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REVIEW SECTION.

I.—“HAS MODERN CRITICISM AFFECTED UNFAVORABLY ANY OF THE ESSENTIAL DOCTRINES OF CHRISTIANITY?”

NO. III.

By PROF. E. C. BISSELL, D.D., HARTFORD, CONN.

This question may be answered by yes and no. If it be understood to refer to the immediate effects of some forms of modern biblical criticism on the minds of men, that is, if it be understood in a subjective sense, the answer must be yes. If, however, it be taken in an objective sense, as referring to the doctrines of Christianity themselves rather than to the opinions of men respecting them, the answer should be, as unhesitatingly, no. It may, perhaps, be advisable to treat the question in both of these aspects. Moreover, we shall consider ourselves at liberty to discuss it almost exclusively from the point of view of the Old Testament.

Let it be premised that no exception can fairly be taken to biblical criticism in itself considered. It is as legitimate as any other form of criticism. We often hear objections raised against it, especially against the so-called “higher criticism,” as though the thing itself were evil, a sure indication of hostility to the Bible. The mistake arises from ignorance of the sphere and aim of all legitimate biblical criticism. Its aim is not to discover grounds for censure. It is just as little to find excellences to admire. It covers a very limited field of inquiry. It concerns itself with certain definite questions which, however broad may be their ultimate bearing, are, in themselves, of narrow scope, and generally of a literary or historical character. It is supposed to deal with acknowledged facts.

It is the aim of criticism, for example, in the department of the Old Testament, to use all the means at its command, such as grammar and lexicon, literary analysis, archeological discoveries, doctrinal teaching, logical and chronological adjustments, to find out whether current opinions concerning the origin of its books be true or

false ; whether such books have been preserved to us in their integrity or have suffered probable losses in their transmission; whether their text, as it now appears, is original or derived, pure or composite. Inquiries of this nature, if properly conducted, are as justifiable in the sphere of sacred as of profane literature. In fact, the higher the claims of a book, the more imperative are these researches. And the Bible, so far from disputing this freedom of examination, and confronting those who attempt it with the "*Procul, O procul este, profani,*" of the pagan oracles, courts examination, urges investigation and study as one of the surest means of securing those higher objects which it has in view.

But there is criticism, and criticism so-called. Like everything that is human, biblical investigations may be governed by a false spirit, may employ wrong methods, and so, instead of reaching correct results, may achieve only a still greater confusion and uncertainty. It may fail, for instance, to confine itself within its proper limits, claiming a prerogative that can never be accorded to it. It may assume misleading premises. It may fall short of taking account of essential facts. With the strongest protestations of sincerity, it may be clearly governed by invincible prepossessions making the goal of truth impossible to it. It may, in short, so conduct itself that among sober and reverent men who are not scholars and do not know how to discriminate in such matters the very word "criticism" may become an offence, a synonym for cynical refinements, for unbelief and hostility to the truth. Hence, in weighing the apparent results of criticism, we have to weigh the criticism also. The only really formidable thing in this world is truth. If modern biblical criticism has actually and finally overturned any of the essential doctrines of Christianity, it is because the facts have been found to be on the side of the criticism.

The doctrine of the authority of the Bible and of the whole Bible as a revelation from God, seems to be fundamental to the system of Christian faith as generally held. If the Old Testament be shown to be without genuineness or authenticity, there is scarcely one important doctrine of the New Testament that is not, in consequence, undermined. It must be admitted that our Lord and His apostles looked upon the new dispensation which they ushered in as developed directly from the old. In their minds the one held the relation to the other of a plant to its root. Jesus said that he had not come "to destroy the law and the prophets, but to fulfill." He claimed that Moses wrote of Him, and on one occasion expounded to His disciples "in all the Scriptures," the things concerning himself. As a recent distinguished biblical scholar has stated it : "Our Lord rested his whole life and teaching upon the Old Covenant, declaring Himself to be the Redeemer to whom that Covenant had looked forward from the first, the culmination of its hopes and promises, and always represented His

teaching as the more perfect setting forth of the will of the same God who had spoken by the prophets of old. For all this there can be but one explanation: it is inconceivable that the Author of the New Covenant could have taken this position unless he believed in the essential unity of the two dispensations, and looked upon Himself as the point where they met and coalesced.*

One of the longest and most important books of the New Testament has for its principal object the establishment of the position that in Jesus Christ the types and symbols of the Old Testament have their complete and divinely ordained fulfilment; that He was no less the central figure of its priestly and sacrificial ritual than He was of its history and prophecy. The book, it would seem was meant for Jewish Christians in danger of apostacy because of their Jewish surroundings. By a masterly argument, in harmony with the teachings of the whole New Testament, the writer shows that the goal of the old dispensation could only be reached by faithfulness to Jesus Christ. He alone had provided the true rest of which that of Canaan had been but the shadow.

Hence, it cannot well be disputed that any scheme of criticism whose direct teaching or whose general tendency is to antagonize and to discredit these representations of our Lord and his apostles is inimical in its influence to the entire system of Christian doctrine. Its evil effects do not stop with the Old Testament. They are not confined to any one doctrine of the New. They have a direct bearing and a most unfavorable bearing on such teachings of the New Testament, for example, as that concerning the divine Providence and the kingdom of God on earth; concerning sin and redemption as set forth in the epistle to the Romans; concerning the person of the Redeemer, His Deity, His everlasting priesthood, His incarnation in order to redemption, His historical and His spiritual relations to His people. If such criticism be correct, we see no way of escaping the conclusion that many beliefs hitherto considered to be fundamental to Christianity must be false.

It has been asserted, it is true, by some that whatever may be the results of Old Testament criticism, no real harm will come to the teachings of our Lord. It has been said that we have no special need any longer of those parts of the Old Testament involved in critical discussions, and that we can get along without them. Such persons must be poorly informed, or very unthinking. They do not tell us how we can "get along" without them, or what their idea of "getting along" may be as it concerns the Kingdom of God on earth. A man has been known to "get along" with his arms and legs gone, without eyes, with a part of his skull shot away; but it was an existence that was hardly worthy of the name of life. The New Testament, without

* Gardiner, *The Old and New Testaments in their Mutual Relations*, New York, 1885, p. 4.

the Old, is a conclusion without the premises. It is both together that make up God's Word to man. It is admitted that the one is simply preparatory to the other; that it is far less complete in its revelations than the other. But it is denied that we can dispense with this preparatory stage. It is denied that if the supposed partial truths of the Old Testament were shown to be false the New Testament would not be "unfavorably" affected from center to circumference.

We remark, in the next place, that this is what might appear to many to be the actual result of modern criticism in the department of the Old Testament. If there be any class of critics who may be said to represent it in the Christian world of two continents, it is that whose present leader is Julius Wellhausen. They form what, perhaps, with propriety, may be called a school of criticism. It is one that has years of growth behind it. It represents what are generally recognized within its circle, as established principles and processes in the pursuit of its objects. It has applied those principles and reached conclusions which may be formulated and put in the form of intelligible statement. It dominates, as a system, a large number of scholarly minds. Its indirect effects are already felt in every part of Christendom. And these effects, it must be confessed, subjectively considered, are exceedingly unfavorable to the teachings of historical Christianity.

Wellhausen recognizes no such connection between the Old and New Testaments as is everywhere presupposed and affirmed in the Bible itself. Hebraism and Prophetism, according to him, fruited in an iron-bound code of laws introduced by Ezra, B. C., 444. The history of Israel following the prophets was a history of spiritual decadence. While its political importance ceased with the destruction of Jerusalem by Titus, its ethical survival as a sect in the first century was chiefly marked by warring rabbinical schools. He declares that it is difficult to find any one point of view to characterize Judaism as a system. "It is a fantastical product of history." The Gospel, it is true, developed hidden tendencies of the Old Testament; but it protests against the principles dominant in Judaism. Jesus understood monotheism differently from His contemporaries. The works of the law He ridiculed. The eschatology of the New Testament, no doubt, is saturated with Jewish ideas of the Messiah; but on this very account it is hard to say what part of it is genuine.* It is easy to see that something has seriously affected this man's mind respecting the teachings of the New Testament. We cannot be mistaken in saying that it is largely his attitude toward the Old Testament and his estimate of it.

Our Lord said to the Jews of His time (John viii : 56): "Your

* *Skizzen und Vorarbeiten*, Erstes Heft, Berlin, 1884, pp. 97-101, *passim*.

father, Abraham, rejoiced to see my day." To Wellhausen, Abraham and the other patriarchs are myths. Previous to the period of the Judges, the history of Israel is hopelessly involved in fable. Mosaism is little more than a name. The laws of the Pentateuch cannot be looked upon as an authentic source of knowledge concerning it. It is "a somewhat precarious matter to make any exception in favor of the decalogue." To call the history of the Old Testament "sacred history" is a misnomer. The sacredness is only a peculiar coloring that was imparted to it by later hands, and was intended solely for effect. We should be sharp enough not to be taken in by the "pious utterances" and the "unctuous speeches" of a later editor who had an object to secure.*

Among the things that this class of critics regard as proved by their reasoning are these: that Deuteronomy, which purports to be Mosaic, is an anonymous and surreptitiously published work of King Josiah's time. The Book of Joshua, for the most part, is a similar forgery intended to bolster up the first. The whole sum of Pentateuch laws (excepting only Deut. xii—xxvi; Ex. xx—xxiii, xxxiv) originated in the Exile, and those of Deuteronomy less than two hundred years earlier. The Books of Chronicles were consciously intended to support the false claims of these laws to Mosaic origin. The historical books, Judges, Samuel and the Kings are partly mythical and wholly composite, good, bad and indifferent, being mixed together in them. Many hands have been employed in their composition, and a persistent effort has been made by those last engaged so to manipulate the materials that the history shall not seem inconsistent with the later dogmas of Judaism. Wellhausen and his co-laborers have been keen enough to detect at last the artifice and to point out the course which the history must really have taken.

If, now, this style of criticism were correct it would necessarily fare ill with those "Scriptures" to which our Lord and his Apostles so continually appealed; it would fare ill, as we have intimated, with not a few important doctrines of Christianity. So far as this criticism has influence on the minds of men, its direct tendency is to unsettle them, to introduce doubt and confusion concerning fundamental tenets of the Christian faith. But its influence will be limited and will be temporary, simply because it has comparatively little basis in truth. It falls in with the current evolutionary philosophy; it is plausible in some of its positions; it has the support of high scholarship in a land where biblical scholars abound; but it fails in the one essential element of final success, it fails of being just and true.

False premises and illogical reasoning make false conclusions inevitable. This criticism generally assumes as a fixed premise the incredibility of a supernatural revelation supported by prophecy and

* *Geschichte* i, pp. 309, 340, 347, *et passim*.

miracle. It assumes the power and prerogative of deciding, on the basis of inward characteristics, upon the relative age of the documents of which the Old Testament is made up; of deciding, even to parts of verses and to single words, where such documents have been retouched, where matter has been put in and where it has been left out, emendations by a first hand, emendations by a second hand and a third hand. It assumes as an axiom and bases some of its weightiest deductions upon the demonstrably untenable principle that if a law, purporting to be Mosaic, is not found to be actually in operation in an age subsequent to Moses, it cannot have emanated from him. It assumes for Israel a development like that of any other people and undertakes to reconstruct the biblical history in harmony with that conception. It finds itself withal under the necessity of assuming an amount of fraud in the composition and present arrangement of the Old Testament books that is appalling to contemplate and totally at variance with the spirit and teachings of these books as well as with their past influence in the world.

If we are asked, accordingly, whether this system of criticism has "affected unfavorably any of the essential doctrines of Christianity," we are bound, in view of its present wide influence, to say that it has. But, on the other hand, in view of the obvious quality and leading characteristics of the criticism we are also bound to reply, and with much stronger emphasis that, assuredly, it has not. It has not and can never have any considerable effect on the doctrinal contents of the Bible. To do that it must itself be true, and it must show by reasoning that cannot justly be excepted to that the Bible is false. "We can do nothing," says the apostle, "against the truth, but for the truth." (2 Cor. xiii: 8.)

The work of such critics as Reuss, Graf, Kuenen and Wellhausen is not, however, without its value. It has brought to light many new facts that were previously unknown. It has greatly stimulated Old Testament studies. The "more noble" have been stirred up to search the Scriptures to see if these things are so. (Acts xvii: 11).

It is a law of physics that action and reaction are equal. But Colenso's attacks, years ago, on the authenticity and genuineness of the Pentateuch called forth an army of defenders; his few short-lived books evoked a whole library of learned treatises whose value is beyond estimate. The reaction from the more recent German criticism has also begun to set powerfully in. When it is complete it will be the answer of Providence to the inquiry why providence permits such assaults in the name of Christianity on the citadels of Christianity.

The conflict will undoubtedly go on. New points of attack will be discovered when the old have been made impregnable. It is best that it should go on. The higher results of it will only be attained when it is acknowledged that besides other kinds of truth there is such a

thing as biblical truth and Christian truth; that to investigate and write and speak as a Christian is in no sense incompatible with investigating, writing and speaking with scientific candor and accuracy; that, in fact, the only presuppositions to be regarded as really safe for those whose aim in thought is truth and in life is duty, are the spirit and the teachings of Jesus Christ.

II.—WHAT SHOULD BE THE ATTITUDE OF THE AMERICAN CLERGY TOWARDS THE REVISED VERSION OF THE SCRIPTURES ?

NO. II.

By T. D. WITHERSPOON, D.D., LL.D., LOUISVILLE, KY.

The question submitted for our consideration in these papers is opportune. The Revised Version has now been for some time in the hands of the people. The charms of its novelty have worn off with daily use. The curiosity at first felt as to the innovations made by the revisers has been satisfied. All that was sensational in connection with its first appearance has died away. The Revision must now stand, if it stand at all, upon the simple basis of merit. The time has come when we may look dispassionately in the face the question as to the position it ought to occupy in the church and in the public mind.

The question proposed by the editors of this REVIEW is not only opportune but momentous. As far as the fate of the Revision in this country is concerned, it may be said to be decisive. Whilst the intelligent laity of the land have taken a deep interest in the revision movement from its very inception; whilst they have contributed freely towards its expenses, and have looked forward hopefully to its results, yet it must be apparent to all that the movement for revision has not grown out of any felt want on their part of a better version. It has been pre-eminently the ministry, the men whose lives have been devoted to the interpretation and exposition of the Scriptures, who have felt the defects of the Authorised Version, and have longed for one that would give more accurate expression to the mind of the Holy Spirit speaking through the written word. Should there be, therefore, on the part of the clergy an attitude of hostility, or even of lukewarmness towards the New Revision, there is no ground-swell of popular sympathy with it that would bear it on to established and authoritative usage amongst us. On the other hand, if the clergy, under a strong conviction of the superiority and helpfulness of the Revised Version, should throw the whole weight of its influence in favor of its adoption, and should persist in pressing its claims to recognition, there is little doubt that in due time the popular mind would be weaned from that reverence, almost bordering upon superstition,

with which the Authorised Version is regarded, and would heartily accept and learn to hold in equal veneration, the version upon which the scholarship of the present day has so assiduously labored. So that the question of the attitude of the American people towards the revision may be said to be involved in that of the attitude of the clergy.

It will be seen also that the question before us has a very different scope from that which would be legitimate if the revision were only a movement in contemplation, and not as now an accomplished fact. In the former case there would enter as an essential element the question whether the popular mind, now resting with some good degree of unanimity and contentment in the use of the old version, ought to be disturbed by the suggestion of a new one. In the present instance, the disturbance, incident to the proposal, whether considerable or inconsiderable, has already taken place. The wave of popular commotion, whether large or small, has broken over Christendom. Our discussion follows in its wake.

In the former case there would be reasonable ground of doubt whether a suitable body of men, selected from the various denominations and the different English-speaking peoples, of sufficient numbers and prominence to give weight to the movement, could be brought to unite in the recommendation of such specific changes as would be necessary to a true revision. Happily, we are relieved from all misgiving on this head by the substantial harmony that from the beginning has attended the revision which we are called to consider.

Last, but not least, in advance of the revision movement the advocates of a true conservatism, whilst fully appreciating the importance of certain changes in the received version, might well stand in dread lest, when once the flood-gates of revision were opened, the tide of innovation might sweep far beyond the safe limits contemplated when the movement was begun. This fear might be felt alike by the conservative theologian who dreaded lest some of the foundations of orthodoxy might feel the incoming tide, and by the conservative philologist who looked to our King James' Version as one of the bulwarks of pure Anglo-Saxon and classic English, and dreaded the radicalism that expresses itself in the "fonetics" and other follies of the day.

If any such fears were entertained when the present revision was proposed, they are at rest now. The old bulwarks of theology and of philology stand unshaken. No doctrine is affected; no latitudinarianism is encouraged; no provincialisms or impurities of language have crept in.

We thus approach the question of the attitude of the clergy under circumstances most favorable to an answer; and now what shall the answer be?

I. We are not prepared to advocate the substitution of the Re-

vised Version in the place of that which has so long been the standard of reference and quotation, whether this substitution be with or without the authorization of the proper ecclesiastical officers and tribunals. It is evident that such a substitution, if made at all, should be generally and even universally made. Anything else would tend to confusion. There must be some one standard from which quotations are to be taken and to which references are to be made. The course pursued by many of our more impulsive ministers in introducing the Revised Version into their pulpits immediately upon its appearance from the press, and in discarding altogether the use of the Authorized Version in the public reading and preaching of the Word, was subversive of that order which is "Heaven's first law." Until there shall be a general consent, through the action of ecclesiastical bodies or otherwise, that the new shall be substituted for the old, the old should occupy its place of honor and reverence as the version to be solemnly read and expounded in the public services of the house of God.

