12. The Universal Harmony. "And we know that all things work together for good to them that love God, to them who are called according to his purpose."—Rom. viii:28. A. T. Pierson, D.D., Philadelphia.
13. The Saved Soul's Possession. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—2 Cor. v:1. Wayland Hoyt, D.D., Philadelphia, Pa.
14. The Ministry of Annoyances. "There was given me a thorn in the flesh."—2 Cor. xii:7. Rev. J. A. French, Flushing, L. I.
15. The Fact of Salvation First, the Feeling of it Afterward. "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father."—Gal. iv:6. J. M. Ludlow, D.D., East Orange, N. J.
16. The Value of an Established Christian Faith. "Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace."—Hebrews xiii:9. Chancellor C. S. Sims, D.D., Syracuse University, N. Y.
3. The True Source of "Sweetness and Light" is the Word. ("See, how mine eyes have been enlightened, because I tasted a little of this honey."—1 Sam. xiv:27-9.)
4. The Mission of Physical Pain. ("Then he turned his face to the wall and prayed unto the Lord," etc.—2 Kings xx:2.)
5. The Bitterness of Beholding the Destruction of One's Friends. ("For how can I endure to see the destruction of my kindred?"—Esther viii:6.)
6. The Protestant Doctrine of "The Real Presence." ("Lo, I am with you always."—Matt. xxviii:20.)
7. Eternal Learners in Christ's School. ("Mary hath chosen that good part which shall never be taken away from her."—Luke x:42.)
8. Life May Be Noble Independent of Remarkable Events. ("John did no miracle."—John x:41.)
9. Supremacy of Christian Faith over Life in the World. ("My kingdom is not of this world," etc.—John xviii:36.)
10. Liberty of Opinion and the Qualifications for Using it. ("Who art thou that judgeth another man's servant? to his own master he standeth or falleth."—Rom. xiv:4.)
11. The Wisdom of the "Inside" Christians to the "Outside" Christians. ("Walk in wisdom toward them that are without."—Col. iv:5.)
12. Loyalty to the Cross the Basis of Unity in Christendom. ("Who hath made both one and hath broken down the middle wall of partition," etc.—Eph. ii:14-16.)
13. Shipwrecks of Faith. ("Holding faith and a good conscience; which some, having put away, concerning faith have made shipwreck."—1 Tim. i:19.)
14. Do not Wait till Winter. ("Do thy diligence to come before winter."—2 Tim. iv:21.)
15. Religion Without a Temple. ("And I saw no temple therein."—Rev. xxi:21.)

#### SUGGESTIVE THEMES FOR PULPIT TREATMENT.

1. An Old-fashioned Subscription for Church Building. ("And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle," etc.—Exod. xxxv:21.)
2. The Element of Unconsciousness in Character. ("And it came to pass, when Moses came down from Mount Sinai . . . that Moses wist not that the skin of his face shone," etc.—Exod. xxxiv:29, 30; also Judges xvi:20.)

#### PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

JULY 29—AUG. 4.—CHRISTIAN ATHLETICS.—2 Tim. ii:3.

We hear in these days a good deal about "Muscular Christianity," although we see very little of it in the practical life of the church. In sports, games and pastimes, brawny muscle, agile action, and the power of physical endurance have suddenly assumed great importance, especially among the young men of the land. Colleges compete for the mastery, and immense enthusiasm and rivalry have been invoked. When not pushed to extremes, and when these trials of muscular skill and strength are not

suffered to cater to an evil spirit, much good comes out of this severe and scientific training.

Why should we not have more of it in religion? The Scriptures emphatically and repeatedly enjoin this type of character and living. Signal examples of its power are given for our instruction both in the Old Testament and the New. It is the very type of character and service which befits Christianity. The times in which we live peculiarly demand a stalwart faith, a heroic purpose, brawny muscle to labor and to endure for the church and the salvation of

a perishing world, and the utmost stretch of daring and of endurance as good soldiers of Jesus Christ. Coming from Paul, the veteran hero of a thousand battles, whose majestic life of self-denial and toil and conquest was about to end in martyrdom, these words, addressed to his youthful brother Timothy, have wonderful weight and significance: "Thou, therefore, endure hardness as a good soldier of Jesus Christ," etc. (2 Tim. ii: 3-5.)

WHAT ARE THE ELEMENTS OF SUCH A CHARACTER AND LIFE AS THE APOSTLE ENJOINS?

1. An undoubting and vigorous *faith* in the eternal verities of God's Word. A "Thus saith the Lord" must be the Alpha and Omega of the soul's belief. A weak faith, a halting faith, is fatal to a heroic character. Here is the secret of the effeminacy, the weakness and the failure of multitudes who enlist in the service of Christ.

2. A thorough *discipline* of our moral and religious nature. The athlete, without a rigid training of all his muscular powers; and the soldier, without a severe military discipline, are sure to make an ignominious failure. And just as surely will the disciple fail to "endure hardness as a good soldier of Jesus Christ," who "strives not for masteries" by bringing under his evil nature, and schooling his moral and spiritual faculties and powers up to the highest degree of culture and development attainable. Here is one of the crying sins of the day. The prevalent type of discipleship is an ease-taking, self-seeking, untroubled one. The "sacramental host" is a rope of sand, comparatively, for lack of discipline.

3. Singleness of purpose. Now it is Christ *and* the world too—duty *and* self-interest—the cross *and* a life of indulgence and sensual gratification. "No man that warreth entangleth himself with the affairs of this life." "The man who strives" for

victory is not "crowned except he strive lawfully," *i. e.*, observes the rules which govern the contest. And the same is true in spiritual life. Nothing short of an uncompromising faith in God, a thorough discipline of the spiritual nature, and singleness of heart and purpose in the service of Jesus Christ will insure an exalted character, a heroic life, and an immortal crown in the heavenly kingdom.

Aug. 5-11.—"WILL GOD PUNISH SIN?"—Gen. ii: 17; Matt. xxv: 45, 46; Rom. ii: 8, 9.

I. Who can doubt it who listens to the voice of reason and of Scripture? In the garden God said to Adam: "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." The anger and the curse of God at once followed that act of disobedience, and Adam and Eve were driven out of Paradise, and the very earth cursed for their sake. The history of the animal and physical world, and the history of the human race as a part of this earthly system for six thousand years, answers the question with an emphasis and significance that admits of no doubt.

II. The *political* history of the world bears equally positive testimony. Early in the centuries the Ruler of the universe solemnly asseverated, "The nation and kingdom that will not serve me shall perish." And under that righteous decree kingdom after kingdom, nation after nation, and city after city have perished utterly in all their pride and glory, so that scarcely a memorial of them is left. Even God's chosen and favored kingdom, whom His favor exalted to heaven and made it the glory of all lands, He peeled and wasted and whelmed in hopeless ruin, because of sin. *God punish sin?* The answer comes back, rolling along

the centuries, from heaps of ruins, and from lost civilizations, and from vanished empires.

III. The history of the *Church* itself furnishes a solemn and affecting answer to the question. Where is the Jewish church to-day that crucified the Lord of glory? Where are the seven churches of Asia, in the midst of which God's candlesticks burned so gloriously? And what has been the history of the Christian Church for 1800 years but a history of suffering, of divine chastisement, a sad and weary and tearful pilgrimage, because of unfaithfulness and imperfection? When the God of eternal justice so awfully punishes sin from age to age in His own chosen people, for whose redemption He gave His Son to death, what must the godly expect in the day of His wrath?

IV. The human *conscience* bears no doubtful testimony on this subject. Conscience speaks for God, and vindicates His law, and foreshadows the sinner's final doom. True, conscience is often misled by sin, and stupefied. Still, as a rule, conscience is a standing accuser of sinful men, and from time to time rolls over the guilty soul the thunders of damnation. Oft the accusing witness robs a sinful life of all pleasure, and not unfrequently, as with Judas, drives him to suicide. "Will God punish sin?" "Yes," says conscience; "a thousand times yes. I feel already within me the gnawing of the undying worm."

V. The *Holy Scriptures* answer our question with solemn and startling emphasis. The God they reveal is a *holy* God, hating all iniquity, and pledged by every attribute of His being, and by every principle of His government, to oppose, subdue, punish and hedge up the way of sin. On every page of revelation are written words of awful import. To sin and escape punishment, in this life or the next, is an absolute impossibility, unless that sin is humbly repented of

and mercifully forgiven, here and now, through the expiatory sacrifice of Calvary.

Aug. 12-18.—BEWARE OF FALSE PROPHETS.—1 John iv : 1.

"Prophets" is used here in the sense of teachers, religious guides. Believe not every spirit, but try the spirits whether they are of God: because many false prophets" (or teachers) "are gone out into the world."

What was true in John's day is true in our day—many false teachers are abroad. And they are ever busy, sowing tares among the wheat, corrupting the faith, and by guile, deceit, and lying arts, seducing, if it were possible, the very elect.

The inspired warning is timely and needful. Let us heed it.

1. "*Believe not every spirit.*" We are not to receive every prophet, even though he come in the name of God. We are to ask for his credentials; be satisfied that he speaks by authority, and is no pretender or false teacher. This has been a law of God's kingdom from the beginning. The prophets of old, the apostles, and even Christ himself, complied with this law. By signs and wonders they attested their divine mission. So it must be now. The world is full of spirits, prophecy-ing all sorts of things and teaching soul-destroying doctrines, who can show no credentials—have never been sent—are either the dupes of delusive ideas or are inspired by the grand deceiver to mislead and destroy souls. We cannot be too careful and vigilant on this point.

2. "*Try the spirits whether they are of God.*" This is the only rational course. We are not to reject and refuse to hear a teacher from mere prejudice, or because he preaches new doctrines, but are to treat him fairly, and test him and test his teachings in a way to bring out the truth. There are *tests* furnished by the

Word and the providence of God which will settle the matter beyond reasonable doubt.

What are a few of these essential tests?

(a) Are his teachings in strict accord with the spirit and doctrines of God's inspired Word, simply and naturally expounded? If not, though he speak with the tongue and fire of an angel, heed him not; he is a deceiving, lying spirit.

(b) Are the tendency and fruit of his teachings towards a holy life, the fruits of the Spirit, meekness, charity, humility, self-abnegation, and a life consecrated to the service of Christ and the saving of souls? If not, go not near him; listen not to his voice, whatever his power of speech or gift of persuasion.

(c) Is the daily living and personal character of the prophet such as honors God and commends his doctrines; or is it notoriety, or a following, or filthy lucre that he is evidently seeking?

Now these three simple tests are sufficient. Any sensible man or woman can institute them. Tried by them, honestly and fearlessly, and the deceiver will be unmasked, the impostor will be exposed, the false prophet will stand forth as a child of the devil, the foe of God and of man.

*A single application.* Don't be satisfied with getting rid of false teachers. Going to the true accredited messenger of the living Jehovah, and, as you fear God and desire His salvation, see to it that you heed and appreciate and profit by his ministry. To go down to death from under the voice and guidance and pleadings of God's accredited ambassador will aggravate your guilt and misery far above that of the miserably deluded sinners who went with their blind guides into a hopeless eternity.

Aug. 19-25.—FAULTS IN PRAYER.  
—James iv : 3.

It seems almost profane to criticise

the *prayers* of God's people. And yet it is a kindness and a duty to do it sometimes, if done in a right spirit and for a good purpose. Prayer has a *human* as well as a *divine* side. It is from the human side chiefly that I shall treat the subject.

*Faults* in prayer may be so many, and serious and conspicuous as to injure and often destroy the good effect. This is unquestionably true in its application to the pulpit, the social prayer-meeting, and the family. And what is strange and unexplainable, these faults, however great and recognized by others, the offending ones are unconscious of. The fault or faults becomes a habit and gives character to all their praying. I can do little more in the space allotted me than to name a few of the most common and glaring faults that mar and often almost destroy the pleasure and profit of this holy service :

1. *Irreverence.* Rushing hastily, unawed, unprepared, into the awful presence of the most high God.

2. Undue *familiarity* in speech and manner while addressing the throne of grace. Nearness to God in spirit, intense earnestness of soul and holy boldness and importunity are at an infinite remove from the habit of constant and familiar repetition of the names of deity which seems blasphemous, and a tone and manner which seems to put themselves on a level with God and arrogate His blessing. There is much of this kind of praying.

3. A *roundabout way*, or the *absence of direct, simple petition.* Instead of direct approach to God in the name of Jesus, and unburdening the heart in thanksgiving, adoration and petition, there is wearisome circumlocution, and a desultory and general kind of praying. There is no concentration, no definite desire or confession, no simple words bursting right out of the heart and poured direct into the ear of God. Prayer inspired by the Holy Spirit will put the

soul instantly in contact with God, fill his lips with simple, unctuous, pregnant words, and hold him there at the altar till his request is preferred. O, how much of our praying is only "beating the air," is dissipated in "glittering generalities," or wasted in hackneyed terms which have no real meaning!

4. *Ambition*—yes, *ambitious praying*—there is any amount of it; praying for the ear of mortal man, rather than to the heart-searching God; "eloquent" praying, using choice, classic language and lofty, beautiful sentiment, put into rounded periods to captivate the cultured taste and earn the plaudits of poor dying sinners! Alas, for our pulpits and praying circles where this type of praying prevails! It seems to me quite as offensive to God as the self-righteous prayer of the Pharisee in the temple.

5. *Long prayers*, as a rule, are faulty. And this fault is wellnigh universal. Pulpit prayers should seldom exceed eight or ten minutes, but on the average are at least twice this

length. In the prayer-meeting, from three to five minutes is long enough, but from ten to fifteen are often consumed. Long prayers weary the flesh, dissipate the interest, and beget impatience. The Holy Spirit never indites long prayers. A burdened heart uses but few words, and they simple, direct, and intense with meaning. Look at Peter's prayer, when sinking in the waves of Galilee. Had he prayed in the usual fashion, "Lord Jesus, thou hast all power in earth and in heaven, and canst still the raging of this sea. I am in fearful peril. My faith is weak. Stretch forth thine almighty arm and rescue thy servant." Long before he could formulate and utter such a prayer the waves would have engulfed him. But five words sufficed, "Lord, save, or I perish." And so with the publican in the temple. The sense of his guilt and ruin was too profound for many words: "God, be merciful to me, a sinner." And the prayer prevailed. "We are not heard for our much speaking."