We go still further and hold that the clergy should not seek through acts of ecclesiastical bodies or otherwise to have the New Revision take the place of the Old. In saying this, I would by no means disparage the labors of the Revisers or throw discredit upon their work. They have done all that under the circumstances they could do, all that could probably have been done by the learning and scholarship of the day; but they have not produced a version which we could afford to substitute for the one now in use. The disabilities under which they labored were such as they were powerless to remove, but they were none the less real and vital. Some of these it may be proper briefly to review. The first and most serious one was the want of a proper *Textus Receptus* to form the basis of their work. They were like men set to correct the irregularities of a wall with no accurate square or plumb-line or measuring-rod. This defect they sought earnestly to supply, but in the nature of the case could not supply perfectly. Until a more thorough recension is made in the light of recently discovered texts and versions, the original text is too uncertain a norm for the delicate shades of revision which must be introduced into the version, which, as authorized, is to become the permanent heritage of the Church. If we should press our New Revision upon the acceptance of the Church it would be but a few years until, with the advancing light of critical study of the received text, its incongruities would become apparent and another revision be required. Better retain in its place the Old, with its manifest and admitted imperfections, (which, however, do not touch any vital point), than to introduce one which, by reason of the state of the original text, is necessarily uncertain with the probability that it also must soon be set aside.

So much for the first and most serious disability. Now we come to

a second, arising out of the state and tone of English literature at the present time. I am not much of a philologist, and may not be able to make myself as fully understood as I would like, but certain it is that the tone of the English language at the present time seems to be peculiarly unsuited to the construction of a version which shall retain the rhythm and melody of the one which it is proposed to supersede. If any man be in doubt as to this defect in the tone of our literature to-day let him only take the most approved forms of prayer, that have appeared within the last generation and compare them with the liturgies of the Reformed Churches written centuries ago. Let him compare the most attractive marriage service with that found in the Book of Common Prayer. And when I have said this by way of preface, none will, I trust, accuse me of disparagement when I say that there is a fearful inequality in smoothness, elegance and sonorousness, between the sentences which have felt the touch of the revisers' hands and those which they have permitted to pass untouched. And yet in a version which is intended for public reading in the ears of the people, these qualities to which I have referred are by no means to be overlooked. And so I conclude that this homely and matter-of-fact age of ours, when men are accustomed to call a spade a spade, is not exactly the day for a revision which is to present us with a version that shall be good for generations to come. A third hampering cause, and the only other one to which I will allude, is that occasioned by the peculiar form which the movement for revision assumed. It must be remembered that this movement was not œcumenical as far even as the English-speaking churches are concerned. The revision was undertaken under the patronage of the English Church. Our American Revision Committee sustained only advisory relations. They did not make a constituent part of the Revision Committee itself. Their suggestions were many of them adopted, but they were adopted simply as suggestions *ab extra*. Our American Committee was not in the heart of the movement. The result is that many of the most valuable suggestions made by them remain simply as suggestions, constituting a valuable "Appendix" at the close of the volume, reminding one of the kangaroo, which is said to be strongest in its hindmost parts. Certainly for the American people at least, the version would have been more acceptable if the revision had proceeded upon a more Catholic plan.

II. But whilst we are not prepared to recommend the Revision as the standard version of Scripture, there is a duty which we owe to the Revisers which we should not be slow in recognizing, or remiss in discharging. We should always and everywhere bear cheerful testimony to the scholarliness and fidelity of the service which they so laboriously and generously rendered to the generation in which they live. It is only necessary to run over the list of Revisers either in

the Old Testament or the New Testament Section to assure ourselves that they are representative men, thoroughly abreast of the learning and scholarship of the age. Their work was not hastily and inconsiderately done. They devoted time and labor without stint. The world owes them a debt of gratitude that it cannot easily repay.

III. There should also be hearty acknowledgment of the immediate and practical benefits resulting from their work. The brief space allotted to this paper will allow me to refer to only a few of these. First, our congregations have been very much at the mercy of young and half-fledged exegetes in the pulpit, who challenge for their crude and unscholarly renderings of Scripture the sanction of modern scholarship, as opposed to the old and superseded renderings of a version made nearly three hundred years ago. Now the plain layman, having in his hand a version just revised, expressive of the best scholarship of our day, may bring the interpretations of the young preacher to the test, and so his vagaries will pass for only their true worth. And on the other hand the modest but scholarly divine who feels that the truth is not fully and clearly brought out in the accepted version, and yet who hesitates to place his own authority or that of any single commentator in opposition to the text, finds an unspeakable advantage in turning to the New Revision and deferring to an authority ready at hand, one which all will acknowledge. This support and comfort given by the Revised Version goes much further still. It forms an effectual defence against many of the weapons of modern infidelity, especially those which come from the direction of the New Criticism of the day. When we take into consideration the honesty and integrity, as well as the erudition and scholarship of the men who made this revision, their authority may be wielded with tremendous power against those who would apply their destructive criticism to the word of God. An instance of this kind occurred with me not a great while ago. A very intelligent Christian lady came into my study and said to me with an evident expression of surprise and pain, "I have called to ask you about that beautiful passage in Job, 'I know that my Redeemer liveth.' I understand that Dr. So-and-so, (referring to a gifted Theological Professor), severely criticised one of our young ministers for using that passage as a text, saying that it was a disputed passage and it did not mean what the translators supposed, and ought not to be in the Bible anyway." Now, to have opposed my authority to that of the Biblical Professor would have done no good; to have undertaken to carry the good lady through all the meshwork of criticism upon the passage would have been pedantic and futile. A very plain course, thanks to the New Revision, was open to me. I first handed her a list of the Old Testament Revision Company, and, when she had looked over it, I said: "Do you think you could trust that array of divines and scholars as against the

young Professor?" And, as her face brightened up, I threw open the Revised Version at the disputed passage, and handed it to her. She read aloud: "But I know that my Redeemer liveth, and that he shall stand up at the last upon the earth, etc.;" and when she had finished she looked up with a smile, and said: "Why of course it's there; it's all right;" and without another word from me, her mind was at perfect rest. In this aspect of the work of the Revisers it is impossible to put too high an estimate upon its value.

IV. Ordinarily, no criticisms of the Authorized Version should be made in the pulpit which cannot be substantiated by reference to the Revised Version. I have not time to elaborate this thought, or present with any fulness the reasons for it, some of which have been already indicated in the course of this article. Whilst I do not deny that we have amongst us Biblical critics and scholars who are the equals of those who sat in the Revision Committees; and whilst these men should not be restrained of their liberty to bring the light of their own prayerful investigations to bear in the interpretation of God's Word, yet the course is to be deprecated of a general and indiscriminate fault-finding with the Received Version. I once heard a grave and venerable Ruling Elder say of a young and scholarly divine under whose ministry he sat for years, that he did not remember ever to have heard him preach a sermon in which he did not find fault with the English version, and he added, as the result, that a great many of the young people came to look upon our English version as utterly defective and worthless, and had their confidence in the Scriptures seriously impaired. Our younger ministers would certainly do well to confine their variations from the received readings of the English text to the New Revision with its text and marginal readings, or, if need be, its appendix with suggestions of the American Revisers.

V. In conclusion, the aim of the American Clergy should, I think, be steadfastly directed to such an education of the public mind as will gradually prepare it for the reception of the more perfect Revision when it shall come. How poorly the popular mind is at present prepared, was abundantly evidenced by the response given all over the land to the sledge-hammer blows of Dr. Talmage, when he threw the weight of his great influence not only against the defects of the Revision, but against the Revision itself. When he hugged King James' Version to his heart in the full strength of his dramatic power, and declared that the Revisers should not take away from us the Bible of our fathers, he appealed to an unintelligent instinct of the people, powerful as a superstition, and from which they can only be withdrawn by education—an education that shall work intelligent conviction of the superiority of a version that gives more perfect expression to the mind of the Holy Spirit speaking through the Sacred Writers. Such a version we need. Such a one, free from the defects of this

recent Revision, I confidently believe that we shall one day have; but, without the education of the public mind to which I refer, I do not believe that a Revision, written with the pen of the Angel Gabriel, would take the place in the popular mind and heart now occupied by the Authorized Version.

III.—SYMPOSIUM ON THE "NEW THEOLOGY."

WHAT ARE ITS ESSENTIAL FEATURES? IS IT BETTER THAN THE OLD?

NO. III.

BY REV. PHILIP S. MOXOM, BOSTON.

THE title of this paper presupposes something that can be defined. But that which can be defined is already approaching completeness. Definition belongs to the critical process rather than to the formative. In the present case, therefore, the title will be misleading, unless it be understood at the outset that it is descriptive of a spirit and tendency, or even of "a sentiment,"* rather than of a comparatively finished product. For want of a better name, the "New Theology" designates a tendency of theological thought at the present time, a spirit that characterizes an increasing number of thinkers and writers on theological subjects, and a sentiment that widely prevails in the Christian Church of to-day. This paper is an attempt to give, not a detailed and exact, but a suggestive expression of this tendency and sentiment. It is a brief study of the theological *Zeit Geist*, and in no sense a deliberate defence of any theology, new or old; though, let it frankly be affirmed, the sympathies of the writer are profoundly with the new.

There is, properly speaking, no new theology "school." The brilliant group of thinkers at Andover, who find voice in *The Andover Review*, and the large number of men in New England and elsewhere, who sympathize with those thinkers in their attempt to formulate a "progressive orthodoxy," may, with some propriety, be called a "school;" but even they do not constitute an authoritative representation. There are many representatives of the spirit to which the name "New Theology" is attached. In America, the late Elisha Mulford, LL.D.—*magnum atque venerabile nomen*—the Rev. T. T. Munger, D.D., Professor A. V. G. Allen, Rev. Newman Smyth, D.D., President Bascom, and many others, might be named as leading exponents of current theological thought. But there is no one name that has created, or is now creating, an authoritative system which is analogous, for example, to Calvinism. The day of theological despotism has passed, or is passing. We begin to live in "the Republic of God."

It is assumed by a large number of people that the dogma of "probation after death" is the distinguishing tenet of all who sympathize

* *HOM. REVIEW* for January, p. 12.

with the advance movement in theology. Nothing could be more superficial and ill-informed than this assumption. The tendency of the times, theologically, is toward a complete reconstruction of theology along the lines of a new science, a new interpretation, and a new conception of human life. Yet, in a very real sense, the "New Theology" is not new, for it has in it elements that are as old as the Ante-Nicene Fathers—as old, indeed, as human thought and aspiration. It is in important particulars, older than the "Old Theology," for much of the latter does not date back of the fourth Christian century. From one point of view the "New Theology" is a revolt from the long tyranny of the Latin Theology, and a reversion to the vital principles of the early Greek-Christian thought. From another point of view, it is a protest against the despotism of all systems of theological thought that are based, and are now with increasing clearness seen to be based, on a crude idea of revelation, a partial and defective exegesis, an *a priori* logic, and an inadequate apprehension of human nature. From still another point of view, it is an attempt to construct a theology that shall accord with the most spiritual deliverances of the Christian consciousness, and shall be adequate to all the facts of history and life.

Certain characteristics of current Christian life and thought are full of suggestion. Some of these may be briefly noted:

(1) There is an increasing *frankness* in the utterance of religious conviction. Dissent from long-established standards is less and less subjected to the imputation of dishonesty or antagonism to religion. There is a growing feeling that truth is not a delicate and costly treasure which chiefly requires to be guarded from profane contact, but a continent to be explored and possessed by every sincere mind. Doubt is ceasing to be considered criminal, and is therefore becoming more serious and honest; and, instead of being a weight to paralyze endeavor, is becoming a stimulant to deeper inquiry. Much of the thought that is now finding utterance has long been working in the minds of Christian ministers; but till a time within the memory of men in middle life, frankness in speech on theological themes, unless the speech accorded with conventional orthodoxy was sufficient to call forth from many quarters vociferous charges of "heresy," "infidelity," and "treachery." The fear, not altogether a base fear, that put the ban of silence on many lips is dying out. A courage rooted in the developing sense of individual liberty, as well as in an enlarging conception of God and the world, is springing up. And, as victorious science makes fresh conquests from "the ancient realm of night," and discloses new and undreamed of riches of knowledge, "thought leaps forth to wed with fact," and hopes and ideas long stifled find voice.

(2) With the growing frankness of utterance, there is revealing

itself a deepening *sincerity*, in both thinking and utterance, on theological questions. No one can be familiar with the inner life of the Christian ministry of to-day without being impressed by the strong and pathetic longing for reality which characterizes an increasing number of those whose function it is to interpret the great spiritual facts of divine revelation to the masses. Many of the propositions of the older theology are apart from real life. They are the product of abstract processes of thought, and they ring hollow to the touch. They cannot be preached. There is a cry from many quarters: "We care nothing about orthodoxy or heterodoxy; we want to hear what is true, what fits close to the needs of every-day life, what commends itself by inherent force of reality to the heart and conscience." To this cry there is a growing response.

(3) It is but natural, then, that the theological thinking which is in revolt against the bonds and bans of antique systems, is characterized by a deepening *spirituality*. Men have come into an enlarged sense of the reality and pre-eminence of the spirit, and of the universality and equity and imperativeness of moral law. The "absentee-God," who assumes fictitious and unethical relations with His creatures, has given place to the Infinite Spirit who is in the world—the ground and source of all being, the principle of all life, the energy of all motion—and who is the Father of the soul of man. There is less of "piety," in the conventional sense, but more of real reverence and spiritual feeling. A fresh emphasis is put on the ethical and spiritual elements of Christianity, and these are seen to be pre-eminent in the Gospel. That which is formal and ritual receives little consideration; that which is vital rises into new authority. In its spirituality lies the key to the fact that the "New Theology" is so little polemical. Its aim is not to destroy, save as destruction is necessary to reconstruction. It is seeking a helpful interpretation of Scripture and history and a positive construction of thought on God and His relations to the world, rather than the demolition of established systems. Dr. Ludlow justly observes that "this new movement received its first popular impulse, and now derives its main support, not from the fact that it antagonizes this or that tenet of the old thought, but that it insists upon regarding the faith as wider than its formulas, however true the formulas may be."* But the help which the "New Theology" seeks to give to men is less along the line of rationalism—the forging of a logic-chain, such as pre-eminently characterizes Calvinism—than along the line of the spiritual life. It seeks righteousness in life; therefore it seeks a system of thought that shall be tributary to righteousness, and not a righteousness that shall subserve a system. It holds that obedience to God—obedience of reason as well as of

* HOM. REVIEW for January, p. 18.

conscience and will—is not fundamentally conformity to a requirement, but response to a spiritual attraction.

(4) The theological tendency under consideration is marked also by a high degree of *hopefulness*. It is optimistic. It believes that "where sin abounded grace did much more abound." The old theologies are, with scarcely an exception, pessimistic. Their doctrine of grace is overshadowed by a sharply-defined and positive doctrine of despair. Starting from the assumption that the world is the scene of a primitive moral defeat and disaster, they carry that assumption, with certain appalling dogmatic consequences, to the bitter end. Salvation is meeting an exigency, and not fully meeting that, instead of a progressive spiritual process that culminates in a perfect result—

"The one far-off divine event
To which the whole creation moves."

The history of theology witnesses to oft-repeated but relatively weak protests against this elaborate and, from the premises, woefully logical, pessimism. The protest is no longer sporadic. It grows multitudinous and powerful. A new significance has rushed into the old formula: "I believe in God, THE FATHER ALMIGHTY." The Incarnation, spiritually apprehended, and more profoundly understood, is turning the Church's confession of faith from a wail, or, at best, but a broken, doubtful song, into a full diapason of anticipative triumph.

The limits of this article forbid a detailed presentation and discussion of all the phases of theological thought which may be properly classed as belonging to the "New Theology." A more needful task than this is to set forth certain reasons why a New Theology is both necessary and inevitable. The formative process is now going on. It is resisted by many because they do not understand its deep-lying causes, and vaguely fear its consequences. New views of truth, particularly of truth relating to religion, are always resisted. Most students of theology are more familiar with the thought of past ages than with the thought of their own age. Want of sympathetic acquaintance with contemporaneous thought makes changes appear sudden which in reality are the result of a gradual process. The "New Theology" is the crescent, and by no means as yet fully defined, result of causes that have been working in the Christian mind for a long time. The tracing out of those causes is the work of the philosophical historian of religious ideas. Many people, laymen as well as ministers, need to look fairly in the face some reasons for theological reconstruction that lie on the surface of the time. The statement of these reasons will also disclose some of the principles which the "New Theology" will incorporate in its completed form.

I. There is on every side a growing demand for *adequacy* in theology; that is, for breadth of view and comprehensiveness of treatment. The theologies of the past are provincial in sympathy, if not in terminol-

ogy. The essential unity and solidarity of the race has become a profoundly influential element in religious thought. A theory of God's relation to the world must be as broad as the world, or stand condemned by defect. The serious thinkers of to-day, when they think on the great problems of God and the soul and destiny, have in mind the whole of humanity, not only those peoples that are already subjects, in name at least, of the Christian faith, but also the thousand millions of men who have not even heard of Christianity. They have in mind, too, the history of past generations and all the phenomena of their religious life. They see, in the light which the science of comparative religion has thrown upon the spiritual history of man, that the manifold religions of the world have one root. These religions all tell one essential story. God is not the God of the Jew only. Humanity is His. The world, and not a race, is the subject of redemption. The European has a kinship with the Asiatic that is deeper than all differences of color, language, custom and tradition. The kinship of man appears in his spiritual nature and possibilities. Theology, properly conceived, more than any other science, grasps this fact of the unity of man in the spirit. A theology, then, that does not comprehend all the conditions and circumstances of humanity, that is not adequate to the needs of the world, that, in one word, is not as broad as life, is fatally deficient.

II. Accompanying the demand for adequacy in theology, is a growing perception that the theologian must be adequate; that is, he must be more than a logician, or even an exegete. He must interpret Scripture, but in order to do this rightly, he must also interpret nature and life. He must sympathize with men, or he cannot hear God's voice. He must understand his age and not denounce it. He must have a cordial appreciation of every type of sincere thought. More than all, he must live in the spirit. If theology is the science of God in His relations to the world, then he who would be a theologian must learn that spiritual things are spiritually discerned, and that spiritual discernment is neither mysticism nor acute hermeneutical skill, but the insight of love and righteousness. The widening dissent of our time from the old theology is an impressive sign of deepening spiritual insight. Doctrines, long and tenaciously held, are seen to be ethically defective. They necessitate a conception of God that is lower than our highest ideal of man. The theologian must not be a mere antiquary; for Christianity is not a reminiscence, but a spiritual fact, and a spiritual power. Revelation is not a thing, but a process. The growth of spiritual perception, the deepening of moral capacity, the enlarging of the soul, is "the progress of revelation." *Erziehung ist Offenbarung*. The men who sympathize with the "New Theology" believe that the true theologian of to-day must be born to-day and speak the thought of to-day.

III. There is growing recognition of the influence of environment on theological ideas. Social traditions and prejudices, political institutions and customs, even climatic and geographical conditions, all contribute in furnishing the moulds in which the religious thought of an age is cast. Despotism in government is reflected in a despotic theology. Aristocracy appears in religion in the dogma of election. The progress of men toward a pure democracy involves the creation of new moulds of thought. A higher and more humane domestic life gives a new significance to the symbols of man's relation to God, which are furnished by domestic relationships. The idea of fatherhood has changed so profoundly that the familiar phrase, "the fatherhood of God" is filled with a new and larger idea. The whole range of human thought is rising to a more spiritual level. Old terms have a new meaning. Old formulas must have a new interpretation, or be dropped as inadequate to the new thought. Theology must be adjusted to the age. The "New Theology" is a rational endeavor to such adjustment.

IV. This endeavor is both natural and inevitable, because so many earnest minds have grasped the principle of progress. They see that the present advancement in material civilization is sign and result of a great intellectual advancement: but they are beginning to recognize, also, that this intellectual advancement has its counterpart in a corresponding spiritual progress. Man is a unit. Increasing power of intellectual perception and comprehension is accompanied, despite seeming exceptions, by a growth of the spirit. The long and forced separation between the reason and the spirit is disappearing in the dawning recognition of the unity of life in God, and the continuity of human progress in the divine purpose. God is the principle of the intellectual and moral, as well as of the physical, evolution. The spring of human progress is not in man, but in God. Because there is

One God, one law, one element,

there is and must be

One far-off, divine event.

To which the whole creation moves.

"The 'New Theology,'" says President Bascom, "identifies the government of God and history. It unites the past, the present and the future. One law, one method, one movement are in them all. Herein it feels the true force of the great thought of our time, evolution, the inner coherence and consistency of the divine procedure."

The doctrine of a physical evolution has, thus, its completion and fulfillment in the spirit. The carpenter-theory of God's relation to the body is discredited; so also is the schoolmaster idea of God's relation to the soul. Creation is evolution. Human life is not probation, but education. A higher unity is appearing in human thought. Theology more and more becomes the culminating point and crown of all

the sciences. All the revelations of matter are at last disclosures of the spirit. All knowledges contribute to the knowledge of the soul and of God. All the past of art and science and literature and politics has its fulfilment in the life of to-day. Accidents and catastrophes disappear. Progress is growth. It is the law of the world, the vegetable, and the man. Subjecting the mind of to-day to the tyranny of dogmas that express the thought of a past age is, therefore, like imprisoning the tree in the bark of the sapling. The "New Theology" is not revolutionary, but evolutionary. It is not cataclysmal, but progressive. It conforms to the ruling ideas of the age, and seeks to carry up those ideas to higher form. It denies the authority of the dogmatist, but does not repudiate the past, any more than the upspringing stalk repudiates the root. The roots of the "New Theology" are in the past, but its swelling bud is in the air and sunlight of to-day. The future holds the secret of its consummate flower.

IV.—ADVANTAGES OF GREEK TO THE AVERAGE CLERGYMAN.

NO. II.

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

IN my first article I treated the Hebrew and Greek together, for the arguments held good for both. But, as the New Testament is of more importance than the Old because it is the fulfilment of the Old, and as the Old Testament exists, moreover, in a Greek translation made a century or two before the time of Christ, the arguments used may be pressed with special force in regard to the knowledge of the Greek tongue; and it is exclusively to this knowledge that I shall confine myself in what I have still to say.

1. *Texts are used altogether out of their meaning*, where a knowledge of Greek would have prevented the mistake and, at least, have saved the reputation of the preacher. I read, not long ago, a sermon by a very distinguished preacher, from the text, "Let your conversation be as it becometh the gospel of Christ" (Phil. i: 27), in which the word "conversation" was used throughout as meaning *colloquy*, and the text made to enjoin propriety in the subjects of conversation. Now, while the sermon was a very good one, and its doctrine irrefragable, the preacher would never have used that text for it if he had only known that the Greek word "*πολιτεύεσθε*" meant simply "live," or, "live as a citizen"; the whole text being, "Live as it becometh the gospel of Christ." So John vi: 63: "It is the spirit that quickeneth," is used by some preachers to show the *activity* which the Spirit communicates to the *renewed* soul; whereas, the word *ζωοποιούν* refers to *life* given to the *dead* soul. What minister, ignorant of Greek, would see the exquisite turn of the apostle in Heb.

iv: 9, where he argues from Gen. ii: 2, that there remaineth a *sabbatism*, a blessed keeping of an eternal Sabbath, to the people of God? It is from this idea that the 10th verse gets all its force. A like missing of the delicate points in an argument would be the un-Greek minister's in reading and commenting on Rom. iii: 2, 3. Four times in that passage the root $\pi\iota\sigma\tau$ is used; but who sees that in the English, even of the Revised Version? The old version reads, "Unto them were *committed* the oracles of God. For what if some did not *believe*? shall their *unbelief* make the *faith* of God without effect?" The Revised Version is better, but still defective: it reads, "They were *intrusted* with the oracles of God. For what if some of them were *without faith*? shall their *want of faith* make of none effect the *faithfulness* of God?" It is impossible to put the Greek into English. The revisers have done the best thing possible; but the man who knows Greek also knows that they have utterly failed to express the delicate argument of the apostle. An ugly circumlocution might put it this way: "The oracles of God were committed to them as trustworthy depositories who would faithfully obey them. For what if some proved untrustworthy and disobedient? shall their breach of trust make God untrustworthy in His promises and purposes regarding Israel?" In this very awkward English you have the subtle connection of thought of the Greek, which the word "faith," in both the Old and Revised Versions comprises. So the word "Comforter," as applied to the Holy Spirit by the Apostle John, is altogether weak in its English form (adopted by the revisers as well as existing in the old version). What un-Greek (pardon this word) minister would suppose that the Greek word was the same that is translated "advocate" in 1 John ii: 1, and there applied to Jesus Christ? It is the word $\pi\alpha\rho\acute{\alpha}\lambda\eta\tau\omicron\varsigma$, and denotes one called to aid us as our legal assistant and intercessor, and who not only *comforts* us, but gives us *efficient help*.

But in all these and a thousand other instances that might be given, the un-Greek minister would only fail in bringing out the truth fully. In many cases, however, he would teach false doctrine through his ignorance of the language. For example: "It is God which worketh in you both to will and to do of his good pleasure" (Phil. ii: 13), is often used to show that God is arbitrary in the use of His grace, than which nothing can be more perniciously false. "According to my good pleasure" is a common English way of saying "just exactly what I please," making the naked will, and *nothing else*, the hinge on which all turns. But the Greek $\epsilon\upsilon\delta\omicron\kappa\iota\alpha$ means nothing of the kind. It means an *approving delight*, benevolence, favor; and expresses the overflowing grace of God, and not an arbitrary will.

The abuse of the words, "Touch not, taste not, handle not," which has been so common in pulpits, could never have occurred if the

preachers had been able to read the second chapter of Colossians in the Greek. The doctrine of falling from grace would never be derived from Gal. v: 4 if the reader knew the force of a Greek article. The doctrine of bodily mortification would suffer considerably if the preacher who advocated it should become able to read Col. iii: 5 in the Greek, and so discover that, if the members are the human body, then the apostle enjoins suicide; for *νεκρώσατε* and the English "mortify" are two widely differing words. The revisers have retained the bewildering word. No Greek scholar could preach from the Bible word "temperance" (*ἐγκράτεια*) a divine injunction of total abstinence from wine, since he would know that the word meant "self-control," and referred to the mastery of all carnal desires. The Roman Catholic "do penance" of Matt. iii: 2 (*poenitentiam agite* in the Vulgate), is upset at once by recurrence to the Greek *μετανοήτε*, which can only signify a change of heart, and has no reference whatever to an outward performance of penal duties. From Eph. ii: 8 it is constantly declared by preachers that faith is the gift of God; but a knowledge of the Greek of that passage would show that the subject of the last clause is, not "faith," but the whole salvation. A minister who knows Greek would not make Paul or any Christian uncertain of his resurrection, from Phil. iii: 11, when he saw that the word for resurrection is not the ordinary word and has not the meaning of the ordinary word. We might multiply these instances of false teaching arising from the ignorance of the Greek language on the part of the minister; but we defer further remarks to another article.

V.—BOOKS WHICH SHOULD BE IN THE LIBRARY OF EVERY MINISTER.

NO. II.

By J. M. BUCKLEY, D.D., ED. "CHRISTIAN ADVOCATE," NEW YORK.

To write upon such a subject, and to do it without reserve, exposes him who writes to the twin charges of egotism and presumption. But being specially requested to do so by the editors of a publication which has itself found a worthy place in the libraries of so many ministers, may relieve the case.

I will not speak of the Bible, and of that book which is next in value to it, a standard Dictionary. Nor of Commentaries, whether the practical Henry, the devout Scott, the quaint but learned Adam Clark, the prolix but eminently sensible Albert Barnes, the voluminous and unequal, but most valuable Lange, the scholarly Olshausen, the spiritual Steir, the poetic Tholuck, or that digger among root ideas, Bengel.

Nor will I descant upon the institutes of Calvin and the works of Arminius, that have peacefully reposed on my shelves side by side

since I first read them, except when referred to in some current discussion. Nor of Edwards on the Will, which has been an inseparable companion of Whedon's Counterblast, ever since the latter appeared. Nor of the sermons of Tillotson, Fletcher, Wesley, Robert Hall, and Bishop Hall, Isaac Barrow, Jeremy Taylor and Jeremy Seed, nor of that sturdiest of them all, Robert South. Nor yet will I dwell upon the theologies of Dwight, Paley, Dick, of Hodge's System of Divinity, Watson's Institutes, or Pope's recent work, nor of the lucubrations and sometimes fanciful speculations of Archbishop Whately, nor emphasize the necessity of such Church histories as those of Neander, Mosheim, and others, greater and smaller, general and special. Every minister worthy of the name of student has these, or such as these, and has tried to master them, or at least so to know what they contain as to be able to turn without a loss of time to the desired information, and to comprehend it in its relation to the whole treatise.

Of devotional books used as helps to the minister's personal religious life, I will say nothing, as these I do not suppose to come within the scope of these papers. But I will emphasize certain books which I have found of very great value and use, and to which I owe a debt not easily to be over-estimated or justly described.

I. Blackstone's Commentaries on the Common Law of England. This work, at the recommendation of a friend, I read carefully through at the rate of fifty pages, in the octavo edition, per day. For valuable matter, clear and simple style, and for analogies, assisting in the comprehension of the Gospel, I know of nothing equal to it. For suggestions which can be applied to the illustration of Christian morals in their relations to every-day life and to business, I know of nothing superior to it. Blackstone proceeds upon the theory that "Christianity is part of the common law of England." As that law was the basis of our institutions, though greatly modified by statutes, the value of Blackstone to a minister in England or the United States, can be inferred by intelligent persons who have never read the work, but comprehended only by those who have.

II. De Tocqueville's Democracy in America, Bowen's translation. It still remains that the greatest work on the institutions of this country was written by a foreigner. But as it was produced fifty years ago, subsequent events have confirmed in many cases the doctrines which the book contains—overthrown them in some, and rendered modifications necessary in others. The magnificent English into which Prof. Bowen renders the original French, and the lucidity of his notes, make the work much more valuable than the original. De Tocqueville was a devout Catholic, and considers Democracy from the religious point of view, making notes of the most suggestive character upon the influence and dependence of our institutions upon the religious life of the people. I cannot suitably express in words my

estimate of the value to a minister preaching the Gospel in the United States of America, of Blackstone and De Tocqueville read and frequently consulted.

III. The works of Hawthorne and Washington Irving. I mention these as the best specimens of chaste composition, very necessary to counteract the tendency to extravagance and coarseness, developed by the hurried, contentious life of the American people, and the intercourse with all classes of society, which is incident to the life of a minister. For these authors are chaste without being tame, concise without losing the charm of description or the glow of feeling.

IV. Bacon's Essays. These are valuable because of the subjects they treat, the vast number of thoughts they contain, suitable for quotation, or productive as germs, and because of their epigrammatic character.

V. Milton's prose works. The breadth and elevation of the thoughts, sustained by the grandeur of the style, give the element of majesty to these writings, and he who reads them, dictionary in hand, cannot but enrich his vocabulary, no less than he fills his memory with treasures of knowledge, and strengthens his force of abstract thought.

VI. The ante-Nicene Fathers, in the translation published by T. & T. Clark of Edinburgh, constitute a library well worth reading by the minister. I read it at the rate of an hour every Sabbath, for several years. Most of it is no more exhausting to the intellect or the sensibilities than an ordinary work of fiction. Two good results constantly came from the reading: First, the deep conviction that the Apostles were inspired of God, because of the great superiority of the fishermen tax-gatherers, and tent-makers, in thought and style, to those who came after them. Second, the perception of the great difference existing between the age of the early Christian Fathers and the people to whom they preached, and the age and people with which we have to do. Besides, as one, in traveling through a wild country, where he would not wish to live, often catches a glimpse of beautiful scenery which rewards him for the entire journey, so, passages of eloquence in Tertullian, Lactantius, Irenaeus, and Justin Martyr, rising from the dead level, as mountains above a desert, fully repay the time taken to read the whole. Incidentally, the conviction of the authenticity of the Scriptures, as we now have them, was greatly deepened.

VII. "Spencer's Pastors' Speeches" gives more insight into the philosophy of removing doubts, and leading thoughtful men and women to Christ than any other work I have seen. It is worth as much to a young minister as a work on the Theory and Practice of Medicine is to a young physician.

VIII. "Finney on Revivals" was a text-book with me. During an active ministry of nearly twenty-five years I must have read it once

a year, and its helpfulness increased with each reading. But it is not to be strictly followed. Mr. Finney's personal power was great and unlike that of other men in its mode of manifestation. The age also is different. Yet it is a safer guide than any more recent work even for the present age.

IX. I will mention but one other work—namely, "The Testimony of the Heathen to the Truths of Holy Writ"—a commentary on the Old and New Testaments compiled almost exclusively from Greek and Latin authors of the classical ages of antiquity, by the Rev. Thomas S. Millington, of Woodhouse Eaves, England. This work takes every important passage of the Old and New Testaments and places under it quotations from the classics. I will give an example (Ps. xviii: 32): "It is God that girdeth me with strength and maketh my way perfect." So Neptune strengthens Ajax and Telamon.

"Then with his sceptre, that the deep controls,
He touched the chiefs and steeled their manly souls;
Strength, not their own, the touch divine imparts,
Prompts their light limbs, and swells their daring hearts."

Ajax says

"Even now some energy divine I share,
And seem to walk on wings and tread in air."

(Homer, *Il.*, l., xiii., v. 59-74.)

Of the various combatants who had fought at Chæronea, Demosthenes says: "Their success was such as the Supreme Director of the word dispensed to each." (Demosth. *De Corona.*)

I give the above as a brief specimen of the character of the comments. They vary with the passage; the philosophy of doctrines being illustrated by quotations from Socrates, Plato, Aristotle, Cicero, etc. It is a book of astonishing industry, and worth a hundred of the helps to the clergy of which the press is so prolific in our time. In making this remark, I do not forget that a small proportion of modern helps are fully equal to the best works that have been produced; but this is pre-eminently the time of diffuse, superficial, and careless writing, and of cheap book-making.

Thoroughly convinced that no young minister who procures and masters the books above recommended, will ever upbraid the writer for suggesting them, I spare the reader any further infliction of the names and qualities of my special friends.

VI.—ILLUSTRATION OF THEMES.