## EUROPEAN DEPARTMENT.

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

### THOUGHTS FOR THE TIMES.

1. THE spiritual longings and aspirations of the old world are regarded as a preparation for the coming of Christ; they were prophecies which in Christ found their fulfilment. When the apostle affirms that we are complete in Christ, he recognizes the fact that in Christianity are reached the highest attainments of which man is capable. Why should not now all the purer yearnings and seekings of the human heart be regarded as a preparation of the way that leads to the Lord? When we behold the restlessness of the age, and the anxious inquiries for light and peace, and then study the world's means of satisfaction, we soon learn that material interests cannot meet the needs of souls impelled toward the spirit-

ual. When Christ is viewed as the Completer of the soul we see in multitudes outside of the church needs, impulses and cravings which are germs that can develop the beautiful flower and precious fruit only in Him who is the Light of the world. Many who are estranged from the gospel may be won back when convinced that in Christ is found what the pure heart seeks. Christ as the end of man, as the culmination of all human faith and hope and aspiration, has an irresistible power over souls which have fathomed the depth of their needs and have tested the world's power to meet those needs.

2. There is more in an age than is expressed in its superficial indications. Of the seeds which are most powerful and lie deepest even the

germs may not yet appear above the surface. We make a serious mistake when we judge from the outside appearance the character of the whole lump, forgetting that a leaven may be hid within which slowly but surely works its way from the center to the circumference. An age is both weaker and mightier than is usually thought. Weaker, because mere mass and noise and show are taken for lasting forces; mightier, because seeds and leavens are working which are unseen and yet are the powers to which the future belongs. The clouds which cover the whole heavens and determine the character of the day may impress us more for the time than the unseen sun; but the sun abides and determines all life, while the clouds speedily vanish, and at best harbor only rain and lightning. Men take transient fashions for eternal laws, and thus make themselves the laughing-stock of future ages. Fechner, the recently deceased scientist and philosopher, said: "One reluctantly walks alone in a way, intent on a good which he thinks worthy of being the aim of others." Yet such loveliness may mean power and success, and the chosen way may be taken by hosts in the future.

3. Living thought is living power. The past is real now only so far as it lives in the present. Buried thought must be quickened and resurrected if it is to be the thought of an age. History consists of rays that linger above the horizon after the sun has set. Not in a past gospel, but in a past gospel made present, living, real, is there a regenerating power. What Christ is for us, what He has done for us, depends not on temporal conditions; what He is to us depends wholly on His presence in us. We cannot bury the dead past; that has already been done; but we can wander among tombstones instead of working with living men. Our age is the fruit of the past, and that fruit is the seed of the future. And he in

whom the past really lives, and who apprehends the spirit of the age, is both historian and prophet. If he has a divine mission his life strikes its roots in the past, works and grows in the present, and reaches out into the future which it is called to mould.

4. What abides in humanity? Human nature and the truth which meets the needs of that nature. If there is truth which is not adapted to us, it has no significance for us, and does not in the least concern us. Religion is so powerful because in it both the needs and the supplies of human nature are revealed. Men who in the name of religion sneer at human nature surely cannot mean human nature, but must mean some perversion of it. Are they not misled by the fact that in Scripture the term "natural" is used in the sense of a perverted nature, the present anti-spiritual impulses of man, the flesh as opposed to the spirit? Surely Paul does not regard this as the true, original nature of man, but as a perversion of that nature. When we speak of human nature as including the spirit as well as the flesh, and when we designate by the term what man really, truly, according to his essence, is, we should be slow to disparage that human nature on which all that we can receive of God depends. Christ abhorred sin, but did not despise anything truly human. If we sneer at human nature, what do we mean by the union of the human and the divine in Christ? The significance of Christianity consists in the fact that it destroys the false human nature and restores the true one, which it develops to the utmost, and which shall live forever. The fact that human nature is capable of the divine is a revelation of its real character.

5. Recent experience with doubters has forced on my mind certain questions which can hardly be asked without leading to misunderstanding, and yet they ought to be asked. And perhaps the time has

come when an answer is not only demanded, but also possible. Are we not injuring the cause of religion by ignoring the elements of truth in systems largely erroneous, systems which criticise and oppose present and, perhaps also, original phases of Christianity? May there not be truth in these systems, which need but be developed in order to overthrow the errors of the systems and to lead to Christ? If a heap of chaff contains but a few grains of wheat, these may grow and use all the chaff but as manure. So there are terms which have become identified with movements wholly or in part opposed to Christianity, and yet these terms have a deep meaning, which harmonizes perfectly with the Christian religion. Particularly the scholarly are offended if Christians permit infidelity to appropriate terms which can better be appropriated by Christianity, and which express so much that is dear to the Christian heart. Thus rationalism has been wholly appropriated by unbelief, and thus the impression is made that Christianity is irrational. What, then, shall we do with Paul's elaborate reasoning, and with his demand that believers be able to give a reason for the faith that is in them? Has not the time come when it must be emphasized that there is a thoroughly Christian rationalism of which Paul is the most eminent advocate? There is an evangelical rationalism which differs from the infidel rationalism in that it puts a true instead of a false reason, and in that it claims that reason demands that the rights of the heart as well as of the head be respected. Neither can we read, "Prove all things, hold fast that which is good," and similar passages, without feeling that criticism may be Christian and constructive, as well as godless and destructive. Even agnosticism has an element of truth which we must admit, and from whose admission religion will gain. There is a Pauline agnosticism which

recognizes mysteries, beholds spiritual things in a glass darkly, pronounces God's judgments unsearchable and His ways past finding out, and which is content to walk by faith here and to leave sight for the next world. So liberal Christianity is a term of reproach; but is the illiberal Christianity to be advocated? If there is a false liberalism, is there not also real freedom in Christ, and are we not exhorted to stand fast in the liberty wherewith Christ makes free? We all know what Christ says about the narrow and the broad way; but does that mean that Christianity is a narrow system, and that a church cannot be broad in the truest Christian sense? So humanitarianism is spoken of reproachfully, and yet is there anywhere a humanitarianism like that of the gospel? And we are actually assigning the term socialism to atheism, when there is a Christian socialism which is the world's hope amid the present social agitations. By purifying such terms of their errors Christian scholars may make them embody most precious religious truths. And the time may yet come when in proportion as the believer stands wholly with Christ will he glory in being rational, critical, liberal, broad, humanitarian and socialistic.

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#### PROOF OF GOD'S EXISTENCE.

AT a theological conference in Giessen Rev. Dr. Sachse gave a keen analysis of the various attempts to demonstrate the existence of God, and came to the conclusion that demonstration is out of the question. By means of logical induction we cannot find God. Only in Christ have we conclusive evidence of his existence. Professors Gottschick, Heinrici, Kattenbusch, Weiffenbach, Hermann and others agreed in the main with his conclusion. It was admitted that there may be philosophical preparations for the recognition of God, but not absolute proof. But he who re-

ceives Christ has in his own Christian experience and conscience an evidence of the divine existence.

Rev. Lenz of Reval has published an address in which he discusses the evidence furnished by nature in favor of God's existence. He regards the question of theism and of atheism as the fundamental religious problem of the day. The spirit of the age is controlled by materialism, and none are free from the influence of this spirit. Hence the need of defending the foundations of Christianity, especially with the very weapons of the enemies. Not only doubters, and seekers, and the young need such proofs as promote faith, but all persons need them. No one is exempt from doubt and from the attacks made against faith, and every one may find a confirmation of faith valuable." The author then proceeds to consider the evidences of design in nature, his aim being to show that mere force (fate) and chance cannot account for the wisdom displayed in nature, but that there must be a Reason as the source of this wisdom. Kant thought much of this argument, but he did not use it as a demonstration, and in this most of the German philosophers and theologians agree with him. Our author also uses the argument as confirmatory rather than as mathematical proof. Certain it is that for him who has the mind to read aright the evidence, God has not left himself without witness in nature. The author gives a number of instances which illustrate the effect of the argument on scientists and philosophers. Linnaeus, the botanist, said: "I have been an attentive observer and have seen the monuments of the one eternal, infinite, omnipotent God, and have been overwhelmed with astonishment. I have recognized some traces of His steps in the created universe, and in all of them, even the least, what a fullness of power and wisdom and unsearchable perfection!" Ulrici also saw the

hand of God in nature, and has used most effectively the argument of design against materialism. It was the teleological proofs in nature which led the scientist Baer to recognize a personal God. The astronomer Maedler declared: "A genuine scientist cannot be an atheist, for he who has looked as deeply as we have done into the laboratory of God, and has had an opportunity of admiring His wisdom and eternal order, must humbly bow his knee before the reign of the supreme Spirit."

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#### THE RESURRECTION OF JESUS.

A GERMAN journal quotes in favor of this resurrection two thinkers who are not usually appealed to in favor of the miraculous elements of Christianity, namely, Lessing and Schleiermacher. Lessing said: "The witnesses of the resurrection, through the testimony of the resurrection, established Christianity, and by means of its individual and its historic effects this religion has authenticated itself as a miraculous religion. The witnesses, however, were the only ones who had before them the foundation on which they could venture with perfect assurance to rear a great superstructure. We see this superstructure before us. What fool will dig with curiosity at the foundation of this house merely for the purpose of convincing himself of the excellence of the foundation? I now know better that the foundation is good because it has stood so long than those could know it who saw that foundation laid." Schleiermacher's testimony is: "Whoever, for the sake of rejecting the miraculous, refuses to believe in the literal resurrection of Christ, and prefers to suppose that the disciples were deceived, and took inner vision for outward fact, attributes such great mental weakness to the disciples which not only destroys all their testimony respecting Christ, but which also implies that when

Jesus chose such disciples he did not know what was in them."

#### DOUBTERS.

IN discussing the best method of dealing with doubters Rev. Julius Schiller says that we must not look upon all of them as scoffers. Many are made skeptics by the study of medicine, natural science, and philosophy, or by the spiritual or moral atmosphere in their surroundings. Men want to form their own theories of the universe, and are proud of their own systems. Yet the system they form is usually found to be but a loose mixture of arbitrary opinions and assertions, of mere phrases and sentences promiscuously gathered from various books, and devoid both of moral and of scientific foundations. With such persons learned expositions are mostly fruitless. More effective are ethical and psychological considerations leading directly into the heart and the conscience. Unbelief must be represented as a serious moral disease. No man errs without some error on his part. Rather in the will than in the intellect is the seat of unbelief. Let the slumbering conscience be aroused. For the cultured classes proof may be furnished that faith and knowledge are not opposed, and that only Christian faith can meet the deepest needs of the human heart. The unbelieving should not be abandoned after the first effort.

The author thinks that as a rule a degree of defiance and obstinacy is connected with unbelief. Conviction is opposed, and the desire is cherished that the truth may not be the truth. There are also doubters who are wholly indifferent to religion. It is, of course, much more easy to deal with sincere, earnest doubters. What Nietzsche says of doubt is generally true, namely, that its basis is faith and not unbelief. In such cases it is the duty to find whether the root of the evil is in the pretensions of the understanding or in the motives of the will,

The honest doubter wishes nothing more earnestly than to be convinced. A holy seriousness impels him to seek freedom from error and the certainty of truth. Such doubters deserve considerate and loving treatment. Let the honest doubter try to conform his life to the Scriptures, and he will learn that the Bible is divine in its origin. Faith is an act of the will.

#### BUCKLE'S MISTAKE.

PROFESSOR BASTIAN of Berlin is one of the first of living authorities on ethnographical subjects. Recently, while taking the Philosophical Society of Berlin through the new Ethnographical Museum, of which he is the director, he explained the process of development from the savage to the civilized state, laying special emphasis on man's subjection to nature during his savage state. "But," he said, "the serious mistake made by Buckle is, that he thought what is true of man in his savage state is also true of him during all the stages of development, namely, that man always remains under the dominion of his environment. The truth, however, is, that man frees himself from his environment in proportion as he rises in civilization, so that instead of being nature's slave he becomes its master." A valuable hint in an age when the environment is made omnipotent, while the inherent nature of the enviroined is ignored.

#### SERMONS OF VULGAR RATIONALISM.

A GERMAN homiletic journal gives specimens of sermons during the prevalence of vulgar rationalism. All kinds of subjects, moral, social, industrial, agricultural, were discussed, no matter whether or not of spiritual significance. Often, in fact, more stress was laid on the physical and material welfare of the hearers than on their religious improvement. Medical themes were frequently discussed, and one minister gave his

people instruction from the pulpit respecting the treatment of small-pox. Another preached a coffee-and-beer sermon, in which he inveighed against the use of coffee because it took the money out of the country, and advocated the use of beer because it kept the money at home and promoted home industries! Another preacher gave a long account of the treatment of melancholy people. Sermons on lightning were also preached which explained the nature of lightning and the value and use of lightning-rods. The country people were treated to agricultural sermons, in which directions were given for tilling the soil, and taking care of their cattle. At Christmas subjects like this were chosen: "Every one, great or small, can be a Saviour to the world." In illustrating what a Saviour is, a preacher referred to a ferryman who, by means of his strength safely took seven persons across a high stream. In an Easter discourse this subject was discussed; "Do not bury the body of the dead too soon, for it might still be alive." Rational Christian considerations for the burial of the dead seem to have been frequently discussed at Easter. A Whitsuntide sermon treated the subject: "God has done great things for me"—the reference being to the fact that the preacher had been delivered from the small-pox.

#### THE RITSCHL SCHOOL.

ONE must understand the tendencies in German philosophy in order to appreciate the rapid progress of this school. This philosophy has despaired of finding the essence of things, and consequently concentrates its attention on phenomena. This is the outcome of the Kantian criticism. Men demand what is absolutely certain; and having lost confidence in metaphysics, which deals with being, with substance, with things *per se*, with the essence of what is, they now turn to what strikes the senses, and

make that the limit of our knowledge of reality.

Among the numerous works which the Ritschl school is occasioning, one of the most philosophical and thorough is by Rev. L. Staehlin, entitled "Kant, Lotze, Albrecht Ritschl." The author aims to show that this school is the legitimate result of the critical and moral theories advocated by Kant and developed by Lotze. Staehlin says: "Metaphysic is a word which is no longer in repute; the whole tendency of the age has turned away from metaphysics and follows other pursuits. The very name 'metaphysics' has a bad odor which creates aversion. Theology has followed the general tendency of the age. Empiricism, history, facts are in demand. These are thought to rest on firm foundations, while metaphysical inquiries are regarded as of problematical value, and so are shoved aside; they are met with a skeptical shrug, and they are to be banished from theology. A historical construction of theology is held to be the only one which conforms to the essence of theology." From Goettingen, with Ritschl as the leader, the cry is now raised: Away with metaphysics in theology! But is it possible to retain even the historic elements in theology if a knowledge of the essence of objects, as of God and the soul, is abandoned? This is the problem to be solved by the Ritschl school. The author shows that in that case God becomes mere will which accomplishes what takes place in the world; nothing more respecting His nature can be postulated. Then we can also affirm nothing respecting the nature of Christ, and our knowledge of him is limited to the historic data contained in the gospels. So nothing can be affirmed of the immortality of the soul's essence, because nothing is known of this essence. It is thus found that by limiting itself to empiricism, to the phenomenal, this school loses what is essential in Christian

theology, loses even the basis on which the historic facts rest.