NO. IX.

By JAMES M. LUDLOW, D.D.

DEVOTION.

MOTTO—“*Whose I am, and whom I serve.*”—Acts xxvii: 23.

DEVOTION HELPED BY THE VOW OF IT.—Ps. lxxvi: 11. “Vow and pay to the Lord your God.”

Rabbi Akiba said: “Vows are the enclosures of holiness.”

Midshipman Andrew Foote (afterwards Admiral), pacing the deck of the ship *Natchez* in mid-ocean and under the impressiveness of the night sky, knit his young soul into life-holding resolution, saying, “Henceforth I live for God.”

Charles Kingsley wrote on entering his twenty-second year. “My birth-night. I have been for the last hour on the seashore; not dreaming, but thinking deeply and strongly, and forming determinations which are to affect my destiny through time and eternity. Before the sleeping earth, and the sleepless sea and stars, I have devoted myself to God—a vow never (if He gives me the faith I pray for) to be recalled.”

The chivalric service of Christ is beautifully symbolized in the devotion of the mediæval knight to his earthly king. He knelt bare-headed, without arms, and, placing his hands between those of his superior, swore: “Hear, my Lord! I now become liege-man of yours for life and limb and earthly regard; and I will keep faith and loyalty to you for life and death. God help me!” Whereupon the lord with the sign of the kiss invested him and his heirs forever with the land.

At the coronation of the Czar of Russia the Bishop of Novogorod places the sceptre in the monarch's hand, saying: “May thy hand which holds this wither the day thou art unjust.” Whereupon the Czar answers in solemn vow of imperial faithfulness, “Be it so!” when the crown is placed upon his brow. So Christ crowns us for our kingly priesthood when we enter into the covenant of fidelity to our high duties.

TRUE DEVOTION ABSORBS ALL ONE'S ENERGIES. Prince Metternich, resigning the Austrian portfolio, said: “The object of my entire life is summed up in the one word—devotion. I declare in this solemn moment before God, to whom my heart is open, before you who hears me, that in the course of my long career I have never had a thought but for the safety of the monarchy.”

Louis Kossuth was as absorbingly devoted to the independence of Hungary. Addressing his compatriots from London, he declared: “For one hour's existence in my native land restored to its liberty I would gladly sacrifice the rest of my life.” Count Cavour, in a letter to Mme. de Circourt, expressed the same devotion to Italy: “My whole life is consecrated to one object, that of the emancipation of my country.”

In the concentration of life and energy upon the single purpose, more, perhaps, than in the genius of these great men, is to be found the secret of their influence. So Christian power will be, as we realize the Psalmist's prayer in our experience, “Unite my heart to fear thy name:” and Paul's purpose, “I am determined not to know anything among you save Jesus Christ and him crucified.”

Robertson of Brighton pressed closely to that ideal when he wrote: “However, of one thing I have become distinctly conscious—that my motto for life, my whole heart's expression, is, ‘None but Christ’ . . . the mind of Christ; to feel as He felt; to judge the world, and to estimate the world's maxims, as He judged and estimated. That is the one thing worth living for. To realize that, is to feel, ‘none but Christ.’ But then, in proportion as a man does that, he is stripping himself

of garment after garment, till his soul becomes naked of that which once seemed part of himself: he is not only giving up prejudice after prejudice, but also renouncing sympathy after sympathy with friends whose smile and approbation was once his life, till he begins to suspect that he will be very soon alone with Christ. To believe that, and still press on, is what I mean by the sentence, 'None but Christ.' I do not know that I express all I mean, but sometimes it is to me a sense almost insupportable of silence, and stillness, and solitariness."

St. Bernard showed the comprehensiveness of his consecrated purpose by the words which he everywhere repeated as he turned from duty to duty: "*Deo nado, ad quid venisti?*"

Loyola was accustomed to urge upon his disciples the necessity of holding all the life under this supreme purpose of religious devotion: "With that intention, lessons in philosophy will become to you exercises in piety, and a problem thoroughly mastered will be as a mass celebrated."

TRUE DEVOTION IS SELF-FORGETFUL. "Where are you wounded?" asked a nurse of a soldier brought into the hospital. "At the top of the wall," was the response. "But where were you stuck?" "On the very top. One second more and I would have been over," and he died.

General Hooker at Antietam was wounded and taken from the horse fainting from loss of blood, but could not remember the moment the ball struck him, the interest of the fight absorbing his entire mind.

Missionary Bowen, of Bombay, slept in the huts and shared the fare of the commonest people, identifying himself with them joyfully, finding his compensation in the knowledge that he was serving Christ among them. When some ladies gave him a bed, he thanked them heartily, saying that it was in the very nick of time for a poor Hindoo family.

TRUE DEVOTION IS PATIENT. Roberto de Nobilo, a Romish missionary to India in the seventeenth century, shut himself up for years of study until he had acquired a secret knowledge of Famil and Sanskrit languages and literature. He then lived in robe and custom as a Brahmin and gave out that he would preach a Fourth Veda by which he designated the Gospel.

The best work of missionaries has been that removed from the spur of excitement in their labor, such as translating the Scriptures—sustained for many years only by the sincerity and strength of the inner incentive.

TRUE DEVOTION IS ALERT TO THE INTERESTS OF ITS OBJECT. A Russian courier conveyed dispatches from the army at Sebastopol to the Czar. At each relay when the fresh horses were harnessed he was summoned from his meal or rest by the announcement of the hostler, "Your Excellency, the horses are ready." After many days and nights of almost incessant travel he was completely exhausted and fell into a heavy sleep in the ante-room of the Czar. No one could rouse him from his stupor. It was whispered that he was dying. The Czar, however knowing of the man's fidelity, cried, "Your Excellency, the horses are ready." In an instant the man was upon his feet.

Schiller brings out this trait of genuine devotion in the drama of William Tell. In every common-place allusion of the peasants with whom he converses the great patriot finds a suggestion of something relating to the liberation of Switzerland.

An artist gathers the material of form and color for his works without conscious effort; his spirit thoroughly sensitive to these things, "takes them" with the readiness of a photographer's plate.

Solomon represents the lover as saying, "I sleep, but my heart waketh." Though she hears no other sound she rises with the ecstatic cry, "It is the voice of my beloved that knocketh."

TRUE DEVOTION IS THAT WHICH COMES FROM A FREE HEART. Anselm, when King William Rufus tried to force him to a certain course, replied, "Treat me as a free

man, and I devote myself and all I have to your service, Treat me as a slave, and you shall have neither me nor mine."

Christ will have only the free hearted obedience. "I call you not servants; but I have called you friends." John xv: 15. Yet the disciple so thoroughly surrenders himself to voluntary obedience that he rejoices to call himself "the servant (bond slave) of Jesus Christ." Romans i: 1.

TRUE DEVOTION IS SACRIFICIAL. Elenzar Maccabæus ran beneath the elephant of the Syrian invader and stabbed him, willing to be crushed by the fall of the huge beast, if thus he could stay the enemy.

At the siege of Calais, Edward of England demanded as a ransom for the town the lives of six of its leading citizens. With ropes about their necks, six men volunteered to surrender themselves, and were saved from death only at the entreaty of the English Queen.

Lieutenant Willoughby blew up the magazine in India at the expense of his life, rather than it should fall into the hands of the Sepoys.

"I am the Shah," said a captured officer of Shah Ismail at the battle with the Turks at Calderan; and while the enemy paused in their delight the real Shah escaped.

David Livingstone expected to be killed by African savages unless he should abandon a special service which he had set for himself. He wrote in his journal, "Felt much turmoil of spirit in view of having all my plans for this great region and teeming population knocked on the head by savages to-morrow. . . . But I will not cross furtively by night. It would appear as flight, and should such a man as I flee? Nay, verily, I shall take observations for latitude and longitude to-night, though it may be my last."

The abolition of gladiatorial exhibitions from the Roman Empire is associated with the heroism of the Monk Telemachus, who rushed into the arena and tried to part the antagonists, but fell beneath their swords.

PRETENTIOUS DEVOTION. The votaries of Apollo were accustomed to cast themselves from the promontory of Leucas into the sea. But it was understood that boats were patrolling below; besides, the devotee was required to put on a belt of bladders.

The Doge and Senate of Venice observed sacredly the annual custom of sailing in a golden barge down the harbor and dropping into the current a costly ring of gold and gems, thus celebrating the symbolic nuptials of Venice and the Sea. But the greed of the Doge led him to have a net secretly submerged at the appointed spot.

VII.—INSOMNIA—ITS CAUSE AND CURE

OR,

HOW I LOST MY HEALTH AND HOW I FOUND IT.

NO. II.

BY W. ORMISTON, D.D., LL.D., NEW YORK.

"He that sleeps feels not the toothache."

"Sleep that knits up the ravelled sleeve of care,
The death of each day's life, sore labor's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast."—SHAKESPEARE.

"I am weary and overwrought,
With too much toil, and too much care distraught,
And with the iron crown of anguish crowned.
Lay thy soft hand upon my brow and cheek,
O peaceful sleep."—LONGFELLOW.

In a previous paper I gave a somewhat minute and detailed account of my early life and habits as regards sleep, and how in my forty-second year, or sixth climac-

teric, sleep utterly left me. I spoke of my use of the Hydrate of Chloral and its wondrous power of giving sleep, night after night, for many years, without the necessity or desire to increase the quantity used, or to repeat the dose. In my sixty-third year, or grand climacteric, I again lost the power of sleeping, and suffered from an entire collapse of the nervous system, which brought on a deep, dark, rayless melancholy. I immediately consulted the best physicians in Canada and in New York, all of whom, at first, spoke lightly and hopefully of my trouble and said I would be all right in a few weeks. Their prescriptions and treatment, however, utterly failed, and in order to secure a little sleep they had recourse to the chloral and bromides, although they unanimously disapproved of their use. When nothing more could be done, they unhappily advised a sea voyage and a tour abroad. Their advice was enforced by my friends, and I very unwillingly assented. Accompanied by Mrs. Ormiston I took the steamer for England. On shipboard I literally got no sleep for nine days, except an hour or two from the use of chloral. I arrived in Liverpool nervous, exhausted, depressed and discouraged, filled with

"The fear that kills,
And hope that is unwilling to be fed."

I was constrained to remain for a week to recuperate a little. The assiduous kindness and thoughtful consideration of some dear friends, who will ever live in my heart, and the judicious treatment of an aged, experienced physician, did much to sustain me, but my spirits sank, and I felt as if

"I would that I were low laid in my grave,
I am not worth this coil that's made for me."

But my dear companion then sustained me by her patient, quiet hopefulness, and strove to inspire me with the needed courage to live, and I did live on, and lived it through.

"Behold we live through all things—famine, thirst,
Bereavement, pain; all grief and misery,
All woe and sorrow: life inflicts its worst
On soul and body—but we cannot die.
Though we be sick and tired and faint and worn,
Lo, all things can be borne!"

We then went to London, where we were welcomed by dear sympathetic friends, who had arranged a meeting for me with Dr. Milner Fothergill, who had been strongly recommended to me by Dr. A. M. L. Hamilton of New York. Dr. Fothergill, after a prolonged and careful investigation of the case, gave the opinion that the main difficulty arose from impurities in the blood, which kept the brain in a constant state of irritation. He prescribed a course of treatment and a vegetable diet, allowing the use of chloral when sleep could not be procured without it. He seemed quite confident that under his directions I would in a few weeks sleep soundly and well. From my past experience I seriously questioned whether such a result would follow, still I most implicitly obeyed his directions and visited him frequently. After a short time he advised us to go to the Isle of Wight, and commended me specially to the care of a young Scotch physician in Ventnor of high reputation. Thither we went, and I strictly adhered to the vegetarian diet which had been prescribed, and used the remedies exhibited most conscientiously, as in other instances. Dr. Williamson became my ardent and devoted friend, and did all that affection and skill could accomplish for my relief, but again we were doomed to disappointment. Six weeks we spent on that beautiful island, covered even in mid-winter with a mantle of verdure, ivy overrunning the walls, covering the houses and embracing the trunks of the trees. Wearily, drearily, despondingly we walked many miles every day, over the downs, through the chines and along the sea shore, within reach of the dashing spray. So repeatedly did we pass and re-pass the same route that every stone and pebble, shrub and flower be-

came painfully familiar; and the days were mournfully monotonous, notwithstanding the genuine kindness and delicate attentions of many friends and other invalids whom we met almost daily, and who manifested great interest in us and showed us every attention which Christian sympathy and benevolent hearts could suggest. I used chloral now only when absolutely necessary, but I got very little sleep, and continued to lose flesh and strength and spirits every day. The clouds seemed to gather denser and darker over both head and heart, and hope began to die out, until I sympathized with our first father's sad lament in view of his dark and dismal future:

"How gladly would I meet
Mortality, my sentence, and lie eare;
Insensible; how gladly lay me down
As in my mother's lap, there I should rest
And sleep secure."

We returned again to London, saddened and sorely discouraged—hope so long deferred had made our hearts sick. Dr. Fothergill, who had frequently written to me, and to Dr. Williamson, under whose care I was while in Ventnor, was not only disappointed, but grieved and embarrassed by the total failure of the treatment prescribed, and so faithfully and rigidly carried out for several weeks. He said he never had had such a patient before. At my request he accompanied me to Sir Andrew Clark, distinguished for eminent skill and great success in the management of cases similar to my own. Sir Andrew, with the most patient painstaking minuteness, examined me in every way, testing every sense and exploring every organ. He inquired also into the entire history of the case, what had been done and with what results, questioned me closely as to my general habits, personal, social and mental. And then after consultation with Dr. Fothergill, in my presence, he delivered the decision which he had been led to form in the terms which I quoted in the previous paper, and advised me to go back to my home and friends—which I wished in my heart I had never left—and to resume moderate work in the forenoons, which would occupy and interest my mind, to enter into society, and as much as possible enjoy it, and further urged me to do just what I then found impossible to do, to take interest in some kind of amusement—games of chance, theatrical entertainments, or some special scientific or æsthetic pursuit. In the meantime he put me under a somewhat different treatment, ordered a more generous diet, and insisted very strongly on my giving up at once and for ever, the use of chloral or any other narcotic, and advised a *nightcap*, as he termed it, every night on retiring to rest, consisting of two ounces of good whiskey in a glass of milk, without sugar. On giving up the use of chloral and bromides altogether, I suffered severely and sank rapidly until I could scarcely walk. As there seemed no prospect of any improvement, I was advised to try hydrophathy. I was ready for anything, and with the approval of the physicians we went to a health resort at Huntley, Bishopsteignton, near Torquay, South Devon. The home is beautifully situated, on the left bank of the Teign. Its surroundings are delightful and attractive, and its home and social relations are all that can be desired. Here the virtues of water, heat and electricity were thoroughly tested during five weeks. Baths of all kinds—hot, cold and tepid, plunge, donche and spray; various packings and wrappings in blankets and sheets, hot and cold, wet and dry, Turkish baths of high temperature, followed by shampooing, most energetically performed by a well-trained assistant, were daily administered, and sometimes twice a day. Even in the night, footbaths, hot fomentations and packings were often resorted to. All that thorough conscientiousness, manly sympathy, tireless and self-sacrificing assiduity could achieve was cheerfully and faithfully done, yet no sleep—only occasionally an hour after my nightcap was in. I continued to lose flesh, and my clothes hung loosely around me. I was seventy pounds lighter than my usual weight. Mr. Carpenter, the manager of the

Institution, and Dr. Broughton the physician, could not have done more for an only brother, by night or by day, than they did for me; and though all failed to bring me rest and sleep, I can never forget their ceaseless attentions, genuine devotion and unwearied services to me. They deserved to succeed, and I felt as if, in some way, the fault was mine. At last they confessed my case baffled all their endeavors, and they could do nothing more for me. They suggested home as the best place to wait, to suffer or to die in. So we came to Liverpool, weaker, wearier, and, if possible, more desponding than when we left that city four months before. Here again we were indebted to friends, for journeying and home comforts, which gladdened our hearts, though they failed to close my eyelids. We sailed for home about the 10th of March, had a very stormy and an almost sleepless passage, and when we arrived in New York I had to keep my eye on some object in advance to enable me to walk steadily. But we were glad to be among our own people, whether to find a home or a grave. "For oh it fills one's heart with joy to meet old friends once more."

On my return I felt as if my work was done, and I was desirous of resigning my pastoral charge, but the consistory of the congregation, who had already done so much and waited so long, persuaded me to take six months longer rest and abide the issue, I consented, and accepted the generous offer. Having exhausted all that the regular faculty could do, and tried both hydropathy and homeopathy in vain, I now tried something new—the Massage treatment—I put myself under the care of Dr. Moore when I was so weak that when walking I had to sit down and rest every few minutes. I visited his institution daily for nearly three months, and was subjected to all kinds of shakings and rubbings and turnings and twistings and kneadings, applied by various ingeniously contrived machines, and also by the hand of the manipulator. I soon began to feel the beneficial effects of this treatment, in the conscious increase of strength, in the arrest put upon the waste of flesh, and in improved digestion and keener appetite for food. This was the first gain I had made, and hope began to dawn upon the night of fear and disconsolation, and light to glimmer on the Cimmerian gloom of my mind.

"Know then, whatever cheerful and serene
Supports the mind, supports the body too:
Hence the most vital movement mortals feel
Is hope, the balm and life-blood of the soul."

This hope the "nurse of young desire," thus awakened, had a powerful influence over my efforts to secure sleep and light and peace and strength. The remainder of my story and its practical lessons I must reserve for another and concluding paper, as this already exceeds the limit assigned.

VIII.—SEED THOUGHTS FOR SERMONS.

NO. III.

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

XI. *The Unity of the Bible* itself evidences the divine origin of the book. A collection of sixty-six books, written by about forty different men, during about fifteen centuries. Here are prophetic, poetic, historic, and didactic works in prose and parallelisms, bearing every mark of diversity of period and authorship; yet there is both unity and continuity; instead of discord, perfect concord, and a progress of doctrinal development concerning God and the Messiah. It is the unity of a structure that grows into completeness, and is the manifest development of an archetypal idea that must have been prior to, and exterior to, the authors themselves. It is an organic unity, like that of a body in which all parts bear one inseparable relation. For one thing no rationalistic theory ever can account: the

traditional belief of the Jews, that One should come who should be at once a prophet greater than Moses, a priest higher than Aaron, a king wiser than Solomon. Back beyond the 1,500 years of written revelations, we can trace this hope and faith through 2,500 years of oral revelations. This traditional belief holds steadily on its way, branching out into new particulars, till it reaches the minutest prophetic predictions; is never once lost sight of, even in days of apostasy and exile. The prophecies actually involve paradoxes and enigmas which only history could unlock. And yet, after 400 years of prophetic silence, and the closing of the Old Testament canon, all this marvelous unity of prediction and expectation finds, after 4,000 years of persistent growth, one marvelous *Person* in whom all is fulfilled.

XII. *The Infidel Catechism.* A French author, very zealous in the advocacy of free-thinking, has published the following. The italics are his own :

Q. What is God? A. God is an *expression*.

Q. What is the exact value of this expression? A. The exact value of the word, *nature*.

Q. What is nature? A. It is the material world, and ALL is matter.

Q. How is it, then, that there are gods? A. Because man has invented them.

Q. What is the soul? A. Nothing.

Q. What is the distinction between soul and body? A. It is a simple analytic process.

Q. What is generally understood by the word soul? A. Thought independent of matter.

Q. Can such independence exist? A. No; since everything belongs to the material order.

Q. What is man? A. Man is one of the most favored products of the earth; but nature makes no more account of him than of the smallest insect. In consequence of his material conformation, he possesses a larger measure of intelligence than any other animal.

Q. The materiality of the soul, then, involving its negation, there is no future life? A. No.

XIII. *An Arminian and a Calvinist may agree.* The following conversation between Mr. Wesley and Mr. Simeon is related by Dr. Dealtry in his sermon on the occasion of the death of the latter:

"Pray, sir, do you feel yourself a depraved creature, so depraved that you would never have thought of turning to God, if God had not first put it into your heart?"

"Yes," said the veteran Wesley, "I do, indeed."

"And do you utterly despair of recommending yourself to God by anything that you can do, and look for salvation solely through the blood and righteousness of Christ?"

"Yes, solely through Christ."

"But, sir, supposing you were first saved by Christ, are you not, somehow or other, to save yourself afterwards by your own works?"

"No; I must be saved by Christ from first to last."

"Allowing, then, that you were first turned by the grace of God, are you not in some way or other to keep yourself by your own power?"

"No."

"What, then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?"

"Yes, altogether."

"And is all your hope in the grace and mercy of God to preserve you unto His heavenly kingdom?"

"Yes, I have no hope but in Him."

"Then, sir, with your leave, I will put up my dagger again; for this is all my Calvinism; this is my election, my justification by faith, my final perseverance; it is, in substance, all that I hold, and as I hold it."

XIV. *Danger of fanciful interpretations.* It is an important rule in construing types to find your doctrine first of all in the purely didactic and prosaic portions of the word, and then use your type as an illustration and confirmation of the doctrine; otherwise you may be only informing Scripture with your own sentiments and fancies. Mr. Tylor, in "Primitive Culture," gives us in parody a very amusing satire upon sundry recent attempts to explain almost all early history and legend by myths of dawn and sunrise. "Sing a song of sixpence" is obviously to be clothed with a typical significance. "The four-and-twenty blackbirds" are the four-and-twenty hours, and the pie that holds them is the underlying earth covered with the overarching sky. How true a touch of nature it is that when the pie is opened—that is, when the day breaks—the birds begin to sing! The king is the sun, and his counting out his money is pouring out the sunshine, the golden shower of Danaë. The queen is the moon, and her transparent honey the moonlight. The maid is the rosy-fingered dawn who rises before the sun her master, and hangs out the clouds, his clothes, across the sky. The particular blackbird who so tragically ends the tale by snipping off her nose is the hour of sunrise.

XV. *The fourfold ministry.* 1. Of the *Word*. It is to be preached as inspired and infallible, as the only and final answer to all spiritual problems. 2. Of the *Christ*, as the priceless pearl enshrined in the casket, the one Person for whom the volume of the Book was written. His doing and dying, the comprehensive theme: Christ, the prophesied, anointed, crucified, risen, glorified, coming one. 3. Of the *Holy Ghost*. To Him is committed the application of the Word and the Blood; all conviction, conversion, regeneration, sanctification, traced to Him. He must illumine our minds, enrich our experience, and give unction to the successful minister. 4. Of the *Church*. The minister is a winner and keeper of souls; to gather out of the world into the fold. His relation is to the Church Catholic, which is broader than the sects.

XVI. *The fourfold duties of the Pastorate.* 1. *Leading.* To go before, call by name and lead, rather than drive the flock. To set a holy example, and to organize work, planning for, and setting at, work. 2. *Feeding.* Various needs demand variety of supply. The pastures of the Word are ample, and to a devout pastor open up their riches. 3. *Guarding.* David slew lion and bear to save one kid. Wolves in sheep's clothing prowl about. 4. *Governing.* The pastoral staff means rule. Authority steeped in love, fatherly faithfulness, with motherly tenderness; this is the idea and ideal of Church discipline.

XVII. *The minister's field, outfit and privileges.* His *pulpit*, every place where he can get a hearing; his *parish*, the world; his *sermons*, the living epistles of converted souls. His *library*, mainly four volumes, the Bible, the Book of Nature, the Book of Providence, and the Heart of Man. His *weddings*, the espousals of penitent believers to the heavenly Bridegroom. His *funerals*, the burial of forgiven sins, the inconsistencies of professing Christians, the corruptions of worship, etc. His *vacations*, daily seasons of rest and refreshment in communion with God. His *monument*, the work he has done for Christ and souls.

XVIII. "None other name." Joshua Reynolds, closing his lectures on art, said: "And now, gentlemen, there is but one name which I bring to your attention: it is the name of Michael Angelo." So the true preacher can sum up all his preaching with the one name of *Christ*. Longfellow's "Divine Tragedy" bears on the cover a beautiful and significant device—the four words LEX, REX, DUX, LUX, —arranged in the form of a Greek Cross, the cross itself being the letter X in which they all terminate.

SERMONIC SECTION.

THREE WAYS TO THE LORD.

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

Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and saw them following, and saith unto them, What seek ye, etc.?—John i: 35-51.

THERE is only one way to heaven, the way called Jesus Christ; who says of Himself, "I am the way, and the truth, and the life." But there are many ways to Christ, manifold leadings to the Lord. One soul is led earlier to God, another later; one gradually, another is taken by storm; one through sorrow, another through joy; one by an inner impulse, another by some outward influence. It is most delightful and edifying to trace these ways of our Lord through the career and the confessions of pious men and noble women; and to read there by what wonderful ways they have been led by God.

Here we learn to adore the wisdom and love of our God, who has a thousand ways by which He can lead to one goal, and a separate mode of treatment for every soul, according to its peculiar needs. Like a prudent, careful gardener, He takes care of His flowers and plants, each after its kind; one needs the sun, the other shade; one must be kept moist, the other dry; one requires a rich soil, the other poor; one must be pruned, another supported; one needs tender handling, the other will grow unprotected from either wind or weather. The end of such meditation, the final word of such a course of life, must always be an outburst of praise unto the

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

Lord. After all, Thou leadest Thine own so pleasantly, dear Savior, so pleasantly; and yet, so often, by such a curious way.

Another precious result of such meditation is, that we learn how to love the brethren; to regard God's world and men's lives with such big-hearted, patient love, that we no longer measure our neighbor by our own standard, as if he need convert himself to be just what we are, or as if the robe of his righteousness need have just the same cut as our own, or as if we alone were the chosen. No, there are people living on the other side of the mountains, too, and beyond the Jordan there are also children of God. In ways that are peculiar, round-about ways, even through paths of error the Lord can lead His own to Himself; therefore let there be no hasty condemnation, nor pronouncing of judgment! There are many gifts, one Spirit only; many vocations, one Lord only; many powers, but only one God, "of whom, and through whom, and to whom, are all things!"

There is still a third precious result of meditating on God's ways—it promotes our knowledge of self. The lives of other children of God ought to be a mirror to us. Their faults should warn, their sorrows console, their virtues be our pattern. From among God's children each can choose to suit his own aspiration; some hero, or favorite character, by whose example he may be strengthened and edified as a follower of the Lord. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses . . . let us run with patience the race that is set before us."

In our Gospel for the day, we also have a cloud of witnesses about us. We see here how five of His disciples were attracted to our Lord: John the Evangelist, Andrew, Peter, Philip and Nath-

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

anael. Widely differing in character and temperament, they are led to the Lord in a variety of ways; and yet all do come to the Lord, clustering about Him as the planets round the sun, as the brooks around the sea. Let us give closer attention to the story, and we shall recognize here,

THREE WAYS UNTO THE LORD.

1. The way through the sermon.
2. The way through example.
3. The way through experience.

Our Gospel discloses three ways unto the Lord:

I. The first is the way through the preached Word. Andrew and John took that way. "Again the next day after, John the Baptist stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God!" There you have the sermon. "Behold the Lamb of God!" That is the heart and the star of the Christian sermon. Not only John the Baptist, but all the apostles of the New Testament, not only the New Testament, but the whole Bible—Moses and the prophets, David and Isaiah, the entire cloud of God's holy witnesses—all point to Christ: Behold the Lamb of God! that is the aim of the whole Bible. It is the goal of every evangelical sermon. A celebrated professor and preacher, August Hermann Franke was his name, laid down this rule for evangelical preaching: "No matter what you preach on, never preach a sermon by which some soul could not be led to Christ." A still more celebrated professor and preacher, Paul of Tarsus was his name, states the purpose of all his preaching thus: "I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. ii: 2.)

Behold the Lamb of God; yes, beloved, that Scripture our sermons, too, must always strike home, no matter on what subject we preach. If we preach to you about God, His holiness and love, Behold the Lamb of God, behold His beloved Son, whom for the love where-with He loved us, He gave to the sacrifice! If we preach to you about your duty, encouraging the practice of all

the virtues, Behold the Lamb of God—learn from Him meekness, gentleness, innocence, and obedience. If we reprove you for your sins and arouse your conscience, Behold the Lamb of God, so great is your sinfulness that this innocent Lamb, had to be slaughtered on the martyr's pile. If we console you with God's mercy, Behold the Lamb of God, "He was wounded for our transgressions . . . the chastisement of our peace was upon him; and with his stripes we are healed." If we prophesy the glory of the future and make you long for heaven, Behold the Lamb of God; this Lamb, in the midst of His throne, will make us to lie down in green pastures, never failing, and lead us beside the living waters. Our exhortation and warning, our chastening and consolation, are so many heralds crying, "Behold the Lamb of God!" All evangelical preaching has but one passion—to point the way to Christ, and lead us to the Lord.

Oh that it were sufficient unto these things, that it really would become a way unto the Lord! "And the two disciples heard him speak, and they followed Jesus." Ah, beloved, we so often come short already in the listening. One would think that we would long for the gospel that directs us to the altogether loveliest Child of man, to the very best Friend of our souls, to the Lamb of God who bears the sins of the world. One would think that God could not draw His people to Himself more earnestly, lovingly, persuasively, and effectually, than when He sacrifices His Son for them, and sends His messengers to bid them "Behold the Lamb of God." But, even in Christian lands, how many care to hear it? Among ten—one! But where are the nine? O, they have work to do in the field and garden; that is of more importance than working out salvation with fear and trembling. They have a good time to seek after, and must run to entertainments—there is more pleasure in that than in sitting with Mary at Jesus' feet! They know without any telling what their peace requires; theirs' is a most

shrewd head, and a most enlightened understanding, so that they have more knowledge about such things than all the old apostles and prophets. They do not want to hear it. And those who do hear, do they really hear? Listen, soul! Behold the Lamb of God, your Pattern, your Savior and your salvation. Perhaps you are very regular in your attendance at church, and pay reverent attention to the sermon; perhaps you are a diligent reader of the Bible and fluent in praise of it, and still your soul may never have been penetrated with the longing to behold the Lamb of God. You have not been listening with hearing ears, nor looking with seeing eyes! May the Lord give power to His Word and open ears to His children, so that we may hear His Word.

And keep it! "Blessed are they that hear the word of God, and keep it." "The two disciples heard him speak, and they followed Jesus." If the sermon is to become our way unto the Lord, it must prompt us to follow Him. They followed Jesus; they abandoned John, their former master and teacher, and followed Him who was greater than John. But the Baptist willingly let them depart, and saw them off with joy. He had no ambition to be anything more than "the voice of one crying in the wilderness: Make straight the way of the Lord." It gave him joy to decrease so that the One yonder might increase. Dear friends, in our preaching, too, we have one aspiration only, that is to point you to your only Lord and Master. You are not to be engrossed by a human word, but must penetrate to God's Word. You are not to become a convert to any human preacher, no matter what his name, but to Jesus Christ, the Shepherd and Bishop of your souls. "And they followed Jesus," O, if we only could succeed in persuading one soul to follow the Lord; if only, while returning to your homes, one of you would be led to determine: "Yes, that was the will of God I have just been hearing, and I will live up to it; the Lamb of God shown to me there I will follow; that bliss described to me

there I want to taste and experience myself." Should any among you come to this conclusion, begin on the instant to pray to the Lord yourself: "Take me, Lord, Thou shalt be my teacher and Master, my pattern and Guide, my Savior and Redeemer, my One and my All!" seek to make His personal acquaintance and follow Him. And then it matters not if you entirely forget our preaching and our insignificant person in the new light that will dawn upon you through communion with the Lord; and if you grow to tower above us in faith and knowledge, in sanctification and experience, as John the Evangelist overshadowed his teacher, John the Baptist; neither should we feel aggrieved, but gratified, and we would praise the Lord for so blessed a fruit of our labors. For the sermon determines to be nothing more than a way to the Lord.

Dear friends! this way is open to all of us; we have God's Word dwelling richly among us at home and in church; a thousand times and in countless voices the call resounds: "Behold the Lamb of God!" O, do not spurn the message; do not harden your hearts against this sermon; some day it will testify against us! Woe to us if then it should be said: "Ye have had Moses and the prophets, ye have had Christ and the apostles, ye have had the sermon and the sacrament, ye have had the Church and the school, ye have had the Bible and the catechism, ye have heard nothing and learned nothing, and made nothing of yourselves, and are standing there poor, miserable, blind and naked!" Woe unto us if the Lord should some day be forced to lament on our account: "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Yet, dear friends, the Lord has made it still easier to come to Him. There is still another way to the Lord; that is, the way.

II. Through example—the way Simon Peter took. "One of the two which heard John speak, and followed him,

was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah . . . And he brought him to Jesus." He has but just been called, and becomes on the self-same day an apostle to his brother. "We have found the Messiah." Such a blessed discovery he cannot keep to himself; he announces it to his neighbor, to the one he loved most; and leads his Peter, his brother, to the Lord. He could not have performed for his brother a nobler service of love than to bring him the news of Christ; and he could not have presented to his Lord and Master a nobler tribute of love than to bring Him his brother, that noble Cephas heart, that faithful man of rock.

That is the *blessing of example*. Example is a living sermon. One example has more effect than a hundred lessons; one model, than ten masters. That is why our Savior was so great as a master; He not only perfectly revealed God's will, but He also perfectly fulfilled it! He not only said, "This shalt thou do, and that thou shalt not," but He also left us a pattern to show how to follow in His footsteps. That is why we have a right to demand of a preacher not to preach to others and himself become a cast-away, but to be our leader in the matter of example. Therefore, you also may become preachers and teachers in your parish, if your walk and conversation manifest to others, "We have found the Messiah!" if, by your Christian example, you lead others to the Lord. Think a moment, father and mother! Of what avail to your child is all the good teaching it receives in the school, and in church, if there be no good example at home? If at school your child hears, "Thou shalt not take the name of the Lord, thy God, in vain," and at home profane swearing and never a prayer; if it learns away from home, "Thou shalt not steal," and daily sees at home cheating and dishonesty; if it learns away from home, "Little children, love one another," and experiences nothing at home but scolding and ill-humor?

"Woe to that man by whom the offence cometh!" But where your child beholds in the light of your eyes, perceives in the tone of your words, in what you do and what you leave undone, "We have found the Messiah;" if your child discerns Christian faith and Christian living in you, that will have more effect than all the words uttered from the high pulpit; more than any amount of doctrine read in books, O, it is a lifelong blessing, a blessing that reaches into eternity, the privilege of having grown up under exemplary Christian parents, teachers and relatives, and having beheld Christian faith and life, Christian discipline and system, Christian mildness and love, from childhood up! That leaves an impression never to be forgotten; it will be remembered with gratitude in eternity.