With reference to the influence gained by this school the writer says: "If one asks, what theologian of our day has won most adherents, and has been most successful in forming a school, there can be no question as to the answer. No one can show greater results than Albrecht Ritschl. When we mention Ritschl we name the head of a theological school which is second to none in influence and in extent. It holds possession of not a few academic chairs, and it has also gained numerous adherents among pastors. In the *Theologische Literaturzeitung* it has an organ which exercises the censorship over the theological literature of the present, and which seeks to promote the fundamental principles of the new theology. It is the Goettingen school at whose head the name of Ritschl stands. The Goettingen school has produced a revolution in dogmatics which has scarcely found less favor than was gained little more than an age ago by the Tuebingen school. At that time an attempt was made by means of historic criticism to apply certain theorems of Hegel's philosophy to the beginning of Christianity and to the Scriptures of the New Testament. Now, it is enmity to all speculative philosophy, namely, modern empiricism and Neo-Kantianism, which aims to gain the ascendancy in theology and to reconstruct the Christian dogmas. The new views thus gained for dogmatics are applied to all departments of theology."

Half a century ago Hegelian speculation was used to reconstruct religion; to-day all philosophical speculation is to be banished from theology, and the reign of empiricism is to be inaugurated!

#### CHRISTIAN TEACHING WHICH TRAINS.

IN Germany the theory prevails that religious training should be begun at home, continued in the school,

and completed in the church. It should not be spasmodic, but systematic, and its best symbol is the growth of an organism from the seed to the fruit. The greatest emphasis is placed on the home as the chief factor in religious training; but since so many families have become utterly godless, an effort is made to accomplish by means of the common schools what is so generally neglected in the families. The most ample arrangements are made by the government to provide these schools with religious instruction, so that the child may have a knowledge of the Old and New Testament, of the chief doctrines of Christianity, and of the leading facts in the history of the Christian church. The knowledge thus obtained is supplemented by catechetical instruction preparatory to confirmation. So far as the intellectual elements are concerned the system is admirable; but it often happens that the religious instructors in the schools are appointed solely on account of their mental fitness, so that the instruction can hardly be called spiritual. The lessons are frequently cold and mechanical, and at best serve as a moral rather than as a religious discipline. In German schools the children speak of "taking religion" just as they speak of taking mathematics or history as subjects of study.

Admirable as is the system of the German schools, it is admitted that the religious instruction fails to produce the desired results. Even when the teacher is spiritual this is often the case. As a consequence the conviction is growing that mere instruction is not enough; that there must also be religious training; and that the need of the hour is that Christian teaching which trains.

The child must learn the doctrines of religion. But if this is the end of the instruction, then the child learns to treat religion as a matter of intellectual apprehension or contemplation, and faith itself becomes cold

and lifeless. Religion thus becomes a mere theory, an abstraction, instead of being a working leaven; and what is intended as spirit and life and growth is made a petrification. In distinction from this, religious training consists in leading the children to practice what they learn; the instruction aims at knowledge which is living, which affects the character of the possessor, and which moulds his life. Living spiritual instruction is, therefore, the demand; instruction from a teacher who is alive, instruction whose truth is living and whose aim is life.

Teaching that trains makes the truth personal. That truth is a seed, the person is the soil in which it grows. So long as the pupil remains passive, or is merely receptive, there is no real training. He must seize the truth, must make it his own by actively working it into his mental organism, and then must live that truth. He must become the character he is taught to admire, and he must do the deed which gives expression to the loving heart. Thus, while the intellect is developed, there must be a corresponding development of the heart and the will, so that the religion may be healthy and complete.

Just how to secure the religious training needed is a most difficult problem. Instruction must be supplemented by example; the child must see what it is to do, and it must behold models of the character which it is to perform. The school, of course, can do but a small part of the training, and failures are attributed to it partly because too much is expected of its limited means. If the religious instruction of the school is to supplement that of the home, so must the home supplement the instruction of the school. The lesson taught in the school must be practiced at home, so that the training in the family becomes a realization of what is learned in the school.

Perhaps the time will come when in the school there will be a more organic union between religious teaching and training. That would make the instruction less purely theoretical, and more like that in technical and training schools, whose purpose it is to fit directly for some practical purpose in life. There is no doubt that in this respect Catholic schools have an advantage. They may teach less than the Protestant schools, but they train more, because they exercise the children in the religious observances which they want them to practice.

Just as in the State schools so in the State church the opportunities for religious training are too limited. There is too little lay activity. The church is treated as if it existed chiefly to conserve the Christian doctrines as the objects of justifying faith, and as if this work of conservation belonged solely to the preachers. Hence earnest believers like Prof. Christlieb and Count Bernstorff see in the arousing of the lay element to activity the hope of reviving the church. But on all hands they meet with opposition, lest the prerogatives of the ministry be interfered with and the dignity of the church be lowered.

Theological teaching that trains is also the demand of the hour. The young men are prepared theoretically but not practically for the work of the ministry. Hence various efforts are now made to supplement the theoretical instruction of the university by establishing practical theological seminaries, and by making candidates for the ministry temporary assistants of experienced pastors.

Our subject is too rich to make specific applications to all departments of Christian instruction. What a field our Sunday-schools furnish for Christian teaching that trains, and how much remains to be done in order that the training may be equal to the teaching! So the pulpit teaches in order that it may train. Every live

preacher realizes the importance of giving to his theoretical instructions that energy which will make them the thought and life of the hearer. The pulpit which trains while it teaches is the most effective, and is the only one which performs the mission given by Christ to His disciples. In homiletics, in pastoral theology, and in all theological and Christian instruction, it is not less of the intellectual element that is needed, but more of that teaching which trains.

Is not this religious training, now so strongly emphasized in Germany, one of the deepest needs of all Protestant lands? Is not the method of Jesus in teaching and training His disciples, or in so teaching as to train them, worthy of imitation? The end of the training is Christ. The individual is to be trained into Christ, and the Lord is to become the life of the individual.

#### FRESHNESS IN THE PULPIT.

"CAN you not teach young preachers to be fresh in the pulpit?" This question was recently submitted to the editor of the *European Department*; at the same time complaint was made that this freshness is so often lacking. Perhaps the questioner thought that the editor's peculiar position might give him some peculiar views on the subject. I shall at least try to answer it largely from a European standpoint.

It should not be necessary to teach young preachers to be fresh in the pulpit. If it is, there is something essentially wrong with themselves or their training, perhaps with both. If they themselves are fresh they need but express themselves truly in order to make their sermons fresh. The right kind of theological training develops freshness; if it presses the juice out of the mind and the heart of the student, and makes him dry, mechanical, and artificial, that training is perversion of the human and the divine law of development. Theo-

logical seminaries are not intended to furnish substitutes for the spiritual life, but to make all learning and discipline the food of that life.

The training which actually develops the life also promotes freshness. In the past and in the present many of Germany's freshest and most vigorous thinkers, theologians, and preachers must be classed among those old in years but youthful in spirit. Freshness is an attribute of the mind, not a characteristic of years. Indeed, in German universities and pulpits we often find a freshness peculiarly rich, because it has the developed maturity of age. A German journal says: "It is one of the most peculiar characteristics of our age that it regards the seventieth year as a period of most vigorous activity"—and refers to Humboldt, Ranke, Rauch, Menzel, Bismarck, Gladstone, Thiers, Palmerston, Moltke, and numerous eminent generals and others as proof.

The freshness in the pulpit must be spiritual. Divine spirit and divine life are the demand. There must be unction; the Holy Spirit must inspire the preacher. Unless the preacher realizes that he is sent, that he has a message from God, that immortal souls are to be moulded, and that divine truth is the heaven he is to introduce into the heart, his preaching will lack divine inspiration. There may be literary and aesthetic interest at the expense of religious life. Art is the servant, not the lord of religion.

German writers make much of the distinction between the native impulse of an artist and the influences exerted on him by the outside world. It is claimed that he should find in his own being the law for his creations, and that all outside influences should be but accessory, not controlling factors. He should seek for himself the highest possible development, and then in all his works should be true to his inmost self. The true ar-

tist does not find the law for his creatures in the fashion of the day, in the variable taste of the masses, in fame, or in monetary considerations; he must be a law unto himself.

There is a great significance in this for the preacher. The chief thing is the attainment of that mental and spiritual development which need but manifest itself correctly in order to make a living, vigorous impression. Spiritual truth is for organic appropriation; it works spiritually only when it is received as a quickening power and promotes the growth of the soul. As mere learning, mere theory, or mere abstraction, the most spiritual truth becomes purely intellectual. Spiritually considered, it is salt which has lost its savor. No truth that hangs loosely on a man and is mechanically measured out to the people has spiritual freshness. Dogmatics and ethics in the pulpit remain juiceless unless they have become to the preacher faith and life and spirit. In the sermon the preacher's spiritual life buds and blossoms forth, and he wants to communicate his own life so that he may produce fruit in the hearers.

The mind which would apprehend living subjects in a living way must itself be fresh. It will make even old themes new, and will quicken oft-repeated thoughts. Constant mental growth and an ever new elaboration of thought are essential to freshness. The mind which depends on others to do the thinking becomes a stagnant pool. He who gathers a stock of knowledge and makes it a finished possession on which he afterwards draws, without further development, has really ceased to live and to grow.

Racy thinking is also necessary. My peculiarity, individuality, must be evident in my preaching as in my apprehension of things. Preaching is testimony, and it must be the honest testimony of the preacher's mind and heart. With the same Spirit and the same Scripture, there is a diver-

sity of gifts; and this diversity is to appear in the pulpit. Too often preaching fails in that it does not give the man himself as moulded by divine grace, but it is only a perfunctory doling out of some learned material. In all true preaching there is a sacrificial element; and particularly to preaching is a remark of Fichte applicable: "When a noble man gives a present, he likes to give the best he can." God moulds us in order that we may give of ourselves to others.

The philosopher just quoted said of the academic teacher that his teachings should always bear the impress of a fresh life, and should be a direct expression of the living man himself. This, he held, can be done only if the teacher keeps himself fresh, and seizes his subjects in a fresh manner. "Let him keep himself in this state of fresh mental youth; let no subject become to his mind stiff and petrified; let every sunrise inspire him with new love and new delight for his labors, and also give him new views." For the preacher as well as for the teacher living thought in the living mind is the great desideratum. Thought must be kept fluid; and the sermon must be a living stream if it is to be refreshing.

I have been struck with a marked difference in the doctrinal discussions in England and those of Germany. In England the appeal is often made to dogmatic theology where the German theologians make their appeal directly to Scripture. What the English preacher and theologian treats as settled dogmatically and historically, the German theologian proceeds to develop step by step from the living Word of God. This process of living construction, this growth from divine truth, gives freshness and vitality to old doctrines. This is no doubt owing to the fact that in Germany as in no other country exegetical studies are made the basis of all theological

training. In the great German works on dogmatics and ethics we find that while the authors use the confessions and the historic development, and the labors of their predecessors, they care but little whether they are orthodox, if only they are biblical. And all direct construction from the living Word, whether in the pulpit or in books, must have spiritual freshness.

The pulpit must have the life of the preacher and the life of Scripture; but its thought must also be adapted to the life of the hearers. Only what is adapted to the needs of the pew comes like pure water to thirsty souls. But if the hearers are not hungry and thirsty, what refreshing influences can be expected from green pastures and flowing waters? The freshest truth must be freshly apprehended in order to make the impression of freshness. Should not a new department be added to homiletics, to discuss the means of making the congregation fresh? But if the audience is receptive, the truth which meets their needs and fits into their lives will always be fresh. Hence the importance of carefully considering the peculiar character of the hearers in the preparation of the sermon.

A stereotyped form militates against freshness. There should be variety enough to prevent the people from anticipating what comes next. It is time for a preacher to seek a change of place when he has so far exhausted himself that the hearers know what to expect as soon as he announces his subject. There should be growth in the successive sermons as well as in the individual sermon. Divisions are valuable; but sometimes the sermon should grow without breaks from the text as a seed. Often the impression of freshness is made by a change in the sermonizing and in the delivery.

When I look at the best German preachers I discover different elements of freshness. And it must not be for-

gotten that what one class of hearers pronounce fresh others would call dry, owing to their peculiar situations and degrees of culture. Koegel has fresh matter and new figures, but his sermons strike one as brilliant rather than as fresh. One feels in them rather the elaboration of art than the freshness of nature. Dryander, in Schleiermacher's church, applies the truth of Scripture to the deep needs and experiences of the Christian heart. Like Koegel, he chiefly attracts the cultured classes. Court-preacher Frommel is full of poetical inspiration, and his rich fancy and full heart run over into his sermons. Funcke has a vivid, popular style, and his sermons abound in anecdotes. Gerok, in an affectionate, fatherly way, applies evangelical truth to the hearts and lives of his people. Luthardt is thoughtful and biblical, and his sermons contain many of the best elements of solid popularity. Christlieb is profoundly spiritual, and he preaches to the highest experience of the Christian. Tholuck was fresh because the Bible was to him a living fountain, and because he drew so largely from his personal experience and observation, and gathered illustrations from all departments of literature.

The German preachers use long texts, and thus they introduce much exegesis. They are still bound by traditions, but peculiar demands are now made on them to pay more attention to the living present. The homiletic literature of Germany insists that if the masses are to be won back to the church the sermon must be made more living and more fresh. Addresses at ministerial conferences, and theological journals continually reiterate such advice as this to ministers: Keep yourself fresh and vigorous, nourish the spiritual life in you, drink deeply of the divine fountain of wisdom, be thoroughly popular in the best sense, use the language of the people, and preach to the heart of the people.

## CHIEF CHARACTERISTIC OF THE AGE.

WE are part of the age and are moulded by its influences, and this is what makes it so difficult to judge aright the age in which we live. Our estimates of that age are partial and prejudiced, and the opinion of it by the future historian may be worth much more than ours. He will impartially study the characteristics in which the age most fully expresses itself, and will compare them with the most prominent traits of other times, while we are absorbed by petty details in a limited sphere. And yet a knowledge of one's own age is essential both for personal development in the truth and for the most effective work in behalf of others. No Socrates is needed to teach us that our opinions are the product of custom and of our surroundings, rather than of rational inquiry. Schleiermacher regarded this as the problem each one has to solve: "How to evolve the truth from conflicting views." But this evolution is left largely to the influences of the age by means of heredity and circumstances. So our character is formed for us by our environment, rather than by ourselves as a product of free choice. And our work is too often left to chance, rather than being made the wise adaptation of means to an end—an adaptation possible only when the needs of the age are understood.

It is easy to say that the age is superficial and frivolous. But is it more so than other ages? The superficial and frivolous sinks out of sight in history, and what is serious and potent is recorded. Our age is rich in deep natures and in earnest souls. Neither is our age characterized by calling this the century of natural science. This indicates but one of its mighty tendencies. Atheism abounds, but the times are only partially described by calling them atheistic. Atheism is but an experiment, and

there are many indications that it is already proving a failure. Theories supposed to ignore God are also used to prove His existence. Germany has lately witnessed the attempt of authors to evolve religion as the ultimate product of evolution, and to prove from Darwinian principles the existence of a personal God. Mathematics and natural science have been made the means of proving the immortality of the soul. The prevalent doubt, in distinction from positive infidelity, is as much an evidence of religious interest as of irreligion; an indifferentism is really more dangerous.

In speaking of the tendencies of modern thought a German writer says: "After the astronomical discoveries of Copernicus, Galileo, Kepler and Newton had created an altogether new view of the universe, we find that the process of enlightenment in the last century, the revival of philosophy, and the marvelous progress of natural science, by means of the inductive method, were especially effective in Germany in banishing old and deeply-seated prejudices. And this general intellectual elevation, which soon became the inheritance of the European world, also accomplished wonders in the domain of art, and industries, and commerce. With the French Revolution of 1789 a new era of freedom dawned. We really live in the age of light and freedom."

Numerous influences, through a long process of development, have co-operated to form the characteristics of the present. The age is inquisitive, critical and skeptical, and many regard these as its most prominent traits; yet, in these respects it does not differ essentially from the close of the last and the beginning of this century, except that what was true then in a limited degree has now become general. Taking into account all the tendencies of the day, we find

this as the most striking characteristic: *More than at any previous time is the age determined to become fully conscious of itself and of its possessions.* The factors most prominent in the production of this characteristic are the critical spirit which rules in philosophy and the exact method in natural science, together with the general spread of culture. Kant's critical philosophy concentrated the attention on the human mind and made the criticism of its powers the condition of all valid knowledge. Since then the critical spirit has prevailed in philosophical inquiries, and has also been communicated to theology and other departments of thought. This spirit has been evident in historic investigations, resulting in the rejection of so many data formerly not questioned. This critical spirit in philosophy has been supplemented, if not led, by the exact method of natural science. So tyrannical has this become in some quarters that it makes itself the sole test of all knowledge. Philosophy and science have co-operated to lead the mind to examine its foundations of knowledge, and to apply to its possessions the severest critical and scientific tests.

That this is the deepest and all-pervading characteristic of the age is evident from various considerations. What was formerly taken for granted is now seriously questioned, so that many of the former foundations are shaken. Metaphysic has lost its hold on the human mind because criticism has undermined its principles. The demand is that the dreams shall vanish, and that stern realities take their place. Hence the banishing of ideals from art and literature, and the substitution of a bald realism which is supposed to be a manifestation of naked truth. In biblical, dogmatic and ecclesiastical history the spirit of criticism prevails, the determination to let nothing stand

unless it submits to the severest tests. Even socialism is an evidence of the awakening of men to self-consciousness. The age is aroused to a consciousness of its evils and is determined to get rid of them.

Connected with this effort to become conscious of itself and of its possessions we find that the age is unsparing in exposing error and diseases. Hence the revolutionary character of the age, the readiness to overturn old foundations for the sake of reconstructing a new order of things. Much of the religious doubt of the age has a deep religious motive—a desire to get the very purest and truest religion. Men are led to examine their faith just because they are made aware of what they need and have; and even if their doctrines are true, they question them unless their grounds for belief in them are valid. The religious unrest is due largely to the effort to be able to give a reason for the faith adopted.

All over the continent of Europe the realistic novel is gaining in influence. Real life, real ills, real remedies are the subjects discussed, and the fancy is used as the means for their most vivid description. Even in idealistic Germany an empirical realism is beginning to dominate philosophy. Men are afraid of speculation, for fear it may lead them beyond the real world. In religion men want proof, not mere theories, not mere doctrinal statements. The soul has realized its hunger; but before it eats it wants to be sure that the offered food affords substantial nourishment.

The effort of the age to become conscious of itself and of its possessions makes this a transition period. Men are inquirers, seekers; not content, as were former ages, with what has been handed down, they subject even the gold to final tests. It is an age of crises, and the crises are not confined to religion. Never before were

such profound attempts made to discover and possess what is deepest and best. And with all the disastrous results wrought by the negative criticism of the day, we cannot doubt

that the struggles of the age and the agonies through which earnest men pass are but the precursors of a new and a better era.

#### HOMILETICS AND PASTORAL THEOLOGY.

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

A THIRD OPEN LETTER,  
*which descends somewhat to particulars.*

WE fulfil our promise and here propose a few advices in detail for those of our brethren in the ministry who have it in mind to attempt earnestly the task of acquiring for themselves some definite literary culture to lay on the altar of service to their Master, Jesus Christ.

Go vigorously to reading some great English classic. The Bible itself in translation is such a classic. Daniel Webster testified that if he had succeeded at all in commanding a commendable style of English expression, he owed it to the Bible, of which he said he was a daily student. Of course there is a higher use to be made of the Bible than to study it for the purpose of literary culture. But it is well for every minister to be intelligently aware that the book which it is the work of his life to get incarnated in the lives of men is, considered simply as literature, by eminence the greatest of books. So much, in passing, we needed to say by way of ascription to the glorious and blessed Word of God.

But we now speak of general culture to be gained through converse with general literature. Go, we say, vigorously to reading some great English classic. What, for instance, do you know of Edmund Burke? You have read, perhaps, a splendid extract or two from his "French Revolution." Did you ever read that work through? Very well, we do not counsel you now to undertake the task. You can do better. Burke's "French Revolution," with all its penetration of thought and magnificence of expression, is not a

specimen of Burke at his best. You would find the book tedious. Read the "Address to the Electors of Bristol," the "Speech on American Taxation," or "Conciliation with America," his "Letter to a Noble Lord." In fact, make something of a study of Burke. Consult Allibone on the subject. Read what Macaulay here and there in his "Essays" has to say in characterization of Burke. Compare Burke and Macaulay now. It will be an excellent exercise for you to draw up in writing a parallel of the two, balancing their points of resemblance and contrast. Have you read "Trevelyan's Life of Macaulay"? Read that, and get your spirit spurred. Then, if you have access to it, look at Prior's "Life of Burke," and consider what a difference there is between the two biographies in point of literary workmanship. Follow up your study of Burke with a study of Webster. Have you read the "Paradise Lost" through? Well, now read the "Paradise Regained," and the "Comus," with the rest of the minor poems of Milton.

But I have one piece of advice to give you which I deem to be of prime importance. Find some one not trained at all in literature, and make yourself "guide, philosopher and friend" to him in literary pursuits. This will help him, but it will also help you. Nobody learns like a teacher. But companionship of mind with mind is necessary to the highest results of mental activity. And, if you are doing a generous thing, your heart quickens your brain.

The particular scheme which we are here about to propose is, of course,

a merely suggestive one. It is highly desirable that the varying phases of the individual minister's need should be permitted to modify the plan of literary study adopted. What we purpose is, to indicate, in natural classification by departments of literature, a number of books that may be considered to be of first-rate importance—books that every minister would do well to read; that, in fact, he must have read in order to merit the title of a thoroughly cultivated man. Poetry, eloquence, history, biography, essays, criticism, fiction, art, science, philosophy, theology.

The foregoing classification is not intended to be more than merely a convenience for the present practical purpose. We place poetry first because we wish to make conspicuous the fact, that, of all forms of intellectual production, poetry stands chief in rank and dignity; and besides, we would have ministers recognize the indispensable place that poetry holds in the scheme of culture desirable for writers and speakers addressing the public.

The schedule of work that we now, in specimen only, proceed to subjoin, will answer an important end in showing our brethren what land there is to be possessed in the goodly Canaan of letters lying in broad invitation before them. We have to stop somewhere, and, as will be observed, we, for the present, break off our schedule, uncompleted, in the midst of our first division, that of poetry.

1. *Essential*.—Milton's "Paradise Lost." *Highly desirable*.—"The Paradise Regained," the "Comus," "L'Allegro," "Il Penseroso," the "Lycidas," the "Sonnets."

2. Shakespeare's Plays, especially *Julius Cæsar*, *Lear*, *Hamlet*, *Macbeth*, *The Merchant of Venice*, *Henry VIII.*, *Midsummer Night's Dream*.

3. Spencer's "Faerie Queene" (considerable portions only), do not attempt the whole; and do not heed

the general plan of the allegory, which is hopelessly obscure. We suggest Book I., and by all means Canto 6 in Book II., and his "Epithalamium" (or Marriage Song).

4. Chaucer. Let no conceit or ambition of thoroughness beguile you to spend long time on Chaucer. He will not serve you greatly, the trouble necessary to overcome his archaism being considered. The specimens given you in Chambers's "Cyclopædia of English Literature" will be sufficient, unless you should be drawn by a curious antiquarian interest—and, for your particular purpose, you had better not be—to pursue your study of him. This is no disparagement of Chaucer, who is a wise poet as well as a sweet, but only indication of a comparative estimate of value.

5. Dryden's "Absalom and Achitophel." We should say his translation of Virgil, by reading which you would become somewhat acquainted with two famous poets at once; but we have a finer translation in verse of Virgil to read, which we will name by-and-by. Of "Absalom and Achitophel," learn from notes the interpretation and application to English history intended by Dryden. "Alexander's Feast," a once much-praised ode, which, for its historical rank, rather than for any transcendent merit of poetry in it, you should know.

Pope. Now we name an author who wrote almost wholly in verse (with the important exception of published letters, very carefully composed, and full of the writer's extraordinary wit and brilliancy), but who wrote what, substantially, was prose rather than poetry. Everything that Pope wrote is worth reading. We mention the "Essay on Criticism"—an almost preternatural production for a young man of twenty-one; the "Rape of the Lock," the "Essay on Man," the "Messiah," the "Ode on St. Cecilia's Day" (particularly for the sake of the parallel with Dryden's

"Alexander's Feast"). You ought to read one at least of the "Satires," written in imitation of Horace: let it be, for instance, the First Epistle of the Second Book of Horace, inscribed "To Augustus." The flattery to Augustus Caesar in the original is turned into satire on George II. by Pope. Pope is throughout an incomparable teacher of polished and pointed expression. Look into Bartlett's "Familiar Quotations," an unequalled collection, and you will see that Pope furnished more quasi-proverbial sentences and phrases for current citation than any poet in our language, except Shakespeare. And when it is considered that Pope does not enjoy, with Shakespeare, the incalculable advantage for getting into the mouth of the people that belongs to dramas represented on the stage, he earning his popular currency entirely through the silent printed page, Pope, perhaps, has a just pre-eminence in this regard, even over Shakespeare.

7. Thomson's "Seasons." This poem was almost what might be termed an epoch-making book. The effect of it was to set a strong tide of reaction against the artificial school of Dryden and Pope. Thomson was a natural poet—not of the highest order, but in the true sense a poet. The "Seasons" is not without some false notes of the conventional and the turgid. But it led to Cowper, and through Cowper to Wordsworth. The combined and transmitted influence of these poets has powerfully affected the poetical appreciation and production of the Victorian age of English literature. Thomson's "Castle of Indolence," a sort of imitation of the "Faerie Queene," is, perhaps, a finer poem than "The Seasons"; but it is less strikingly characteristic of Thomson's peculiar genius. You must read "The Seasons," if you leave the "Castle of Indolence" unread. Perhaps you once, at school, parsed the "Seasons." No matter

for that, read it all the same. Let it redeem itself to you, if you bear it a grudge from "auld lang syne."

3. Gray's "Elegy Written in a Country Churchyard," we need not tell you to know. You know it almost by heart. A large proportion of all its lines are familiar quotations. This is due, no doubt, in part to incalculable chance, but in great part also to merit—the merit of exquisitely fit expression, for fine sentiments not too remote from common thought to be universally appreciable. Gray's famous ode on the "Progress of Poesy" you should by all means know well. Gray was a vastly learned man, standing next to Milton among the poets in rank of scholarship. Learning here is to be understood in the sense of familiarity with the ancient classics. Classical allusions, therefore, abound in Gray, and you cannot fairly appreciate him without some downright study. But the study will repay you, both for its own sake, and for the sake of the poetry it will qualify you to enjoy. It will be an interesting bit of social exercise for you, to engage with others in identifying the poets alluded to by Gray in the above-mentioned ode. The same use may be made of a long passage in Shelley's "Adonais." But this is anticipating.

We stop abruptly here, for we meant only to supply an appetizing, as well as perhaps a guiding hint to ministers of the fruitful and delightful work which this department of study offers to earnest intellectual learners.

We may hereafter from time to time resume the topic of these letters and proceed to suggest a line of books to be read in each of the other enumerated departments of general literature.

## II.

SELF-CRITICIZING AS A HELP TO INVENTING.

ADDITIONAL to the expedients men-

tioned in a previous article, there is a third expedient for improving the inventive faculty, namely, the expedient of subjecting one's own products in invention to criticism supplied either from ourselves or from others. We confine ourselves in this writing to the method by self-criticism.

This expedient is quite indispensable if we would carry our progress in the line of improvement now under consideration to the highest attainable point. We should incessantly, as we proceed in the invention of material for our discourse, challenge ourselves with such questions as these: "What, now, exactly what, is my object?" "To what goal do I wish to conduct my hearers?" Then: "Will this thought, this illustration, this argument, serve my object?" "Will progress in this direction bring my hearers nearer to the goal?" The object in view, the goal to be reached, must, with continual consciousness on the orator's part, control his invention. If the orator possess a fertile faculty of invention, he will be likely, in prosperous moods of mind, to teem with ideas having more or less relation to his theme. Some of these thoughts will be straight to his purpose, while others would lead a little aside from it. Here self-criticism is of inestimable value.