It is a blessing to a household, a family, or a congregation, to contain even one soul who manifests by its righteous walk, its mild peacefulness, its cheerful patience, and its blissful dying. "I have found the Messiah." "O, what a blessing we, parents to children, wives and husbands, mutually, brothers and sisters, mutually, friends to friends, might become to one another—benefactors, guides, deliverers, apostles, angels, by the force of good example! Dear friends! there is not one among us into whose life the Lord has not already sent some such guide, some such angel in human form. There certainly are many present who have had pious parents to thank—though the grateful stirrings may not have begun until after separation, perhaps even at the open grave—for having been led into the paths of peace. There certainly are many present who have either had a friend, a brother, or a master, who first inclined them to the Lord; and to whom they can exclaim, "Hail, brother, thou didst rescue my life, my soul!" God be praised, in every congregation there are some souls to be found out of whose eyes, and manner of life, there shines, "We have found the Messiah!" And if it were to happen that you do not know of one such example among

the living, the dead would be obliged to testify; we should point you to the cloud of witnesses gone on before, from the time of Abraham to Paul; would direct your gaze above to the hosts of the just made perfect; who call down from heaven to you, out of their glorified light, with the rapture of victory, "We have found the Messiah; down in the dust, amid great conflicts and tears, amid much labor and travail, we found Him by childlike faith; up above here in the light, where we see Him as He is, and are happy in our praying and comprehending, we have found Him by glorious sight! We have found the Messiah! O come and seek Him, as we do, and find Him, as we do, and rejoice, as we do!" "Wherefore seeing, we also are compassed about with so great a cloud of witnesses, let us run with patience the race that is before us:" let us wander together in pursuit of eternal life.

And now, beloved, there is still another way to the Lord, which is, after all, the very best, and one that cannot be evaded:

III. The way of experience. They all took this way, all the disciples in our text; they all saw and heard, became acquainted with the Lord Himself; but it was in a special sense the way Nathanael and Bartholomew took. Mere testimony did not convince them as it did Andrew; mere example they were not inclined to follow, like Peter. To Philip's joyful salutation, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Nathanael doubtfully answered, "Can there any good thing come out of Nazareth?" There are lives where little saving teaching and good example enter; there are poor, neglected souls who have grown up wild, without discipline or warning, amid vice and horror, in an atmosphere foul with pestilence. Again, there are souls which seem to have been made of tougher material than others, doubting souls who are not willing to believe in the Word alone, and have a multitude of scruples against the preaching of the

Gospel; stubborn souls, who resist human leading and guidance. But even for these perverse spirits there is still another school, the school of experience; even for such neglected souls there is still another guide, the Lord Himself, who approaches them in His divine power.

"Come and see!" Philip says to doubting Nathanael; and Nathanael comes, and sees, and believes. "Come and see!" was spoken to unbelieving Thomas, and he became a believer. "Come and see!" was said to furious Saul, and the lion became a lamb. "Come and see!" In spite of all its opposition that is still spoken to-day to the heart which Jesus wants to draw specially close to Himself. "Come and see!" And the Lord advances to meet us in His unspeakable majesty and irresistible power. He advances to meet us by means of some sudden catastrophe, some outward shock, some profound sorrow, or some great joy. He advances to meet us by means of some inner prompting, or some new and strange emotion; the heart seems stirred to its very depths, and what we were unwilling to hear, we are now obliged to feel; and the lesson that no sermon could teach, and no example impress, is finally learned in the school of experience.

O, a capital school of unbelieving doubters, for defiant hearts! A capital school for all mankind! No matter how heartily you accept the preached Word, no matter how willing you are to follow good example, we none the less urge you to "come and see." It is necessary that you come to the Lord yourself, and become personally acquainted with Him, and by your own experience, through joy and sorrow, put to the proof what you have heard and read, learned and believed! Practice makes perfect; experience makes the Christian. Therefore come, beloved brother, come and see! Come to the Lord yourself, and see Him with your own eyes.

And whom will you find? A soul-friend rich in love, who looks upon your soul as a thing of value, who makes

friendly advances, as Jesus did to Nathaniel when He greeted Him: "Behold an Israelite, indeed, in whom is no guile;" one who has a profound insight into the heart, who will penetrate to the depths of your soul, and disclose to you the secret recesses of your life, as Jesus did when He revealed to Nathanael: "Before that Philip called thee, I observed thee; before thou hadst thought of me, I was after thee;" a Master, a Son of God, a King of Hearts, from whom you will no longer be able to withhold your homage, but will be impelled to prostrate yourself like Nathanael, and acknowledge: "Rabbi, thou art the Son of God; thou art the King of Israel."

How different that sounds from the slighting remark he had made before, "Can there be any good thing come out of Nazareth?" It was the presence of the Lord which taught him that; it was a lesson in the school of experience. A confession of faith like that, not simply memorized from the catechism, or repeated after some one, but a matter of experience, wrested away from bitter doubts through sorrowful days and anxious nights, a growth direct from the heart while ardently praying, or silently worshipping; that has a value inestimable; that contains a blessed promise.

Jesus answered and said unto Him, "Thou shalt see greater things than these." And he saith unto him, "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man!" "Thou shalt see greater things than these." This assurance is for you, too, when you make a beginning in Christian experience. Just as Nathaniel and the other disciples daily saw and heard greater things from their beloved Lord and Master, until He towered before them endowed with all power in earth and in heaven, and ascended into the skies before their astonished gaze; just as they daily learned to know and understand Him better until the day of Pentecost, when they became full of the Holy Ghost; so you, beloved soul, will see greater things from day to day in your intercourse

with the Lord, in the school of experience. The rule obtains here, too: "Whosoever hath, to him shall be given, and he shall have more abundance." Here also the progress is from experience to experience, from knowledge to knowledge from strength to strength, from light to light, from peace to peace, and from grace to grace. "Verily, ye shall see heaven open, and the powers of the future world, ascending and descending like the angels of God upon you." Higher yet, and higher, is the way of pious experience, leading in a more and more blessed progression, heavenward.

"Thou shalt see greater things than these." When, finally, you enter upon the last experience, the one you dread the most, the bitterest, the most blessed, most sublime; as you pass out of the earthly night into the light of heaven, from faith to sight, from conflict to peace, when the angels call you: "Come and see," when the glorified beckon you to "Behold the Lamb," when you are permitted to behold Him whom you never saw here below and yet have loved; are permitted to behold what "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him;" and you exclaim with rapture: "Thou art the Son of God; thou art the King of Israel!" Then, O soul, yours has been the right experience!

O beloved, come to the Lord! The ways are so many, the goal so blessed. And Thou, Lord, show us the way to Thee! Guide us by Thy strong Word; guide us by the communion of saints; guide us by the experience of our hearts, to this heavenly goal! Amen.

THE ROOT OF JESSE.

BY HENRY M. BOOTH, D.D. [PRESBYTERIAN], ENGLEWOOD, N. J.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek; and his rest shall be glorious.—Isa. xi: 10.

THE prophet is describing the character and the work of the Messiah. His

vision covers events which are in the distant future. He sees the prosperity and the happiness of the Gentiles, who accept the Messiah as their Redeemer. In his description Isaiah represents the Messiah as a scion or sprout, which springs from a root apparently dead. The original tree has long since perished. For many years the root has discovered no vitality whatever. It is a thing of the past. The present does not recognize it. Unexpectedly, however, it begins to put forth its energy in the strength and beauty of a life, which develops until it becomes an object of interest to the nations and dispenses the choicest fruits. This scion, or sprout, is the Messiah, who is to appear in the family of Jesse, and who is to gain such prominence that the glory of his redemption will be widely known.

The life and the work of the Redeemer meet the terms of the prophecy. Paul, an inspired apostle, acknowledges the reference of Isaiah's words. Jesus Christ, the Redeemer, occupies the position to which he was assigned, and bestows the promised blessings. Standing at his side, in the clear light of history, we may look back towards the morning, in which the prophet wrote, and on towards the evening, which is to witness the consummation of this divine purpose of love. Thus we shall be able to appreciate the minute accuracy of God's word, and, at the same time, to gain a new estimate of the position of our Redeemer. For the description of the prophet announces:

1. The surroundings with which the Redeemer would be connected. He was to be "a root of Jesse."

2. The attitude which the Redeemer would assume. He was to "stand for an ensign of the people."

3. The influence which the Redeemer would exert. He was to afford a glorious rest.

I. The Redeemer was to be "a root of Jesse." Elsewhere in his prophecy Isaiah speaks of Him as "a root out of a dry ground." The dry ground in which this root yielded the Plant of Renown was the barren soil of a corrupt

age, a worn out civilization, a depraved humanity. The sinless one was born of a sinful race. His descent from Jesse, the father of David, associated him vitally with a notable family of the Jews. In his veins the blood of that once royal house flowed. He "was made of the seed of David according to the flesh." But centuries had passed since the descendants of Jesse had made themselves conspicuous. The energy of that vigorous family had expended itself in the luxury and the frivolity of many kings. Joseph of Nazareth, the village carpenter, and Mary his espoused wife, were the living representatives of an illustrious ancestry; and they were so poor and so humble that Bethlehem, their native city, had no welcome for them when they went thither to be enrolled. The child Jesus shared their lot. He was the carpenter's son, and He was Himself a carpenter. In honest, manly toil—toil forever dignified and ennobled—He passed many years of His life. He could not have frequented the schools, for His townsmen were astonished at His wisdom when he began to teach. He evidently had the Old Testament Scriptures in His hands, and He had the sweet influence of His mother, and He had the wise counsels of Joseph, and He had the synagogue. That was His environment—so far as His environment was helpful. He could draw no inspiration from the ordinary Jewish life of Nazareth, and still less from the Greek or Roman life of Galilee. He was very much alone. Out of His own consciousness He must have produced the idea which He subsequently announced so clearly, for which He lived and for which He died. That idea crossed the popular expectations of the Messiah. The Pharisees and the priests ridiculed it when it was made known to them. There were many false Messiahs, and there had been many. But no one of them suggested the idea which Jesus emphasized. Their environment explains their careers. They were the products of the age—the rank growths of a soil enriched by decay. "The prevailing notions concerning the

Messiah were worldly and carnal. The Jews"—so the historian tells us—"expected an earthly king, who should revive the decayed national glory; and therefore these pretenders put themselves at once at the head of an insurrectionary movement, assumed all the pomp and power of earthly monarchs, and appealed to the force of arms against the Roman Empire to establish their claims."

The idea of Jesus antagonized these worldly ambitions at every point. He looked heavenward, in calm and holy meditation, as that idea took shape in His mind. He must have spent a great deal of His time upon the hills, where He could be undisturbed. He was of the world, and yet He was above the world. His Jewish lineage is unquestioned, and yet there is nothing Jewish about him. He is larger than the nation, larger even than the race. None of the important laws of heredity can explain him. So careful an exponent of these laws as Mr. Herbert Spencer has said (*Data of Ethics*, p. 279) that "the co-existence of a perfect man and an imperfect society is impossible. . . . Given the laws of life as they are, and a man of ideal nature cannot be produced in a society consisting of men having natures remote from the ideal. As well might we expect a child of English type to be born among Negroes, as expect that among the organically immoral one who is organically moral will arise." . . . To this positive statement he adds one no less emphatic, saying, that (p. 280) "ideal conduct is not possible for the ideal man in the midst of men otherwise constituted. . . . Among people who are treacherous and utterly without scruple, entire truthfulness and openness must bring ruin. If all around recognize only the law of the strongest, one whose nature will not allow him to inflict pain on others must go to the wall." Yet here is Jesus in the age of the Cæsars, in the country of the Herods, in the Jewish nation, and of Him, Rousseau, the gifted rhetorician of the last century, has said: "Where could Jesus learn, among His contemporaries, that

pure and sublime morality of which He only has given us both precept and example? The greatest wisdom was made known among the most bigoted fanaticism, and the simplicity of the most heroic virtues did honor to the vilest people on earth"; and Bonaparte, the master-mind of France, has said: "I search in vain in history to find the similar to Jesus Christ, or anything which can approach the Gospel. Neither history, nor humanity, nor the ages, nor nature, offer me anything with which I am able to compare it or to explain it"; and David Strauss, of Germany, has confessed that "He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without His presence in the heart"; and Ernest Renan, the brilliant French critic, has said: "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."

But why, it may be asked; should we bring forward such witnesses as these? A reply is found in the fact that these witnesses have not been the devoted friends of Jesus. Yet they have recognized His perfection, and have also appreciated his separateness from that corrupt and despairing age. Their testimony is instructive. The demands of intelligent scholarship have compelled them to make this acknowledgment. Jesus is not a myth. He has a secure place in history. His weary feet once trod the soil of Palestine: his deep and lustrous eyes once looked upon the glory of snow-capped Hermon, and saw the sparkling waters of the Western Sea; His tender hands once touched the misery of life, with healing for the leper's sores, and with speech for the tongue of the dumb; His voice once echoed among the hills which surround Gennesaret, and was heard in many cities of the Holy Land. He is real. Distance cannot destroy Him. Time cannot sink

Him into oblivion. "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." Such is the prophet's statement. "When Jesus was born in Bethlehem of Judea, in the days of Herod the king." Such is the statement of the Evangelist. In him prophecy and history meet. We can safely look to Him for instruction, and we can as safely yield ourselves to the control of His idea.

II. He was to stand as "an ensign of the people." An ensign is the standard which rallies men to the support of an idea. Ideas are symbolized by standards. A national flag represents a national idea. The stars and stripes mean the "government of the people, for the people, and by the people" in the United States; while the crescent and the star mean the authority of the Koran in Turkey. Standards are raised in times of popular excitement in order that leaders may gather together their supporters. Thus Garibaldi landed upon the Italian coast in the year 1860, after he had made himself master of Sicily, and quickly drew about his standard a large and enthusiastic army of patriots, who were dissatisfied with the Bourbon rule; and the False Prophet of the Soudan has elevated himself to a position of prominence before the world by summoning to his standard a great multitude of fanatical Mohammedans.

Isaiah declared that Jesus would "stand for an ensign of the people"—not of the Jews merely, but of the Gentiles also; and Jesus made a similar declaration concerning Himself. "And I, if I be lifted up from the earth, will draw *all* men unto me." He anticipated universal supremacy—of this there can be no doubt. In His last charge to His disciples, He commanded them to preach the Gospel to *every* creature. His Kingdom, as He regarded it, is ultimately to cover the entire earth, so that at the mention of His name every knee shall bow and every tongue shall confess.

This is surely a very remarkable expectation to be cherished intelligently by an ordinary Jew of that period of history. Racial lines were then sharply

drawn. The Gentiles were despised by the Jews. How much is covered by the statement, that "the Jews have no dealings with the Samaritans!" We can hardly form an idea of the bitterness of spirit which obtained. The Jews tried to keep themselves from all contact with the Gentiles. They would not eat with them, nor would they eat food prepared by them. The Gentiles were outcasts, accursed, abominable in the sight of the Jews. Yet Jesus—a Jew, and a Jew in a small provincial town, rose to an appreciation of the essential oneness of humanity, and presented Himself, with His idea, as the ensign of the people, so that Paul, a Hebrew of the Hebrews, was able to write to the Gentiles of Ephesus: "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

This is another fact which we may place side by side with the facts of the perfect character and the uncongential surroundings of Jesus. Jesus was not only unlike his surroundings, He was not only possessed of an absolutely perfect character, but He also presented Himself as the Standard which is to rally the nations. He expected that His idea, incarnated in His life, would become so influential that it would break down and rise over every barrier, and cause mankind to mingle in the unity of a common devotion, of a common work, and of a common hope. This expectation was not cherished by one who was marching at the head of an invincible army, but by a very humble young man in the quiet village of Nazareth. He had never been abroad. He had enjoyed but little contact with the world. Yet He made this claim for Himself, and announced this purpose of universal authority.

The sobriety of His claim will appear, and the wisdom of His purpose will be evident, if attention is directed to the characteristics of His idea, and if the tread of human progress is regarded.

What was the idea of Jesus, and in what respects is it adapted to the necessities of the entire race? The

idea of Jesus, the idea constantly presented by Him, the idea illustrated by His character and life, the idea around which Christendom is crystallizing, is clearly expressed in the words, "not to be ministered unto, but to minister." This idea, the service of self-sacrifice, is an idea which is capable of transforming life. It looks toward God and accepts His gracious authority in redemption; and it looks toward man and seeks the highest welfare of all. When this idea gains its true supremacy, the human soul will be open in every direction to the indwelling of God, and will be considerate in every particular of the necessities of man. The idea is a dominant idea. Great moral and spiritual transformations wait upon it. For pride, the unrelenting antagonist of this idea, stands perpetually in the way of our reception of God, and of our cordial treatment of our fellow-men. The pride of intellect, the pride of morality, the pride of wealth, the pride of social rank—this is the main obstacle to human progress. Destroy pride and enforce humility, and how quickly will a new order appear! God is waiting to enter the humble and contrite nature by the Holy Spirit; and each one of us may become a benefactor if we are constrained by the love of Christ. What a world we should have under the control of this idea! How soon armies would be disbanded, and how surely strife would cease! What a cordial interest there would be in the poor, the suffering and the sad! How many channels of relief would be open! How rapidly the waters of a Christian irrigation would flow! How grandly would wealth and strength be employed! What an uplifting would be witnessed! What a cheerful promise of the millennium! "To minister, not to be ministered unto!" Not self, but others! Not greed, but love! "Look not every man on his own things, but every man also on the things of others!" "Let this mind be in you, which was also in Christ Jesus!" "He went about doing good." "He came to seek and to save that which was lost." His life was one

sweet benediction of self-forgetfulness, one glorious example of the holy dignity of service. He considered not Himself, but His enemies. He had power; and with it He might have subdued empires, and have taken His seat on Caesar's throne, but He was satisfied to heal a few sick folk, to feed a few hungry people, and to draw to Himself the following of love; He had wisdom; and with it He might have become the rival of Gamaliel in the schools of Jerusalem, but He was satisfied to teach by the seashore and among the hills, where "the common people heard him gladly." He had no visible estate; He owned no dwelling; He gained no popularity; He shrunk from no exposure. In His infancy a manger was His cradle, and in His manhood a cross was the couch upon which He met His death. Always ministering; open-hearted; open-handed; open-hearted to welcome humbly and joyfully the inspiration of the Father; open-handed to dispense love and counsel and pity upon those whom He was not ashamed to call His brethren. This is the life which He has forever consecrated by His living! This is the standard which He has forever established as the ideal of human excellence. Life lost; life found; first the cross with its agony; then the crown with its glory and joy!