It requires no little firmness of mental fiber to pronounce a resolute "Nay," when a promising thought presents itself that is eager to be marshalled into the orator's forming battle-array. But the rigorous demand of the oratorical art is that the object proposed shall remorselessly exclude every volunteer not adapted to that particular service. Whatever material would fail to further the final design must be steadily rejected.

There need be no fear that this Spartan spirit of exclusion will result in leaving us without materials of discourse. It may indeed deprive a particular discourse of some wealth

that might otherwise have endowed it; but in compensation it will prevent us from impoverishing our resources at a stroke by a Cleopatra-like bestowment of all upon a single effort. *Economy of material, under a prudent criticism applied to invention, tends to intellectual wealth.*

It may be added, as an incidental advantage of no little value, that this critical habit in employing invention is a real moral as well as a mental discipline. In the last analysis, it is a moral, even more than a mental infirmity that seduces one to indulge his inventive faculty in waste and irregular play. It tasks a true virtue in the orator sternly to deny himself the use of some suggestion, brilliant or striking in itself, that yet would hinder and not help the main purpose at which he aims. This main purpose the preacher, pre-eminently, should school himself to bear ever in mind. Nothing belongs to his discourse that is not perceptibly in the relation to his ultimate design, of a clear, however indirect, adaptedness to promote the accomplishment of that design. A merely ingenious adjustment of means to an end will seldom answer well the interest of the orator. The preacher's true interest will be likely even to suffer from manifest mere ingenuity of adaptation.

Sometimes it will indeed be necessary for the preacher to avail himself of matter whose adaptedness to his purpose is more or less occult. The necessity is to be regretted whenever it occurs, and the recourse which it dictates should be studiously avoided, if avoidance be possible. If the necessity cannot be obviated, then the utmost pains should be bestowed to bring the occult relation, that must be used, into the very clearest possible light. The inventive faculty, in that part of its operation which may be called analysis, should be exercised until self-criticism is perfectly satisfied that further improvement cannot

be secured, that the ideal of clearness has been reached, that the abstract cannot be better translated into the concrete, the occult be made more salient in a stronger light.

In short, it is well-nigh impossible to overstate the importance, whether to the products of invention in the particular instance, or to the general training and improvement of the inventive faculty in facility and in certitude of operation, of that habit which is here enjoined of perpetual attention on the orator's part in critical ways to its methods of exerting itself. More than almost anything else that could be named, this is what makes the difference between Cicero and a hundred perished contemporary names of Roman orators, between Demosthenes and a hundred perished names among the orators of Greece. It is certainly part of that study to show himself approved, whereby the preacher is bound to strive to become a workman that need not be ashamed, rightly dividing the Word of truth. Here, as in so many other departments of human activity, genius is less a miraculous endowment than the conscience and the capacity to work. Robert Hall testifies of himself that he was constantly goaded with the wish to write better than he was capable of writing. Such a wish on his part was the spur that raised that clear spirit to live those laborious days of his, which, out of so much bodily anguish, produced an eloquence whose contemporary fame was almost absolutely alone in overflowing every provincial barrier and giving to a dissenting preacher, and a Baptist, the undisputed and ungrudged honor of a peerage with the world's greatest orators. A stricter and more Scriptural ideal of what preaching should be, might possibly have dimmed somewhat the splendor of his earthly renown. But it might also have enhanced as much the glory of his heavenly crown.

WHAT PRACTICAL STEPS MAY A MINISTER HIMSELF TAKE TO SECURE HIS OWN SETTLEMENT.

OUR title proposes a problem of real interest, even of real solicitude, to not a few ministers. In many cases—indeed, we should gladly believe in the great majority of cases—the problem solves itself. The initiative more naturally proceeds in some way from the church, or else from some intermediary between the church and the candidate. In point of fact, there is a constant demand for more ministers. The Lord taught us to pray for multiplication of laborers. But He never taught us to pray for multiplication of places to labor in. These are numerous enough. The great thing undoubtedly is for the candidate to be a willing, wise, strong laborer. God's resourceful providence will seldom suffer such a man to be idle long. Quite idle, indeed, such a man never will be. He works now, wherever he is. In God's own time, then, the Macedonian cry salutes his ears, probably from more than one quarter, Come over and help us. It is the exception if he be left to sigh helplessly for where to work. The rule is that the where to work sighs and cries for him.

There is a certain rule of decorum which holds it some derogation from dignity for the ministerial candidate to appear in the character of one directly seeking employment. For a lawyer, it is considered perfectly proper that he take a survey of the professional field for himself, and inquire, without pretense of concealment, where the promise is most flattering of a successful career. A physician also may in like manner compare and choose his chances. But a minister is judged to compromise in some measure his dignity in so doing. Why? Probably because the instinctive public opinion is that ministers are not seeking their own advantage. Lawyers and physicians act selfishly in settling themselves,

and nobody reproaches them. But ministers cannot seem to be seeking their own advantage without incurring reproach. The public sentiment is at once a homage to ministers as a class and an inculcation of ministers that offend it. Still, it is only against ministers inquiring themselves for a settlement, when the settlement evidently means to them a "situation," that this public prejudice exists. There is not the slightest public prejudice against a minister's inquiring for a place where there is no church to call him, and where, if he should go there, it would be necessary for him to call a church. But there is a public prejudice, and it is not a whit too strong, against a minister's going in person, or appearing by proxy, or writing a letter, to apply for permission to come before a church as candidate for the pastorate, where there is the least probable ground to justify the supposition that his chief motive is anything else than desire to serve Christ. This is tense doctrine, do you say? Is it tenser than was the practice of Christ our Example? Than was the practice of Paul the apostle? Are we safe in accepting for ourselves a standard more slack?

We would say, then, if you are reduced to the necessity of taking yourself the initiative in reference to your settlement, be sure to aim at a place where neither your fellow-man, nor yet the hidden man of the heart within you, can accuse you of selfishness for seeking to find your work. Go into the slums of a seaboard city, among the poor freedmen, or the still poorer "poor whites" of the South, among the pioneer populations of the West. Go among the lost sheep and fold them from the wilderness where they wander. There are plenty of faithful shepherds that will love to stand guard over well-favored flocks already safely folded! Go you where fewer men love to go—go where the sheep are yet to be gathered and folded and fed. Happier, far happier, and more honorable,

and more honored, too, by far, the humblest city missionary, the most obscure minister serving at some lonely outpost of civilization in the South or in the West, than the timid and forlorn self-seeker whom nothing can drive away from his *habitat* among the country churches of the older States, and who goes about from one to another of them, hired and discharged, like a farm laborer, year by year, throughout a thriftless and fruitless ministry, till he dies.

This strong language we mean only for those whom it may concern, or rather only for those to whom it fairly applies. Sensitive-spirited, honorable servants of Christ, must not take it themselves to suffer from it wrongfully with needless wounds. Far, infinitely far, be it from us to breathe one breath of disparagement against a faithful fellow-servant of ours in the ministry of the gospel, whatever be his place or sphere of labor in the kingdom of our Lord. Full well we know that there are chances enough for self-denying and self-sacrificing and most fruitful ministration in country pastorships. And we know that there are country pastors, and not a few, who deserve the rank that they hold wherever they are known—and they sometimes are very widely known—as men of mind, of culture, and, better still, of moral character and spiritual power. Such men as these deserve respect, and they receive it in ample measure. Often, however, it has been the case that such men began their ministerial careers as we are exhorting our supposed minister, seeking work. They came to the places where they are now known as citizens of long residence and as counsellors in Israel, when those places were beginning to be settled. They grew up with the growing community of which they early became a part. They laid first hands upon the nascent, civil, social and religious order of the region while

these interests were still in their plastic state. They patiently, with the patience of hope, toiled and waited along with the rest, fellow-citizens and brethren, sharing the common vicissitudes of fortune to which such societies are liable. They made themselves thus an inseparable part of the tradition, and pride, and affection of the locality. So far as it is proper to use such language of any, it may properly be said of these men that they earned the good degree that they enjoy in the universal esteem of the world and the church wherever they are known.

We propose, therefore, to those of our brethren who may be left by providence to assume the initiative in the matter of commencing their ministerial work; we propose, we say, to such, the example of men like those whom we have just described as worthy of their earnest emulation. Especially to our younger ministerial brethren, as to those who may yet remain comparatively unentangled with the affairs of this life, we would say: Take your carpet-bag and strike freely out for the new or newly reorganizing communities of the West or the South. Find a place where the people need you. If you do not at once receive a welcome, wait and work and create for yourself a welcome. Weather out, if need be, a few adverse seasons, let the winds of fortune shake you until they find out that they only shake you deeper into the soil where you mean to take root and bear fruit for Christ and His cause. It will be but a few of those years that seem now so long to you in the prospect, and that will seem so short to you in the retrospect, but a few years before you will, by God's grace blessing your sacrifice and labor, have won the place and the power that selfishness and ease sometimes tempt you to wish were yours without the winning.

Great, at any rate—great and infeasible will be the harvest of reward

hereafter yours in the heavenly kingdom of your Father!

### III.

1. "Take the case of an unemployed minister already providentially involved in family cares, and therefore unable to use literally your strong meat of advice, 'Go West, young man,'—is there nothing he can properly do, no practical, business-like step he can properly take, to make himself known as one desiring to find work?"

We are glad to answer this question, natural perhaps to have been provoked by the tenor of our previous inculcation. Certainly, in the case of a minister so circumstanced, there can be no objection to his making himself, if need arise, known as in want of work, either directly by applying in person or by letter to a destitute church, or indirectly, as is the preferable way, by applying through some private intermediary agency that is on terms of relationship to both parties. There is, of course, some slight loss of mere personal dignity and prestige in such a case, more slight, for obvious reasons, if the application be indirect, through the medium of one who will conduct his friendly intervention discreetly. But thorough manliness of carriage on the part of the candidate, and single desire to serve Christ and not himself, will reduce the loss of advantage to a minimum, and perhaps the candidate's own enhanced humility and stimulated industry will provide a complete compensation. We should say, Avoid advertising in any manner through the public prints, or using any public agency whatsoever. It would be lamentable if the brokerage of ministerial "situations" should become a recognized branch of ecclesiastical traffic in this country. An immedicable wound has already been inflicted on the cause of Christ where posts of service in the ministry have come to be known as "livings." It is not a remote step, then, to have them bought and sold in open market.

## MISCELLANEOUS SECTION.

## Some Hymn Myths.

BY REV. CHAS. M. STUART, CHICAGO.

"Or is there book at all,  
And don't you deal in poetry, make-believe,  
And the white lies it sounds like?"

THE praise service has its temptations. One of them is to retail hymn stories which are entirely unauthentic—the supposed additional interest lent to the hymn being apology enough for its use. This is occasionally the resort of unscrupulousness; generally, however, of ignorance or heedlessness. Not having the means or time to verify, or, perhaps, not esteeming it a matter of much importance any way, the story is told for emotional or sentimental effect, and is permitted to obtain an ever-widening currency by the supposed intelligent pastoral indorsement. The morality of this is not the matter immediately before us, which is simply critical.

In a reputable religious paper of recent date this is contributed on the origin of Wesley's "Jesus, lover of my soul":

"Charles Wesley, the sweet Methodist poet, was standing one day at his window watching the approach of a fierce storm. Nearer and nearer came the tempest, till he noticed a little feeble, frightened bird that was being driven, tempest-tossed, toward him. Quick as thought he raised the sash, and the weary, panting creature was literally driven to his bosom, where it was soothed to rest. Then, unmindful of the outer storm, Charles Wesley sat down at his desk to write of the 'storm of life,' of Christ our only 'Refuge,' and of the blessed 'haven' where we all hope to be received at last."

This is all very beautiful, but there is not a scrap of evidence for it, and the tenor of the hymn is all against it. From another equally reputable religious paper, this time editorially indorsed, the following account is taken:

"The brothers, John and Charles Wesley, with Richard Pilmore, were one evening holding a twilight meeting on the common, when they were attacked by a mob, and fled from its fury for their lives. The first place of refuge that they found, after having been for some time separated, was a hedge-row near at hand, be-

hind which they hid a few minutes, protecting themselves from serious injury by the missiles that fell like hail about them, by clasping their hands above their heads as they lay with their faces in the dust. As night drew on the darkness enabled them to leave their temporary retreat for a safer one at some distance. They found their way at last to a spring-house, where, in comparative security, they waited for their pursuers to weary of seeking them. Here they struck a light with a flint-stone, dusted their soiled and tattered garments, and, after quenching their thirst, bathed their hands and faces in the water that bubbled from the spring and flowed away in a sparkling streamlet. Then it was that Charles Wesley was inspired to write 'Jesus, Lover of My Soul,' with a bit of lead which he had hammered into a pencil."

Which is not less beautiful and quite as unhistorical. Mr. George John Stevenson of London who has interested himself in the matter, and who has had ample opportunity to get at the facts, says that these accounts are native American and of pure Yankee invention. All that Mr. Stevenson has been able to determine about its history, after twenty years research, is that it was written in 1739, before the first Methodist society was six months old; that it was first printed in Charles Wesley's "Hymns and Sacred Poems," which appeared in 1740; that the original had five verses, and that it bore the title, "In Temptation." The textual suggestion as gathered from the third verse, usually omitted in the hymnals, is obviously Matt. xviii: 28-31, which describes Peter walking on the sea.

"Wilt Thou not regard my call?

Wilt Thou not accept my prayer?

Lo! I sink, I faint, I fall.

Lo! on Thee I cast my care;

Reach me out Thy gracious hand!

While I of Thy strength receive,

Hoping against hope I stand,

Dying, and behold I live!"

Touching Miss Elliott's "Just as I am, without one plea," the following has had wide circulation in the religious press. A young woman of gay disposition and somewhat worldly tendencies was one day on her way to the dressmaker's to have a ball-

dress made when she met her pastor. The good man stopped, inquired about her errand, and gently reasoned with her about its frivolity. She pertly told him to mind his own business, and proceeded at once to finish her's. She went to the ball. The day following conscience troubled her about the treatment accorded her pastor. She went at once to his home, expressed contrition and earnestly entreated that he would show her the way of life. The faithful shepherd pointed her to the Lamb of God, and told her she must seek Him just as she was. "What!" says the young woman, "just as I am, and I one of the most sinful creatures in the world?" "Yes," said the pastor, "God wants you to come to Him just as you are." The penitent returned to her home, knelt humbly in prayer, rose from her knees, drew a table to her side, sat down and wrote this hymn under the influence of such deep emotions. Was there ever a more preposterous "yarn"? Even the slightest acquaintance with Miss Elliott's pathetic history would have been sufficient to discredit it. The hymn appeared in 1836. Miss Elliott was born in 1789, and became a confirmed invalid in 1821. From a child she had shown just those graces of mind and heart which a godly inheritance and the most careful and delightful home training were calculated to insure. Shortly after the illness which permanently affected her health the saintly Cæsar Malan, of Geneva, visited her father's home. In a conversation with him she was led to a joyful consecration of herself to God, an experience she annually commemorated in a holy festival through a long life of suffering and bereavement. If we suppose this to have been the moment of her conversion then it was fourteen years before the hymn was written. The suggestions about her impertinence and frivolity are themselves, in view of her training and character, imper-

tinent and frivolous. Perhaps no subject could have been chosen less calculated to fill the role of penitent dancer than this same spiritually-minded child of godly lineage.