If this idea of Jesus is evidently a fundamental idea, an idea which touches the bed-rock of character, it is also a magnetic idea, an idea which invites to itself all classes and conditions of men. From the altitude of God's estimate, human distinctions must vanish. What to God is a corrupt king, or a luxurious spendthrift! He does not regard these distinctions as men do. He looks upon the heart, not upon the outward appearance. Character is the one thing needful. But what shall character be? What approval shall be given to character? What is the ideal? Christ mentions and illustrates an ideal, which is of universal adaptation. It meets and instructs the king as it does the subject, the woman as it does the man, the service of self-sacrifice.

Now that idea is beginning to assert its power. We have waited long to witness its manifestation. Early Christianity appreciated it, and the heathens used to say: "See how these Christians love one another." Then the influence of ecclesiasticism, the endeavor to build up a great church establishment, was like the kamsin of the desert, which obscures the sun with the fine particles of dust. The dark ages were the period of distress and iniquity. But there came a fresh, strong wind out of the North, the truth of the Bible scattered this dust of error. Christ once more appeared with His aforesaid prominence. Men looked to Him, and of Him they learned the gospel. His idea asserted it-self; His personality became influential. A fresh start was given. The old lesson became new again. We are trying to learn it. It is accepted with many interpretations; it is influential even when its author is not directly honored. For what are these appeals in favor of the emancipation of the race in favor of "liberty, equality, fraternity," in favor of brotherhood. What are these but the repetitions of the great idea of Christ! What are these eloquent messengers of the seas, these white-winged ships laden with food for the distant hungry nations! What are these but the carriers of the great idea of Christ! What are these red-cross heroes and heroines upon battle-fields and in hospitals, who bend over the wounded and the sick with medicine and with comfort—what are these but the devoted servants of the great idea of Christ? What is this happy band of little children, whose nimble fingers are obedient to a love which considers the misery of many, who perish in the cities because they need the pure fresh air of the field, what is this but a repetition of the tribute once paid by waving palm branches and glad hosannas to the great idea of Christ! What are these brave, self-sacrificing missionaries, so far from home, so lonely in their voluntary exile among degraded peoples, what are these but ministers of the

great idea of Christ! What are these patient sufferers, whose sick-rooms are fragrant with the breath of heaven, whose countenances are lighted up with the smile of God—what are these but beautiful examples of the great idea of Christ!

Does not the idea commend itself? Would any teacher be heard if he should stand forth to substitute another and a different idea, to tell us that selfishness is noble, that pride is heroic, that the mean man is the grand man? No! we know better. We have heard with our ears, and our eyes have looked upon some better thing. Christ is our ideal. The Christ-like is our standard. We can never be satisfied until we ourselves, and all men with us, grasp the idea of Christ, and then live it out in the beauty of holiness.

III. He was to afford a glorious rest. "And His rest," says the Prophet, "shall be glorious." This is the promise of peace which Jesus Himself repeated in words of most precious significance when He said: "Come unto me and I will give you rest." This rest, as the word used implies,* "is an asylum of repose, honor, freedom such as the Hebrew wife found in her husband's house, such as the Hebrew race found in the sacred land when it was wholly their own, such as the Hebrew prophets had found in God in the moments of their loftiest inspiration." To this rest Christ calls us all, and the rest, when we find it, is glorious. Rest from the accusations of conscience, because we look to Him, who encompasses us with His complete salvation; rest from the distress and the conflict of intellectual questionings, because we accept "the truth as it is in Jesus"; rest from the strivings of a vain ambition, because we set our affection upon the unseen things which He has promised to bestow; rest from the frettings of anxiety about the future, because we are united to Him and have the pledge of His protection; rest from the fear of death, because He is the resurrection and the

* Samuel Cox, "Ruth," p. 156.

life; rest personal and present; rest without lassitude and without weariness; rest whose ceaseless activity is the perfect harmony of every power; rest which is now a foretaste of the life within the New Jerusalem. "I will give you rest." How many longings would be met if that promise could be realized; how many eager questions would be solved if that promise would open with its treasures! Yet the rest is offered, freely offered. Christ Himself presses it upon our acceptance. If we are willing to receive it it may be ours.

Very simple are the terms, my friends, and yet men draw back from their simplicity. They want the rest, but they do not want to kneel at the feet of Christ. This demand they resist. "Rest, rest!" give us rest, is the cry, and then when the voice of Christ is heard his invitation is rejected. "Rest, rest, give us rest, but we will not accept Christ as Lord and King." So the years roll on, and the cry for rest becomes the feeble whisper of old age, and the rejected Christ watches, with pity, the unrest, which must ere long become despair.

Not so is it when Christ is accepted and His rest is known. In Him, through His grace, by the influence of the Holy Spirit who works in connection with His sacrifice, we become new creatures. Then we find rest; "not," as one has said, "in an indolent and inglorious ease, but in the new order and energy of our life, in doing all we do as unto Him, in more abundant labors for the good of others, in bearing the inevitable sorrows and losses of life with a more constant spirit, and in that sincere and cordial trust in the providence and purposes of God, which can alone arm us against the stings and frets of care." Is it not a glorious work thus to transform character and to prepare a creature of yesterday to be an heir of immortality, to take human nature at its worst, savage, barbarous, corrupt and base, to cleanse it, to instruct it, to mould and to shape it, to refine it, to spiritualize it, to make it

Christ-like; and then to lift the veil and to make real to it the blessedness of Heaven; to do this not once but often, not to the Jew only, but also to the Gentile, not in the first century merely, but as well in the present.

This work—so glorious—is not an experiment. It has approved itself. In Christ, you and I and all men may find rest.

Here, then, is the basis of our appeal. In an ancient writing, prepared many hundred years before Jesus of Nazareth was known, we find these predictions of His coming, of His character and work. They are evidences of an inspiration which separates this ancient writing from all other books, and warrants us in saying that the Bible is the word of God.

But this is not all; for we cannot explain this career of Christ, originating when it did and manifesting itself as it did, so unexpected, so unlike the popular estimate of the Messiah, so pure amidst impurities, so holy in a time of prevalent wickedness, so clear in its announcement of universal supremacy; we cannot explain this career without using the confession of Simon Peter: "Thou art the Christ, the Son of the living God." Only thus can we meet the requirements of this wonderful career; only thus can we explain Christian living and Christian dying, and answer for Christ, who is, and who was, and who is to come. No mere man could have been Jesus of Nazareth. No angel could have filled the measure of His days. "The word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

Yes! an inspired Bible and a Divine Redeemer bring the offer of salvation to a lost world. "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." He offers us rest; when shall we accept it? When shall we come, like children, weary of our sins, satisfied to leave the selfishness and woe and shame, and to ask for-

giveness of our Father in the name, and through the merits of His Son? This is the divine way—a way approved—of finding rest unto your souls. Oh, my friends, rejoice that you are acquainted with this way, and rejoice still more that you are able, by God's rich grace, to enter into rest."

TIGHTEN THE BELT.

BY REV. JOHN PARKER [METHODIST],
JAMAICA, N. Y.

Wherefore girding up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ.
—(New Version) 1 Peter i: 13.

"WHEREFORE," for this reason, that your salvation was so great an object of interest to prophets and to angels, it becomes you to maintain your faith, your courage and expectation to the end. "Wherefore, girding up the loins of your mind." The allusion is to the long loose garments worn by the Asiatics, who, when about to perform active service, tucked the long robes under the girdle, or tightened the belt, so as to bind the garments together, and so fit themselves for a better service. And in Paul's description of the Christian armor he suggests the importance of this tightening of the belt, in order also to successful warfare. "Stand, therefore, having your loins girt about with truth"—that is, belted with conscious integrity; for no man can have confidence in his use of the Christian armor till he has confidence in himself, in his own sincerity and genuineness. "If our heart condemn us not, then have we confidence toward God." Confidence toward God is impossible, and so is believing prayer, if the conscience is maintaining a suppressed bar with the life. So that without the belt of truth, the battle is lost before it is begun; for without this the armor is a hindrance, both to fight and flight.

I. The meaning then, is, be thoroughly courageous, genuine, sincere. Make your life compact by the girdle of truth. Avoid loose, unsubstantial convictions regarding spiritual and eternal

things. Remember, however little the word of revealed truth is to you, it is God's greatest and best thought: that it is the divine record concerning yourself and His dear Son ought to make it of infinite importance to you. The apostle urges that we "be rooted and built up in him: established in the faith, as ye have been taught; abounding therein with thanksgiving." In the faith abounding or brimming over, and, therefore, filled with thanksgiving. And there are few things that will make your life a thanksgiving life like this girdle of truth. And Jesus says, our destiny will be determined by our treatment of His "words"—His truth. To have heard, but not heeded, the words of Christ, you will live a fool and die a wreck. Therefore, "gird up the loins of your mind." Tighten the belt. You can do better work, run a better race, or be better ready for fight. With "truth in the inward parts," God will make you to know wisdom. Then shall you be fitted for the best service the King demands. Belted with truth, abounding in the faith, and "loving pureness of heart; for the grace of thy lips, the King shall be thy friend." Settled convictions of divine truth are of great value; they give stability, contentment and influence. The girdle of truth loose, and everything is unsubstantial; and you are carried about with every wind or puff of new excitement. The girdle compact, and everything is made available for comfort and usefulness, you are stable and helpful when others are weak and vacillating.

II. This, also, will induce sobriety, gravity, thoughtfulness. And, impressed with the magnitude and sustained by the certainty of divine truth, you will "set your hope perfectly on the grace, or favor, that is to be brought unto you when Jesus shall come again," to give eternal honor to His people. Your Hope—having the final revelation of Jesus Christ in His glory as its object—will gain stability and endurance by this girding of your loins. For your hope relates to something not yet obtained; it is in the blessed beyond—

"*the End.*" "Hope to the end." Hope will hush your fears, chasten despair, check alarm and calm anxiety, and sing to you of the coming day-dawn in you, darkest earthly lot. "I was a sailor in early life," said a Christian brother in one of our meetings. "We were flung one wild night, by the treacherous sea, on the coast of Nova Scotia. Our ship was fast, her masts bending, her sails in rags. The pitiless waves tumbled their great billows over us, and some of my shipmates had been washed away. I had lashed myself to the quivering mast, and there, amid the stinging cold of sea and wind and the starless darkness, I waited and prayed and wept as I thought of home and the probability that I should be dead before the dawn of morning. But Hope whispered through the hours of the long night: 'Hold on, cling faster, don't despair, wait the dawning of day, and help will come.'" It was Hope's song in the night that kept the warmblood in his heart till the morning brought him rescue.

So says Paul: "Set your hope perfectly on the grace that shall be brought to you when Jesus comes." "Blessed be the God and Father of our Lord Jesus Christ, who hath" from darkness and despair, "brought us to a living hope by the resurrection of Jesus Christ from the dead." For, as the result of His completed atonement, as attested by His resurrection, "he will then glorify your body and soul, and give you the inheritance now reserved in heaven." This is part of the grace that shall be brought to you when He comes. He is coming: believe it, expect it, live in the light of this hope to the end. "Seeing that ye look for these things, what manner of persons ought ye to be in all holy conversation?" "The end of all things is at hand; be ye therefore of sound mind, and be sober unto prayer" (new version). "Your loins girt, your lamps burning, and ye yourselves like unto men that wait for their lord—that when he cometh they may open unto him immediately." That is, don't be taken by surprise; be minute-men,

ready to respond to His coming and His call for you at any moment.

Stop, then; think, tighten your belt. Many are not ready for the sudden revelation of Jesus Christ. Are you? Many are saying, "My Lord delayeth his coming," and have ceased to watch; the garments unbelted, their faith and life uncompacted. They will be taken by surprise, for the Master will come—"as a thief in the night"—suddenly, unexpectedly. Half the world will be asleep; it will be midnight somewhere. Noon or midnight, He will flash the sunburst of His great white throne on our world in a moment. O, the glory of that hour! O, the supreme importance of being ready now, and each moment! Tighten the belt while you can, for an eternity of the most absolute pleasure or pain to you depends on your attitude toward His coming. The event is so central and supreme, you "should be looking for and hasting unto it."

III. "*Tell us how we shall do this girding.*" Peter wrote these words in the shadow of the greatest truths: the cross, and the possibility of your salvation. "Wherefore," says he, if thoughts of the cross befit and satisfy the vast capacities of angel minds, then the mighty theme well befits you, and should induce the girding up the loins of your mind, for your strength and hope are here.

Think often of the cross and its mystery of grace; it will fill your life with the mightiest motives. Think of the end of your faith, the salvation of your soul. Think; you are in possession of God's revelation, His best thought, the sunlight of your present joy and your future hope. Think; you are in fellowship with Jesus Christ. Don't be weakened by the unbelief or the apparent indifference of the multitude. "Many will be shut out," who taught in His name; you need not be. "They that do the will of my Father," says Christ, will be shut in. Your eternity, inside or outside the city of many mansions, may depend on your present tightening of the belt.

Do it by much prayer. Prayer will be a

luxury if the belt is tightened, and a success, if you abide in Christ and His words abide in you. "Looking for the blessed hope and the glorious appearing of the great God, our Savior," will help to keep the belt tightened. Then your armor of defence will not fail you when the times of conflict come; and they are coming.

"As obedient children be ye holy in all manner of life." I have been grateful to Peter a hundred times for this clear-crystal definition of holiness. The obedience of a clean heart filled with love—this is the holiness that God requires of me. Loving obedience in all manner of life, infinite integrity, home sweetness, absolute and evident consecration. Courage to stand by unwelcome truths in meekness and fidelity; the will of God delighted in and preferred to everything else. So to consult His pleasure as that daily you die to the world, renew your strength, and mount as on eagle's wings.

With these and the girdle of truth, tightened for fight or flight, your eye single, your body being full of light, you are ready for the defence of the truth.

THE COMFORT OF LOVE.

By J. G. BUTLER, D.D. [LUTHERAN],
WASHINGTON, D. C.

(A Communion Discourse.)

If any comfort of love.—Phil. ii: 1.

The comfort of love—when love is mutual—no one questions. The dependent child, in the arms of the loving mother, experiences it. Every well-assorted marriage illustrates it; and in every relation of life, social, domestic, pastoral, we know it. There is no comfort in selfishness, indifference and hate.

As over against all the reasonings of the enemies of Christianity, there stands out in bold relief this unanswerable fact, that Christ comes with comfort—the *comfort of love*—to a world full of suffering. "As one whom his mother comforteth," is its tenderest expression.

The mission of our Savior, as put by Isaiah (lxi: 2), is to "comfort all that

mourn." The Christ (Luke iv: 18) says He has come "to heal the broken-hearted." As light to the eye, as food and water to the body, more than as medicine to the sick, is this divine comfort of love to a world full of broken hearts.

Stoicism, born before the story of the manger was told, teaching indifference alike to pain and pleasure, illustrates the highest achievement of human wisdom; but it offers no comfort to a suffering world. In trouble, in sickness, in bereavement, in death, all forms of philosophy, of skepticism, of infidelity, of irreligion, are dark and chilling as a starless Arctic night.

The Lord's Supper is an object lesson—the culminating expression of God's comforting love. In our earthly relations, we often fail to give or receive the comfort which love bestows, because we do not *express* our love. Were half the loving things said to our friends in life that we pour forth at the casket, or at their graves, we would lighten many a burden and fill with sunshine many dark hearts and sorrowing homes. That is true as between friend and friend, husband and wife, pastor and people. Faults often obscure and hinder the expression of even loving hearts. The gospel is God's expression of love to the world. The angels give the key-note as they sing in the ears of the shepherds, "peace on earth, good will to men."

Standing by the cross we grasp, so far as finite minds can, the full measure of God's comforting love. This supper is its divinely appointed memorial. Here "Jesus Christ is evidently set forth crucified before us," the blood atonement, foreshadowed in the whole sacrificial system of the Old Testament, fulfilled in the life and death of God manifest in the flesh—the mystery of all mysteries—is here exhibited.