We suppose the stirring character of the events attending Luther's appearance at Worms is the genesis of the popular supposition which connects it with the composition of his justly famous hymn "A mighty fortress is our God." But there are good historical grounds for believing that the hymn was not composed then. The Diet of Worms sat in 1521. Luther's first hymn-book appeared in 1524, and of the five pieces contributed by the Reformer, this is not one. If it had been in existence it is entirely likely that it would have appeared in that collection. D'Aubigne assigns it to 1530, but another equally good authority says it appeared in 1529. This latter year witnessed the Diet of Spires in which originated the term "Protestant" as applied to the new sect. Luther frequently sang the hymn during the session of the Augsburg Diet in 1530, and it was not until about this time that it became popular among the people. As its popularity was rapid and widespread after this, it is highly impossible that it was in existence for eight years and wholly unappreciated either by its author or the public.

Gerhard's "Commit thou all thy griefs," is associated with that popular pastor's cruel banishment from Berlin. The story goes, that traveling on foot towards the frontier, accompanied by his wife, he stops for refreshment at a wayside inn. The wife is heart-broken; she gives way to tears, and her sorrow appeals to the gentle-souled husband. He reminds her of God's promise: "Commit thy way unto the Lord; trust also in him, and he will bring it to pass." "God will provide," he says, "commit all of your sorrows into His hands." His message of comfort is

apparently in vain. The weeping wife remains disconsolate. Gerhard retires to an adjoining arbor for prayer. There, in the beauty of a fair heaven and radiant earth, he wrote the hymn. To offset the story is the inconvenient and incontrovertible fact that the hymn appeared in 1666, while the banishment did not take place until February, 1667.

The story of Toplady's conversion under an unlettered exhorter's persuasion, in a barn at Codymain, Ireland, is well known and sufficiently attested. A popular embellishment is to give the sermon credit for stirring up the young man's heart and conscience, and to make the effective singing of

"Come, ye sinners, poor and needy,  
Weak and wounded, sick and sore,"

the instrument which constrained consent. Unfortunately, dates again stand in the way. Toplady was converted in 1756, and Joseph Hart, the writer of the hymn, was not himself converted until 1757, nor did his hymn appear until 1759.

A hymn gains nothing by such mythical attachments, and the relation of them as authentic will not contribute to a pastor's reputation for accuracy or historical trustworthiness. A little thought and easy study would be sufficient to resolve the whole matter of their unreliability. And ready information is always accessible in the critical hymn studies of Duffield, Miller, Bird and Nutter.

#### **Evangelistic Methods.**

[A record of personal experience.]

BY GEORGE E. REED, D.D., NEW HAVEN,  
CONN.\*

THE old-fashioned mode of "altar work," where the people come forward to the altar for prayer, is still almost universally in vogue in the Methodist Episcopal churches. Then, the Methodist class-meeting is designed to be an inquiry meeting, to which are invited all who are desirous

of beginning the Christian life. The theory of the church is that anybody can take the first step of joining a church by attending the class-meeting and receiving the hand of welcome by the pastor. He may not be a regenerate man, according to his own confession, but is simply desirous, as John Wesley put it, of "fleeing the wrath to come." The class-meeting is still a vigorous institution in Methodism, though not so well attended as in former times, when attendance was obligatory as a test of membership. It is not obligatory now, the discipline having been changed some fifteen years ago, and now the class-meeting stands on the same plane as the prayer-meeting, or any other meeting, so far as obligation is concerned.

In all churches where there is a strong spiritual life, class-meetings still maintain a very vigorous existence. In my own church we have twenty-one flourishing class-meetings.

Methodism adheres to the policy which has characterized it from the beginning, of holding, at stated seasons of the year, revival meetings, for the sole purpose of quickening the life of the church and of reaching unconverted men. I am convinced that in Methodist churches, as well as in churches of other denominations, in our great cities particularly, there is a very great lack of energy and enthusiasm with respect to receiving gospel evangelization; the strength of the churches, apparently, being exerted in what they call the "building up of believers." The result is, that the growth of membership in churches has been lamentably small. My idea is that the best way to build up a church is to keep the church constantly in activity in the direct work of gathering in souls.

As to the methods to be employed, I am a believer in the work of competent evangelists, men who do such

\* In an interview for the *HOMILETIC REVIEW*.

work as Moody and Jones are doing, only I think they should be immensely multiplied in number. Overworked pastors, absorbed in the multiplied details of church work, cannot give the attention to direct evangelistic work which their hearts would prompt them to give. They cannot reach them by personal appeal, which is always the most successful way of reaching men.

The employment of evangelists in churches would give novelty, attract the attention of those not attracted by the regular services, relieve the pastors, and quicken the churches generally. Great benefits would result, provided the members of the churches were, at the same time, personally interested in similar work. If the evangelist is to do all the work, and the members to sit by, indifferent, then more harm than good would come from this form of Christian activity.

I wish to make this criticism: I am not in favor of evangelistic work conducted after the fashion of great mass-meetings, but evangelistic work carried on in individual churches, so that the members of particular churches can be inspired to take hold of the work with renewed zeal in their own particular fields. To my mind the chief benefit of the work done by Moody and Sankey, Jones, and Rev. W. H. H. Aitkin, men who work on that large scale, is that it popularizes the subject of religion. It, as it were, puts it in the air, makes it easy to preach to men on the subject. But, if it is not followed up by this particular individual work, of course, with the subsidence of the enthusiasm of the hour, there may be an unwholesome reaction. I cannot escape the conviction, for instance, that if the recent work inaugurated by the Rev. W. H. H. Aitkin in the Episcopal churches of New York had been continued persistently during the winter months, along through the Lenten season, that not only the Epis-

copal churches, but those of other denominations would have been quickened and strengthened in that great city as it has not been for many years; the chief benefit of Mr. Aitkin's work being that by it the attention of people was irresistibly drawn to the question of personal religion.

I think that lack of heartiness, lack of enthusiasm, the prevalence of stereotyped forms, the unwillingness to adopt new or unusual methods, the tendency of churches to settle in ruts, are the main causes of the decay of evangelistic power. I believe that revivals of religion, with enduring and blessed results, are possible at any time when men are ready to work sincerely and earnestly to bring them to pass. I hold that the divine Being is, of necessity, as ready to put forth all the energies of the divine nature at one time as at another. The only failure must be lack of faith and unwillingness to take hold of the work on the part of believers. My personal experience with respect to revivals has been that the churches in which they have been frequent are the strong, forceful churches of the present day. They are the churches which have grown to gigantic size, not through simple accretion of members, joining by letter from other fields, but through the members gathered in by the personal efforts of the members of these churches. The churches that are thinly attended, that are weak in numbers, that are comparatively un-influential, are, ordinarily, churches in which revivals of religion have been unknown. In 15 years of service in various churches in different parts of the country, I do not remember a single year where the churches which I have served have not been favored with extensive revivals of religion, resulting in the conversion of hundreds of souls in each particular instance, and, of course, in the strengthening of the spiritual life of the churches. I expect to see one

the coming winter. I expect it because I propose to work for it. I propose to have my church work for it. I propose to hold on persistently until it shall be secured, if it takes all winter. I have no doubt of the success of the earnest efforts which will be put forth. The trouble with a great many clergymen is, they wait for what they term the "moving of the waters," or the "moving of the Spirit," or some outward, external signs, forgetful of the fact that, in the language of Scripture, "the kingdom of heaven suffereth violence, and the violent take it by force"; or, again, that the "effectual, fervent prayer of a righteous man availeth much."

As to methods, I am not at all strenuous. They vary with the exigencies of the case. This winter, for instance, I propose to adopt a method of conducting my revival meetings different from that which I have ever employed before. I generally introduce some entirely new method of carrying on the work, and I find that the introduction of new features secures the attention of the people, and, if ordered with common sense and wisdom, invariably secures their hearty co-operation. I believe that, in the city of Brooklyn, if the clergy of the churches would prayerfully and deliberately set to work to gather in the unchurched, unsaved masses of people by personal effort, by enlisting the sympathy and co-operation of earnest men and women in their various congregations; if they would resolve to hold on persistently, not relaxing effort until the desired success has been achieved, that before April next not less than 25,000 souls might be added to the membership of the churches of Brooklyn.

When I speak of using the evangelistic power of the church, I speak with reference to men and women of commanding intellectual and spiritual ability, and not with reference

to the ordinary cheap-Jack, unintelligent, fanatical, irregular workers—cranks they might properly be called—who have performed so large a part in evangelistic work in various parts of the country, and whose influence for evil, it seems to me, has been well-nigh incalculable. I have particular reference to men of the character of Charles G. Finney, the king of all the revivalists of the last one hundred years. To men like Aitkin, Dwight L. Moody, and others who might be mentioned. In conclusion, I am convinced that each minister should transform himself, so far as possible, into the character of an evangelistic worker. He himself should be ceaselessly, persistently, a revivalist.

#### Evangelistic Methods.

BY REV. GEORGE F. PENTECOST, D.D.\*

AS to whether or not it is best for a pastor to employ an evangelist, I should say that every man in the church ought to be visited by an evangelist once during the year. In using this term evangelist, I mean men who are men of God and men who are well versed in the Scriptures and who are wise to win souls.

I think evangelistic work should be carried on in both halls and churches. I think the churches need the evangelists inside of their own building and inside of their own parish, and then I think that the multitude of unchurched people need to have the gospel preached to them in any place that can be secured in which it may be preached. We have to go out in the city and fish to save men just as the forces of evil fish for them.

I should say that the permanency of evangelistic results depends very largely upon the amount of co-operation and help that is given by the pastors in the churches or districts where the work is done. The evangelist is simply the forerunner of pastoral work, and there ought to be

\*In an interview for THE HOMILETIC REVIEW.

earnest, pastoral work behind every evangelist; just as there must be a mason to take up the rock that is quarried and put it into place.

When I work at a church, I always work in close harmony with the pastor. When I work in a hall, or amongst non-churchgoing people, I adapt my plans to suit the situation. Every evangelist must be a man fertile of resources, and must know how to adapt himself to the circumstances in the midst of which his work is being carried on.

Some pastors, in reference to revival work, believe in waiting for "the moving of the waters." But I think God is always ready to give answer in the conversion of men wherever the gospel is preached, with men waiting upon Him for His blessing. The time for God to bless is always *now*, and I believe that the lack of revivals is the fault entirely of the church; and in that case God is not willing to pour out His Spirit.

In regard to this lack in the churches of the old time revival spirit that used to prevail in them, I account for it from the fact that the churches have ceased to look for conversions; they are not working to that end. They are working to build up local churches and great religious enterprises, and have given themselves up to the development of a sort of business enterprise. In a word, they have made the church the end of all their operations instead of using it as a means.

I do not think the churches in this country have the evangelistic spirit in them at all. I do not think they are organized with reference to the conversion of men, or conducted with that end in view; conversion is an incidental outcome of their work, but not the main object of it. I think that every church—especially every large church in the city—ought to have a pastor and an evangelist; one man to look after the flock and instruct them in doctrine, and visit

them, and minister to them according to their necessities; another man whose business shall be to bring men to Christ by direct preaching of the gospel.

#### **The Pulpit and the Labor Question.**

BY REV. GEORGE F. GREENE, CRANFORD, N. J.

SHOULD the pulpit touch this great social problem of our day? Opinions differ as to that, and it is a fair question. On the one hand it is claimed that the pulpit's sole business is to teach the first principles of the gospel, and to leave social, economical and political questions alone, as the "things that are Caesar's." On the other hand it is urged, and justly, as I believe, that it is the occasional right and duty of the pulpit to speak upon the ethical and moral phases of current secular questions. I believe that our Christian ministry should speak out with reference to many phases of the pending conflict between labor and capital.

There are weighty arguments to support us in that position. Whatever affects humanity affects the church of Christ. As the church is composed of human beings, so it aims to glorify God *by elevating human beings*. It seeks primarily to expand man's spiritual nature; but his spiritual nature is so closely related to his physical and social nature that you cannot appreciably affect the one apart from the others. Hence the church is always and properly interested in whatever looks to the physical, intellectual and social elevation of the race. It is her divine prerogative to be the champion and leader in every true social reform. Hence no question affecting the social welfare of thousands can at any time arise without demanding her attention and intelligent study. "*Nil humani a nil alienum puto*," is her true sentiment.

Then, too, Christian teachers have the unmistakable warrant of Scrip-

ture to make their influence felt in matters pertaining to the relations of employer and laborer. The Christ, who by His personal example dignified labor, who fed the five thousand, healed the sick and ministered to the needs of the whole world, recognized the conditions of rich and poor, and taught what was to be the true relation between them, and what their respective duties. And the apostle Paul expressly recognizes the relation of employer and employed, and enjoins the right principles for the guidance of each. "Charge them that are rich in this present age that they be ready to distribute, ready to sympathize," he exclaims in his first letter to Timothy, thus striking the keynote of the Christian doctrine of the uses of wealth; and elsewhere he says, "We toil, working with our own hands, neither did we eat bread for nought at any man's hand . . . that we might not burden any of you. . . . For we hear of some that walk disorderly, that work not at all," thereby teaching the dignity of human labor. Are we not to preach upon texts like these? Are we not to "charge them that are rich," when Timothy was directed so to do? If our Lord were living in New York to-day can we suppose that He would keep silent concerning the "Mammon of unrighteousness" about him on one hand, and the godless socialism on the other?

At every point where capital and labor are conflicting, there are both a right and a wrong; and it is the duty of every thoughtful Christian clergyman to note those points of conflict, to ascertain where is the right and where the wrong, and then impartially to declare his conclusion. It is to be feared that the ministry has not hitherto, as a rule, done this; that it has been inclined to overlook the weighty arguments for the labor side of the question, and to jump to the conclusion that only ignorance or wickedness underlie the movement

of the workingmen. How many who condemn Henry George's theories have read "Progress and Poverty"? How many who think and teach that the laboring classes are in a better condition to-day than ever before have read "The Bitter Cry of Outcast London"? Really, there are two sides to the question. And having studied the subject, and found where injustice and cruelty and wrong are in this conflict—then it is the preacher's duty to let himself be heard with reference to them. It is always his privilege to uphold the right and to denounce its opposite.

In the struggle between labor and capital in our day there is right on each side. The ignorance of large classes of laboring men in regarding capital as essentially an enemy to labor; their use of labor organizations in restricting liberty; their use of the boycott; their tendency to show contempt for and hostility toward religion and its ordinances (as, *e. g.*, the Sabbath), while Christianity is the best friend the poor have or can have—all this may be urged against the labor side of the conflict. But, on the other hand, we must not overlook the real grievances of the working classes. As a matter of fact, the gulf between extreme wealth and extreme poverty has not been so wide in twenty centuries as it is in our land at the present time. The social condition of English working people is lower than it has been for four centuries. Seven and a half out of England's thirty-six millions are in the depths of penury. And the tendency on this side of the Atlantic is rapidly in the same direction. Our very rich are becoming richer, and our poor poorer. The avenues to prosperity are rapidly being closed against the poor. Never again will a newsboy become the President of the American News Company. Workingmen have been increasingly regarded and treated as "hands" or things, instead of men,

and immortal beings. And, in short, the treatment of labor by the employing forces, almost everywhere, is devoid of Christian charity, or even consideration.

The inordinate and cursed greed for money, which everywhere pervades modern society, has, more particularly during the last quarter of a century, led to the use of every expedient, irrespective of justice or right, to build up colossal fortunes over the ruins of lesser ones. Hence the enormous monopolies, which have crushed weaker industries, and dictate their own terms to the million. Greed and selfishness are the sole motive principles in business—the Sermon on the Mount is no more observed than if it were written in untranslatable hieroglyphics. Many practical business men will

frankly admit that the Sermon on the Mount is impracticable, out of date, in modern business. Most of our standard works on political economy teach that selfishness is the only possible motive principle in business relations.

Now, if what has been said be true, ought not the pulpit to be explicit, emphatic and direct in teaching that the principles of the gospel should govern the relations of rich and poor, employer and employed? Ought it not to compel rich and poor alike to recognize the church as their best friend and proper moral leader? Ought it not to lay more stress than it does upon the true Christian uses of wealth? The merely political phases of the entire subject it need not touch; but its ethical and moral phases are clearly within its sphere.

#### PREACHERS EXCHANGING VIEWS.

##### "Paul's Infirmary."

A CORRESPONDENT in the April number of the REVIEW asks opinions as to Paul's infirmity, styled "a thorn in the flesh." For the following reasons it would seem to have been ophthalmia:

1. He "saw in the way a light from heaven, above the brightness of the sun." (Acts xxvi : 13.)

2. "He could not see for the glory of the light." (Acts xxii : 11.)

3. "He was three days without sight." (Acts ix : 9.)

4. "There fell from his eyes as it had been scales, and he received sight forthwith." (Acts ix : 13.)

5. He had a traveling companion in most of his missionary journeys.

6. He was able to work at tent-making, which one with weak eyes and imperfect sight might be engaged in, but though an educated man and hence capable of writing, he employed an amanuensis.

7. Some said of him, "His bodily presence is weak." (2 Cor. x : 10.)

8. In writing to the Galatians he

makes reference to his "infirmity of the flesh," to his "temptation which was in his flesh," and clearly indicates that it was a disease of his eyes when he commends their sympathy for him by saying, "I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me." (Gal. iv : 13-15.)

The gathering of scales upon his eyes during the three days of his blindness, and his receiving his sight when they fell off, suggest ophthalmia before his conversion. This conclusion is strengthened by the fact that though his companions in travel saw the same light none of them were blinded by it. Paul alone was "without sight."

A. J. MERCHANT.

FRANKLIN, PA.

##### A Query and an Answer.

"To what extent may a minister be influenced by the educational interests of his children in deciding a call? Suppose he lives in a place where there are no educational advantages, and receives a call to a church where these may be had, is he justified, other

things being equal, to make that turn the scale in the decision?"

I. H. K.

REPLY.

So many circumstances and contingencies enter into such a question that no general rule can be laid down, and the responsibility of the decision must rest mainly on the pastor in each case, in the full light of Providential indications and in answer to prayer. One fact must be borne in mind and have its full force: *Christ's claim is supreme*—above that of wife and children and personal comfort, and even life itself. His own words will apply here in their fundamental principle: "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." If the regard for educational advantages were made to turn the scale, rather than the simple supreme question of usefulness in the Master's service, trusting all personal and family interests to His Providential ordering, a great mistake would be made.

#### Vocal Culture.

A CORRESPONDENT asks the author of the "Drill Book in Vocal Culture and Gesture" if deep breathing is to be a part of daily drill. Dr. Thwing replies, "Yes, it is an important factor, not only in the augmentation, but in the control of vocal power. Pp. 17-20."

He also asks, "Who is the publisher of Prof. Welch's work on Physical Culture?" It is out of print, but Dr. M. L. Holbrook, of the *Herald of Health*, New York city, may have a copy. Price \$1.50.

It was asked in the HOMILETIC REVIEW some time ago, "What is the best reply to Ingersoll?" The best I have seen is one entitled, "Notes on Ingersoll," by Father Lambert, published by the Catholic Publication Society, Buffalo, N. Y. (in paper, 25 cents; cloth, 50 cents), and his other work, a reply to Lacy, entitled "Tactics of Infidels." Though both contain much sarcasm and irony, yet

the learning, wit and logic of the priest completely demolishes the infidel.

(Rev.) GEO. MARTIN.

LINDENVILLE, OHIO.

#### "Apologetics in the Pulpit."

In the JUNE REVIEW, Bishop Coxe, writing on the above subject, makes the impression that there were only two converts under Paul's sermon on the Areopagus, while the record in Acts xvii: 34 positively states that there were "others with them." Paul not only won "Dionysius the Areopagite and a woman named Damaris"—mentioned, presumably, because of their prominence in Athens—but "others," also. It seems to me that "ordinary preachers," if to be encouraged at all to indulge "apologetics in the pulpit," may find in Paul's success in learned and profligate Athens very considerable encouragement. GEO. W. BAINES.

EL PASO, TEXAS.

IN the JUNE REVIEW (p. 568) J. S. K., in "Hints on the Meaning of Texts," has made a mistake, "Gray hair . . . and he knoweth it not." There is no "it" in the text. It changes the sense of the passage entirely to insert it. It would mean that the sinner doesn't know that he has gray hairs. But the true meaning is, that he doesn't know his God. This mistake has been made before, so I call attention to it.

M. J. FIREY.

#### A Suggestion.

I READ the articles on "The Moral and Religious Views of Horace," by Prof. A. A. Bloombergh, with great interest. I showed them to a number of friends who also read them with interest. I should be pleased if the editors of THE REVIEW would arrange to have similar articles written on other of the great books and writers of the past, and am sure that this would meet with general approval from the clergy.

EDWARD J. KNOX.

INDIANA, PA.

**The Man Who Saved Washington's Life.**

A BROTHER, in the July REVIEW (p. 93), refers to him, and asks for information. The "story," which he says he read in his boyhood, and which would make an excellent "tract," I have also read. It is found complete in "Cobb's Juvenile Reader," published in 1831. I give the text in full, just as it is published in the work referred to. The story, illustrating the destroying effect of one bad habit in a man of noble traits, would make indeed a good tract.

A. D. POTTS.

PLEASANT UNITY, PA.

[The story is too long for us to copy.—EDS.]

**"Born of Water."**

[We have received numerous criticisms on the exegesis of Prof. Wolf (see HOMILETIC REVIEW, July, page 60). We give the following as containing the essential point.—EDS.]

I WISH to present another interpretation of the phrase "Born of water" to that furnished by Dr. Wolf, as that does not satisfy me. According to the interpretation he gives, being born of the Spirit signifies the regeneration of the Holy Ghost, and being born of water, the application of the rite of baptism, because "the Scriptures manifestly conjoin the visible and the invisible baptism, the sprinkling of our hearts from an evil conscience and the washing of our bodies with pure water." Now, undoubtedly, the Scriptures do conjoin "the visible and the invisible baptisms," but whether they do this in the passage in question is (to me) very questionable.

The passage rather seems to me to refer to the two elements of the New Birth, viz., (1) the cleansing of our moral nature through the atonement of the Lord Jesus, and (2) the gift of a new life through the action of the Holy Ghost, or (as John Wesley called these elements long ago) cleansing and renewing.

The Scriptures furnish many pas-

sages in support of this. David prayed, "Create in me a clean heart (cleansing), and renew a right spirit within me" (renewing). Ezekiel says, "I will sprinkle clean water upon you, and ye shall be clean. . . A new heart also will I give you, and a new spirit will I put within you."

Water by no means always refers to baptism. It is often the symbol of the cleansing work of Christ; *e. g.*, "He shall sprinkle many nations," "the washing of regeneration," "the washing of water by the word," "the heart sprinkled from an evil conscience." Hence it is the symbol of that moral cleansing which secures "the answer of a good conscience toward God."

My conviction is that such is the meaning of the words, "Born of water," and that the Lord Jesus, therefore, is not joining the visible and the invisible baptisms, not joining "baptismal rite" with the "one baptism," but joining the two elements of the New Birth—cleansing and renewing, and asserting the inherent necessity of experiencing both before any one of us can become an heir of the kingdom of God. And this conviction of mine is strengthened by the fact that if "born of water" refers to the rite of baptism, the emphatic words of Christ, "Ye must be born of water and the Spirit," allow no possibility of escaping the unchristian doctrine of baptismal regeneration.

R. HUMPHREY.

SAUGATUCK, MICH.

**A Criticism Criticised.**

"W. R. B." questions the soundness of our criticism, page 98, on "Is not gambling a grievous sin, and speculation, and trusts, and corners in the market?" He quotes similar language from Dr. Wilkinson, page 77, "So has Emerson, Lowell too, and Prof. Seeley," and further justifies the use of the singular verb by an appeal to Fowler's

Grammar, page 584. There, after similar expressions taken from Johnson, Addison and Cicero, the author adds: "Forms of expression like these should not be encouraged in

the English language, though they can be defended, in some instances, on the ground of their expressing only one complex idea.

## EDITORIAL SECTION.

### HINTS AT THE MEANING OF TEXTS:

#### Christian Culture.

#### The New Ark of the Covenant.

*This is the covenant that I will make with the house of Israel after those days. . . . I will put my laws in their mind and write them in their heart.*—Heb. viii : 10.

THE Ark of the Covenant was the receptacle of the Law written on stone. In the spiritual church the soul of the Christian becomes this receptacle, a veritable ark of the new covenant in Christ.

I. The method of salvation essentially one in the old dispensation and in the new. The gospel is hidden in the Pentateuch. Obedience to law still a condition of life. Mercy to the fallen never takes the character of indulgence to the guilty or compromise with the rebellious. But new methods of *announcing* and *dispensing* mercy.

(a) The law of righteousness must be received into the mind.

(b) The law of grace into the heart.

(c) A hard heart and blinded understanding go together.

II. Can never comprehend the gospel till written in the heart. If not embraced by the affections proves a curse to the mind. Better not to know God than to know and hate Him.

To see the truth and reject it is the beginning of despair. J. S. K.

#### Standing the Strain.

*That ye may be able to withstand in the evil day, and having done all, to stand.*—Eph. vi : 13.

I. DEFENSIVE warfare as noble as aggressive. The best material of an

army put to stand the shock of onset. Wellington's order to his best legions to "hold the ground."

II. We are to be full panoplied for the standing, etc. "Put ye on the whole armor." If we have first "done all," then simply to endure is duty. We shall not be tempted above what we are able, but *He* (not we) is to "find a way of escape."

II. The enduring motives and support for this strain.

(a) Love constraining. E. G. Ripa's long vigil.

(b) Faith. "Enduring as seeing Him who is invisible."

(c) Honor. The reputation of Christ and His church at stake.

(d) Hope. The time is short, help sure to come—reward, "Well done."

J. S. K.

#### Sanctity, Unity, Glory.

*17th chap. John's Gospel.*

MARK the order. If true sanctity be attained, unity follows. You need not *cultivate unity*: if you can secure sanctity, *that will follow*. Nor need you be solicitous about glory. You cannot but be glorified. A. T. P.

#### Strong Pillars and Lily-Work Capitals.

*And upon the top of the pillars was lily-work : so was the work of the pillars finished.*—1 Kings vii : 22.

FROM the context we learn that the two pillars of the porch of Solomon's Temple were of massive brass, surmounted by capitals of the same material. The one pillar was named "Jachin," meaning "He will establish"; the other "Boaz," meaning "In strength," while upon the top of

the pillars or capitals was "lily-work."

The teaching is that of solid strength and graceful beauty, combining in a typical Christian character.

I. Strength as of brass, massive and lofty, involving thorough conscientiousness, unyielding loyalty to God's truth, firmness of purpose, a character perpendicular, and so fit to bear up the responsibilities of Christ.

II. Strength should be crowned with beauty. Nowhere do these two so attractively combine as in the architecture of character.

(a) Strength without grace and gentleness may awaken respect, but cannot win admiration or affection;—with it "the work of the pillars is finished."

(b) Beauty without strength would be a capital without the pillar. The Rock of Ages, Jesus Christ, was all the more attractive because of the sweetness and loveliness that adorned His righteousness and completed it.

Uncompromising orthodoxy needs the crowning of humble charity; a bold testimony of God's law needs the sweet evangel of His love to complete it, that men may be won. J. S. K.

#### **Foreordained Service.**

*For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.*—Eph. ii : 10, R. V.

FOREORDAINED service seen—

I. In that "*we are his workmanship.*" Every work of God has a purpose ulterior to itself, *e. g.*, the tree's end is not existence, but fruit-bearing, shading, conserving irrigation. Each divine effect is a cause. So we should expect that God's highest work, the recreated soul, should be for "good works."

II. In that we are "*created in Christ Jesus.*"

(a) According to the Christian *purpose*, which gives self for the help of the world.

(b) By the Christ *spirit*, the source of all holy, loving energy.

III. In that the good works are "*afore prepared* that we should walk in them." God plans not only the renewed life but its duties also. What we ought to do is "*afore prepared*" for us. How shall we know God's plan of work?

(a) By *asking* Him, "Lord, what wilt thou have me to do?"

(b) By watching *opportunities*. Opportunities are like holes in the pattern on a loom. If the machine works into the holes the fabric will be as beautiful as the design. If not, the design will be spoiled, and perhaps the fibers produce only a snarl. L.

#### **Revival Service.**

##### **Wearying God.**

*Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?*—Isa. vii : 13.

THE work and experience of the prophet and the gospel minister in dealing with men similar. Contending with stubborn will or stolid indifference of the people.

I. It is no small sin to weary God's prophets and preachers. They are His ambassadors. Their patience and hope may fail and their efforts in particular cases cease.

II. Infinitely worse to weary God whose hand holds their life and destiny.

God is patient. Evident from Scripture and observation. See Exod. xxxiv : 67; Psa. lxxx : 15; 2 Pet. iii : 9. Also the history of nations and individuals and our own life.

III. This patience may be wearied out by indifference, obstinacy, procrastination, backsliding. The sinner is in present danger of doing this. Others have done it in Scripture and history.

Results : God's wrath takes the place of mercy. Offer withdrawn, suspended judgment at length falls. Application : Axe at the root ; make haste to repent. J. S. K.

**God's Meeting with the Obdurate Sinner.**

*Thy nakedness shall be uncovered.*

*Yea, thy shame shall be seen : I will take vengeance, and I will not meet thee as a man.—Isa. xlvi : 3.*

GOD is always near the sinner, marking his iniquity, but stays hidden.

I. He often approaches and reveals Himself in mercy and invitation.

II. He departs, or seems to, and the sinner hardens himself in carnal security. "Where is the promise of His coming?"

III. There will be a last, awful meeting. No longer a lamb, but a lion. No longer a suppliant at our door, but a judge arraigning the guilty.

The meeting will be :

(a) Awful, because alone, without an advocate.

(b) Because of heaped up wrath and no excuse. Speechless.

(c) Because of the full exposure of the secrets of his life and heart.

(d) Because of the wrath of an insulted God, in place of the pleading of the Man of Sorrows.

IV. He offers to meet you now at the mercy-seat. Lay bare your hearts there, and let His tender eye search and His gentle hand probe and purify. J. S. K.

**The Over-Blessing.**

*A blessing that there shall not be room to receive it.—Matt. iii : 10.*

GOD never limits His bounty by what a heart can take in. As no man can drink his own well dry, or absorb all the light that falls into his chamber, so He teaches us to sing, "All my springs are in Thee," and "The Lord God is a sun."

But man's heart, in its desires, is enormous ; a void that echoes with sense of want. Yet God's blessing overfills it. Observe some common feelings of need and the measure of the Divine supply.

I. Sense of *poverty*. God will not try to stop the leak in the heart by pouring gold dollars through it, but will give the spirit of adoption which imparts enjoyment of all the works of our Father in heaven. Title deeds express limitation of ownership and are filed in court archives ; but God's title deed expresses limitless ownership—"All things are yours"—and is kept in the man's own heart, *i. e.*, where he can feel it.

II. Sense of *bereavement*. God fills this with assurance of immortal reunions. Whittier :

"And yet, dear heart, remembering thee,  
Am I not richer than of old ?  
Safe in thy immortality,  
What change can reach the wealth I hold?"

III. Sense of *ignorance*. God promises the Spirit to "lead you into all truth." Not that He will answer all speculative inquiries, or lead you down a path of definitions ; but satisfy the mind with grand impressions of the truth of His love and grace and life ; make it overflow as Paul's did when he cried, "Oh, the depth of the riches both of the wisdom and the knowledge of God!"

IV. Sense of *sin*. "If sin abound, grace doth *much more* abound." "Peace like a river" from Christ's side. Jesus said, "My peace give I unto you," the same moral equanimity that he has before God.

V. Sense of *uselessness in purpose*: life's energies drained into self as the Jordan into the Dead Sea, instead of the desires flowing out to bless mankind. Charles Wesley could not get up enough spirit to speak for Christ ; but when the Spirit was given he cried, "Oh for a thousand tongues to sing!" etc.

VI. Sense of *little service* even with the best intentions. God makes a

Christian useful beyond his ability, his planning and his knowledge. The widow's mite has brought more money to the Lord's treasury through her example than all the donations of kings. Consecration infinitizes one's life. L.

**The Praiseful Seeker.**

*They shall praise the Lord that seek him.*—Ps. xxii: 26.

MEN should seek the Lord, not be content with merely seeking peace, salvation, heaven. This should be done in a spirit of adoring praise and thanksgiving.

I. Praise Him *while* they seek. That He is in himself so merciful and long-suffering, for the Saviour He offers, for the greatness and freeness of salvation, for the heart He has given them to seek, for His faithfulness to His promises.

II. Praise Him after they have found Him for pardon and acceptance realized, for a new heart and life bestowed, for the privilege of consecration to His service.

III. A praiseful life, an unselfish, unworldly, generous, zealous offering of ourselves, a thank-offering on His altar as a reasonable service.

J. S. K.

**Funeral Service.**

**Gathered One by One.**

*Ye shall be gathered one by one.*—Isa. xxvii: 12.

THE divine plan of taking human beings from the exile of earth to the Heavenly Fatherland.

We often ask why should we die alone? Why could not God have ordered it that families, groups of intimate friends, should be gathered at the same time?

It is not for us to give an answer for God. The Judge of all the earth will do right. Our entrance into the world is one by one; it is not unnatural that our departure should be the same. Each one's conversion, marriage, all the great events of life, are

passed through, not in the mass, but each by himself, one by one.

1. The individuality of God's dealings with men in their highest and most solemn experiences is an honor and a favor. Each is thus made His special care. The most precious fruit gathered by hand.

2. The shock of bereavement is thus lessened; a sparing mercy to those who are left to mourn.

3. Warnings of the inevitable hour are thus multiplied, that survivors may prepare. J. S. K.

**A Precious Life Cut Short.**

*Get thee up into this mountain, Abiram . . . and die there.*—Deut. xxxii: 49, 50.

1. A STRANGE disappointment in a noble aim and hope.

2. God *never* disappoints in one hope without having a greater blessing with which to surprise us. Instead of Canaan—heaven.

3. A Christian's death the most natural thing in the world—simply to meet God in the mount of vision, lie down on His bosom, and find immortal life.

4. When God removes one in the midst of a great work, He has another prepared to complete it. Instead of Moses—Joshua. J. S. K.

**The Value of Evanescent Life.**

*For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away.*—James iv: 14.

No life so frail, illusory and vanishing, but that it has a marvelous value. The figure of a vapor suggests:

I. It is ethereal contrasted with the ponderous, spiritualized and uplifted by the sun, purified as it rises towards heaven. So a life raised from the sordid to higher region under the influence of the Sun of Righteousness, freed from earthly defilement.

II. Vapor very useful when rightly

applied; *e. g.*, the steam propelling wheels of industry, urging ship through adverse winds toward its goal; gas touched by fire springs from insensibility and noxious influence into illumination. So a life, though frail, yet wisely stored and applied, supplies energy for usefulness, communicates light and happiness, and bears on towards the heavenly harbor.

III. Vapor furnishes a curtain on which the sun paints panoramas of glory. So Christ can picture in our lives the landscapes of the heavenly life for the delight and encouragement of others.

J. S. K.

#### **A Dedication Service.**

*Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house.—2 Chron. vii: 1.*

THE temple was a system of spiritual symbols, which the New Testament has interpreted for us: *e. g.*, the corner-stone is Christ; the stones of the foundation, the men of inspiration; the stones of the walls, believing souls; the great altar, the cross; the golden altar, with its incense, the prayers of the church; the ark, God's covenant in Christ; the cherubim, life present and eternal. So the light and fire, the "glory of the Lord" that came down symbols.

I. Something *supernatural*. Solomon with all his wisdom, and Hiram's artisans with all their skill, could not have invented that. The king was as impotent before it as the lowest slave from his provinces was before him. So there is an "unprogrammed" part of the service which is being conducted by the powers of another world. Strange forces have made the edifice their dwelling.

II. That glory was not merely a supernatural phenomenon, something sent from God; it symbolized *God Himself*. *Shekinah* means dwelling. When our version reads, "I will dwell among Israel," the Hebrew says: I will *shekinah* among them. God is here.

III. The divine presence came in response to a man's consecration prayer; its great Amen.

IV. The *shekinah* remained in the Temple. Though the outer glow of it was withdrawn a gleam of it lingered within the Holy of Holies, illumining that windowless apartment, dropping its softened light upon the ark of the covenant, with its tables of the law, its golden mercy-seat, and the cherubim of life. So God will remain with us; and the sign of His presence will be that a light falls upon the Bible, our ark of covenant, making its laws of righteousness gleam into our consciences, its assurance of grace fill us with peace, and its promise of life glow in our hopes until we enter that temple where "the Lamb is the light thereof."

L.

#### **Communion Service.**

##### **An Anxious Question.**

*Lord, is it I?—Matt. xxvi: 22.*

I. CHRIST is certain to be betrayed by some of His professed friends.

II. None are so strong, so loyal, so loving as to be utterly removed from the peril—Peter.

III. Solicitude: (a) natural leads to watching unto prayer; (b) morbid leads to gloom and weakness; (c) intelligent leads to study the causes that lead to betrayal; (d) practical prompts to remaining close to Christ; Judas left the company of the disciples and the Master for that of his foes.

J. S. K.

## LIVING ISSUES FOR PULPIT TREATMENT.

## The Tenement House Evil.

*It bred worms.*—Ex. xvi:20.

"SOME 16,000 children under five die every year in New York—just twice the normal mortality for a large city," are the opening words of a little pamphlet just issued by the Sanitary Protective League of New York city. "Last summer 4,119 were carried off, and nearly a thousand in a single week. . . . Viewed rightly this would be called simply massacre. The deaths from diphtheria have doubled in four years, from 1884 to 1887, and *one-half the patients taken succumb*. If cholera were as frequent and fatal the city would be deserted in a panic."

This fearful condition of affairs, which is but a surface symptom of the disease which is spreading throughout all the larger American cities, more notably in New York, the Sanitary Protective League most justly lays at the door of the tenement house system, which it characterizes as a "*constant menace to public safety*," "inviting pestilence" and "destroying morals."

The New York State Bureau of Labor Statistics for 1885 estimated the tenement house population of New York city in 1883 at over a million inhabitants. Since then the evil has greatly increased. As to overcrowding, it was estimated that 18,996 tenement houses accommodated fifty persons each, and not a few contained three times as many. "Against such a mass of misery," says the report, "it is impossible for individuals, however tenacious of purpose, to struggle. It is in such conditions and surroundings that young girls are brought up, in which decency and womanly reserve cannot be maintained, and then we ask why so many fall away from virtue."

Recent investigations by the New York daily press reveal the fact that

many of these tenement houses are at present overcrowded to a fearful extent, often as many as two or three persons occupying space which the law says must be reserved for a single individual. The Italian tenement houses offer the worst examples of overcrowding and its fearful results. The Labor Commissioner thus describes them:

"I have seen a family of six and even eight people living in the customary front and 'inside' rooms. Where they all slept was a mystery, but that a portion of them were obliged to sleep on the floor seemed the only explanation. The temperature of these rooms is excessive, and while the smell of sewer gas is in itself obnoxious, it becomes simply refreshing when compared with the stifling fumes that seem to permeate every nook and corner of these dilapidated tenements. They cook, eat and sleep in the same room—men, women and children together. Refuse of every description makes the floors damp and slimy, and the puny, half-naked children crawl or slide about in it."

Of such conditions are born, to a large extent, the unwholesome, immoral and anarchistic tendencies which not only curse our feverish modern city life, but in a government like ours reach out to react with fearful results upon the whole nation.

A feature which still further complicates the tenement house problem is the fact that in very many instances the owners of the buildings upon whom ordinarily some responsibility for such a destructive condition of affairs could be fixed, are in many cases entirely unknown, the property being managed by some irresponsible agent of an "estate."

Could a municipality owning and operating its own system of model tenements do worse?

**A Secret Ballot.**

*That we may lead a quiet, tranquil life in all godliness and honesty.—*  
1 Tim. ii: 2.

THE Governor of this State has just vetoed a bill which, among other things provided "for the printing and distributing of ballots in elections for public officers at public expense." The passage of this bill was the first ostensible attempt in this State to introduce what is known as "the secret ballot," the adoption of which would go very far towards abolishing the evils which now result from the "power of the machine in politics."

Under our present methods of balloting the tickets are printed and distributed out of the private contributions of members of a party and of the candidates named. This necessary and proper election expense is, however, made the basis for very large assessments by the political bosses from the friends of a party and its candidates—so large, in fact, that in many localities none but wealthy men or those with a strong financial backing can afford to accept a nom-

ination. The money so assessed is used very largely in corrupting the ballot.

With our present methods of conducting elections the intimidated, the unduly influenced and the purchased voter has little or no chance of escape from the watchful eye of the "ward boss" or party "poll worker" from the time he receives the ballot he is to vote till it is deposited in the box. Under a secret ballot the State prints and distributes to each registered voter a *single* ballot containing the names of all the candidates to be voted for. This ballot is marked upon the back with the initials of the poll clerk, and the voter makes his choice in undisturbed solitude.

Such a system of conducting elections would reduce to a minimum the chances of bribery, intimidation and corruption at the polls, go far towards destroying "the power of the machine in politics," and open the way for the first steps in the direction of much-needed minority representation.

**EDITORIAL NOTES.****"The Study Table."**

OUR readers will note the absence of this interesting department from the present number. We are bound to say that the omission is not owing to any delinquency on the part of Dr. Ludlow, who is one of our promptest as well as most valued contributors. His "copy" was on hand in time, and duly committed by us to the "printer," since which time no trace of it can be found. The good Doctor is on "vacation"; and, besides, it was a paper that had been prepared with extra care and could not be reproduced in a day. We have the promise of it, however, for our next issue.

**The Missionary Review of the World.**

THE September number of this

popular and powerful Review—ready Aug. 10th—will contain several of the leading papers prepared for and read to the great World's Conference on Missions, recently held in London, by several of the most distinguished members of the Council.

**Heart Talks to Heart.**

SAYS Walter Besant, "No moving situation was ever yet depicted, the writing of which did not cost the author anguish and tears." In other words, it is heart only that talks to heart, whether the instrument employed be pen or tongue.

**Luther Didn't Speak English.**

I HAVE heard attributed to Luther this anecdote: One day Luther went up to a golden image of an idol and said, "Why stand you here all day idle (idol)?"

ST. LOUIS, MO.

PASTOR.

SOME men think to prove their genius by their tack of common sense.