It is not strange that man with honest, earnest love struggled to compass this mystery into which the angels desire to look. The Scholastics have by their discussions, misinterpreted this object lesson, introducing vain janglings!—

The Reformers found entrenched the dogma that the bread is no longer bread and the wine no longer wine, but that they are transformed in the real body and blood of Christ. Driven by this absurdity, which deifies bread and wine, the other extreme is expressed in the simple memorial which does not "discern the Lord's body." There is no comfort in these scholastic disputations. They have for more than 300 years gendered strife, and do not minister to godly edifying. This ordinance to be kept in remembrance of Him, showing forth the Lord's death till He come, is full of comfort, when I study it as the focalizing of God's love, through Christ, to a lost world—to me a guilty and condemned sinner. It tells of the humiliation and suffering and death of our Divine Redeemer—of a love that passeth knowledge. The whole gospel is here—compassing the purpose of eternal love to redeem a world—you, me, by the gift of the only begotten Son—the story bounded by the manger and the cross—the whole blood atonement, all is focalized in this blessed, comforting Sacrament.

The world's faith may become corrupt, the pulpit and the pew may pervert, obscure, limit, destroy, the gospel of divine love, as it often has. This ordinance stands the divine memorial forever—mutely telling of the fullness of the love of God, and of the richness of the love of Christ, giving Himself, dying for us, whilst we were yet sinners, tasting death for every man, the first for the unjust, that God might be just and yet the justifier of him that believeth in Jesus.

The Lord's Supper thus interpreted, becomes an earnest gospel to the ungodly: it gives hope to the guilty, trembling, penitent; it is full of comfort to the humble suffering, heart-broken believer.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him, also, freely give us all things!" The comfort of love—of love in all the intensity of self-sacrifice—is here set before us. This

scriptural and reasonable view of the Lord's Supper lifts it out of the region of distracting strife. The philosophies of men in regard to this divine mystery will differ until we get into the fuller light of the world where there is no darkness at all. Our philosophies differ simply because we are men, finite men. It is not our philosophy that saves us. But whatever our differences, all read in these emblems, the broken body and shed blood, the remembrance of the divine love in the dying Christ—the showing forth of the Lord's death till He comes.

Nor is the strong, emphatic, mysterious language of Scripture in conflict with this truth: "Except ye eat the flesh of the Son of man and drink his blood," says Jesus, "ye have no life in you." Or the words of the Institution: "Take, eat; this is my body"; or of Paul: "The bread which we break is it not the communion of the body of Christ; the cup of blessing which we bless is it not the communion of the blood of Christ?"

The Reformers, in their loyal adhesion to the Word of God, express their faith in language substantially scriptural, declaring that "the body and blood of Christ are truly present" in the Holy Supper.

This is strong language, and it is not strange that the Jews stumbled at it in the presence of the Divine Teacher, nor that from the days of the Reformers to the present, controversy waxed warm as men attempt to understand and define the divine mystery. But rather is it strange that the men of heroic faith, living under the shadow of the Hierarchy, careful only to conserve the truth as it is in Jesus, should so clearly have apprehended that truth. That was the twilight period of the wonderful deliverance which God wrought out through these heroic men. They were but fallible men, grand as was the heroism of their faith. The difficulty comes alike to them and to us, when we attempt to define what the word of God does not define.

Let us reason a little, from analogy,

upon this subject. Analogies, I know, are imperfect. We cannot, with our finite understanding, fully grasp the infinite; and yet faith is greatly helped by seeking in the natural and material, analogies of the spiritual.

These institutions of freedom and religion in our land—blest as is no other land under heaven—in which every good citizen enjoys his individual liberty and the protection which the strong arm of the law guarantees; what is it all but a rich heritage purchased at the price of toil and tears and hearts' blood; committed to your keeping and mine that it may grow in purity and blessedness forever! It stands a memorial of the vicarious suffering of past generations. That home of yours, the centre of wealth, competence and comfort, of truth and purity and beauty, the spot nearest heaven on earth, in which are the communings of love with the living and with the dead—what is it but the product of thought and toil and tears and prayers, the rich fruitage of the self-forgetful, suffering love of our sainted loved ones? And shall not we, by our faithfulness unto death, transmit our vicarious inheritance to coming generations? This supper of our Lord, so full of comfort to every penitent, loving believer; to every reconciled sinner—what is it but the heaven-appointed exhibition of the suffering and death, for you and for me, of the Incarnate Redeemer, declaring the fulness of the divine love, and a pledge of the faithfulness of that love all through life's April day, until we drink the new wine at the marriage supper of the Lamb! Here I feed upon Christ, the Bread of life; and the jangling philosophies of men do not disturb me. There is in it no comfort to the unregenerate, unconverted, unreconciled sinner, no matter how orthodox his view of the mode of the presence of Jesus in the Supper. There is in it boundless comfort to every penitent, believing sinner, no matter how unphilosophic and absurd his view of the presence in this Supper. The benefit does not depend upon our philosophy

but upon the character of our faith, upon the condition of our heart. The letter killeth, the spirit giveth life.

I have in this blessed ordinance of my dying Lord, the most tender and emphatic expression of the love wherewith the God of all comfort would comfort the world—does comfort all who repent and believe the Gospel.

This divine ordinance gives emphasis to that other thrilling declaration of the Apostle: "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha." The divine love is focalized here. It is a love unto death, and the heart not broken and melted by it is beyond the reach of Heaven's mercy:

"The mind is its own place, and in itself can make a heaven of hell, a hell of heaven." "Ye must be born again."

In this perpetual memorial the interceding Savior pleads, by His own love unto death for you, that you accept His forgiveness and consecrate to Him your heart and life. Come, then, trembling, believing fellow sinner, and appropriate the full comfort of the Divine love set forth in this blessed ordinance. The dying Redeemer, the ever present Master of the Feast, says *Come*.

LONGINGS SATISFIED.

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

They that be whole need not a physician, but they that are sick.—Matt. ix: 12.

It is a striking thing in the Gospel of Christ—which proposes to raise men to the summit of an experience otherwise unattainable—that it proceeds on principles of human nature that are neither abnormal nor eccentric, but wholly familiar to us. Extravagance of thought and method gratifies some minds, for it appeals to their curiosity and stimulates their fancy. The Gospel, on the other hand, recognizes the common laws of human nature in addressing men. It comes as a medicine and tonic to souls that feel their need. "They that be whole need not a physician, but they that are sick."

These words have a perpetual application. The Pharisees felt no need of what Christ offered. There were others who had longings, deep and abiding. They were drawn to Him, and found them satisfied. It is as true now as then, that they who are eager for spiritual good, and only such, will seek after Christ as do the sick a physician.

We long to know something definite as to a future life to which we stand in conscious relationship. Nature is silent. The stars bring us no tidings. The depth saith "It is not in me," and the earth saith "It is not in me." Morning brightness, sunset splendor tell us nothing. It is, indeed, "the land which is very far off." Men who are about to leave their native shores for a home in a distant land are inquisitive as to its features of attractiveness; its cities, its industries, and the rewards of labor; its social, religious, or educational advantages. Men who in their thirst for knowledge are pushing investigations into scientific phenomena naturally seek for guiding facts and principles. But, above all, in our inquiries into religion and the eternal world beyond, we are eager for positive, authoritative teachings. In the hurry of life we may for a while forget these pressing problems, but in our quiet hours, the Sabbaths of the soul, these queries burn into our hearts like coals of fire. The longer they lie the deeper they burn. "What am I? and what is that realm of spirit to which I am hastening?" None but Christ can tell. He came to teach us. Every word and act was a manifestation; every miracle a gesture. He came forth from the Father. No one else can declare the mystery of life and immortality; no scholar, poet, preacher can describe the sphere beyond, but to Christ alone we go to find our ardent yearnings satisfied. "To whom shall we go but unto thee, thou hast the words of eternal life!"

Again, we have, at different times and with varying intensity, been filled with longings for celestial sympathy. Human friendship is precious. It is pleasant to be in friendly relations with

those nearest to us; still more to come into the friendship of some great and regal mind whose mental and moral altitude ennobles us; but, to come into filial as well as friendly relationships with the Father of all, in spheres above, is superlatively sweet to a soul hungering for celestial support. Bargains and business, home life and public life, often crowd aside this thought, but it will surely return and assert its supreme importance. Only in the Gospel is the answer found. Only there we read the assurance that we, high or low, prince or pauper, lofty or mean, *we* may become the sons and daughters of the Lord Almighty, Father and Mother of us all. Where He is we may be. To say that soul and body perish together is amazing folly. Every instinct of the soul rebukes the suggestion, specially this yearning after abiding affection and fellowship. Men long for comfort as they part with friends and anticipate the hour when they themselves will follow. "How shall we gain peace, how secure victory?" Wistfully they sit in silence and solitude, with weary and weeping eye trying to pierce the cloud and bring back the loved one. Distracted with desire to lift the veil, yearning and eager for light, they turn their faces to the heavens appealingly. Philosophy gives no response. The finest thought of ancient seers answered not this moan of the soul, "Where is my friend?" The soul of a prince may have passed from bird to beast and fish, and finally been housed in a reptile. "Where shall I go when the death-shadows fall?" Sweetly sounds the Savior's voice: "He that believeth in me, though he were dead, yet shall he live." I rejoice with joy unspeakable, for, in touching this promise, I touch the staff of Omnipotence! Baffled everywhere else, repelled everywhere else, I find comfort here.

Certainty of forgiveness. There are hours when a sense of personal impurity disparts us from God. The need of forgiveness and cleansing is supreme. The world says, "Act well your part," and friends say, "You have done nothing bad," but of what avail is this? De-

spair and remorse sometimes so torture the soul, that it would be a relief to think of God as dead. Sin is deicide. So long as it remains unpardoned there can be no rest. The Son of God, and only He who gave His life a ransom for sin, can bring relief to the clamor of conscience. He will save and sanctify and give us an inheritance with the sanctified. Then are we brought into sympathy with Him, and also have the helpful sympathy of those who never sinned. There is no deeper thirst than this. The weary traveler over Sahara longs for the oasis and the well in the desert, the lonely wanderer far from the abodes of men longs for a human face; but this thirst for forgiveness and fellowship with God is a more penetrating and consuming desire than any social or physical longing can be. When we realize the inadequacy of human sources of relief we seek Christ with all our heart. Then is He found by every one of us.

Do we not discover here the secret of skepticism? Men who feel no need of and see no beauty in Jesus Christ, who have no soul-sickness for the Great Physician to relieve, these are they who dismiss Him from thought, or speak of Him as a Jewish peasant whose precepts have no authority over us to-day. Skepticism comes from a secular life and materialistic temper, not from the conscience and reason. "How can *ye* believe on me who receive honor one from another?"

Here is the conspicuous outlook from which we are to behold Christ, if we desire healing and peace for ourselves and for others. It is in this gracious attitude of the Redeemer towards sinning souls that the story and the glory of the Gospel culminate. Majesty and mercy, loftiness and lowliness, truth and grace, unite in Him who is "Chief among ten thousand and altogether lovely." More winsome is the spiritual beauty that now enraptures the believer than the physical manifestations enjoyed by Peter and John while He and they were in the flesh. It is a revelation that educates while it inspires. So

our saddest hours come to be our wisest hours. As pleasure seeking and the sordid life of selfishness make dim all spiritual verities, so to be alone with ourselves and God opens to our thought the abiding and enriching truths and comforts of the Gospel.

At the Sacramental feast, towards which we now are turning, this aspect of Christ is full of satisfying sweetness and joy. Love here finds love; desire finds Christ. "I will manifest myself unto him." It is His banqueting board, and His banner over us is love. Blessed are they who hunger and thirst after His righteousness for they shall be filled. If we come to the feast from a sense of duty, alone, and observe it as a mere ceremonial, it will be a barren exercise. But if in humble penitence, belief and love we touch the bread and wine we shall touch, as it were, the very hand of our Lord and behold His face at the table. To a stranger's eye there is little interest in the ring worn by the dead, or the dry and faded bouquet which a mother keeps in memory of the child on whose breast in the casket it once lay; but to that loving heart how much they mean. The faded lily and the dusty rose have a perennial perfume. So is it as we take the emblems of a Savior's healing, cleansing grace, we, who know that boundless grace, receive a divine uplifting. The impulse gained is an abiding power. In Him the mysteries of our future life are solved. In Him we have forgiveness. In Him celestial sympathy and helpfulness, day by day till we have passed the bounds of time, the gate of death and stand in the golden city, beholding the Master face to face!

THE WATERED GARDEN; OR, THE POSSIBILITIES OF SOUL LIFE.

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

Their soul shall be as a watered garden.—

Jer. xxxi: 12.

IRRIGATION is one of the oldest arts. Trace its history in Egypt, Assyria, and other countries of the East. The need and development of the art explain

some Scriptural allusions—*e. g.*, Deut. xi: 10–12; Prov. xxi: 1; Ps. cxxvi: 4. Also the text. Here the watering of the garden is used to represent the influence of divine grace on the heart. The literal contrast is between a watered garden of the East and one that is unwatered. The spiritual contrast is between a human soul anywhere that is watered by the grace of God, and human souls everywhere not thus watered.

The Watered Garden has three characteristics:

I. ITS FRESHNESS.

Rapid evaporation in hot, dry seasons in the East. Unwatered surface; hard, dry, crusted over, and perhaps cracked. In the watered garden, vegetation continues to spring fresh and joyous.

So a Christian man may be fresh and vigorous in soul in the midsummer heat of business life, and in seasons of spiritual drought in the Church. Even when the hot winds of temptation blow directly from the burning desert of sin, his leaf shall not wither, and the manifestations of his spiritual life shall not shrink nor be corrupted. (Ps. i: 3.) . . . Such keep young. In spirit, they retain the freshness of youth. A home missionary, over 70 years of age, who had seen much hard service in the West and South, said, "I feel as young in spirit as at twenty." God offers to all the same rich blessing. He desires our souls to be cultivated, fresh and joyous in Him.

II. ITS FERTILITY.

Water is always a fertilizer. It contains some sediment. The Nile has spread from thirty to forty feet of alluvium over the surface of Egypt. In England, artificial fertilizers are distributed to the soil by irrigation. Near Edinburgh, where the sewerage is spread over the meadows, the grass is cut once a month from April to November. In Egypt, abundant harvests follow irrigation of the land, whereas famine would follow its neglect. It is therefore a fine figure by which the increased fertility of a watered garden represents the possible fruitfulness of a Christian soul. If it be objected that the illustration will not hold, since fer-

tilizers increase the capacity of a soil to bring forth weeds as well as grain, it is answered: A watered garden is always a cultivated garden. The illustration holds. Abundance of grace in the heart will both increase and insure faithfulness. Grace enriches the soul, enlarges its capacity, and constitutes an indwelling spiritual force, which pushes natural ability into spiritual desire, effort, achievement, as certainly as the strength of the cultivated soil is shown in the springing blade and ripened product, or the vigor of a tree manifested by the leaf, the bud, the blossom, and the matured fruit. Under the fostering care of the Holy Spirit every soul may become productive. The fruit of the Spirit is love, joy, etc. And so I pray, as Paul did for the Philippians (i: 9), "that your love may abound," etc.

III. ITS BEAUTY.

It is said when the Spaniards invaded Mexico they were astonished at the beautiful gardens of the Aztecs. These western people had constructed a finer system of irrigation, and brought horticulture to a degree of perfection unknown to haughty Spain. Describe also the Kensington Gardens, and Mr. John Hoey's at Long Branch. These, contrasted with the wild, uncultivated heath, illustrate the beauty of a cultured Christian soul. The religion of Christ develops the finest, strongest, noblest capacities of our being. They are, indeed, the same faculties which, turned in the opposite direction, make one most capable of wrong-doing and moral ugliness. But you remember Dante said, "That which in heaven is flame, on earth is smoke;" and this illustrates the difference in the growth and appearance of a soul under Heavenly or under Satanic influence. Strength and beauty are in the sanctuary. . . . Who would not pray, "Let thy work," etc. (Ps. xc: 16, 17.) Will it avail? May our souls be like a watered garden! May we present these high attainments of Spiritual Freshness, Faithfulness, and Beauty! Hear the promise of the Almighty: "If thou take," etc. (Isa. viii: 9–11.)

AN ANCIENT JEWISH SERMON.

TRANSLATED FROM THE ORIGINAL HEBREW, BY B. PICK, PH.D., ALLEGHENY, PA.

FROM the New Testament we know that it was customary to read on the Sabbath day, a lesson from Moses or the Pentateuch, and from the Prophets. This done, there followed in connection with the lesson from the Prophets an exposition or an address, which was made up of proverbs, natural imagery, and parables. One of the most interesting collections of such homiletical lectures is contained in the *Pesikta*, a midrash which was lost for several centuries, but which is now accessible in the splendid edition of Dr. Buber (Lyck, 1868), and from which our translation is made. Buber regards the *Pesikta* as the oldest Palestinian haggada; but whatever its age may be, there can be no doubt that an English translation of the *Pesikta* would be suggestive and stimulating to the Bible student.

The lecture which we now give is found on page 148, vol. 2, and starts from Isa. lxi: 10: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness," etc. What is written before that verse? "And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (v: 9). This is followed by "I will greatly rejoice," etc. There is no curse with which Isaiah has cursed Israel which he had not healed (*i. e.*, repealed). Thus, for example, he said first: "A sinful nation" (Isa. i: 4); and later on, "Open ye the gates, that the righteous nation which keepeth the truth may enter in" (xxvi: 2). He said first "A seed of evil-doers, children that are corrupters" (i: 4); but later on, "children that will not lie" (lxiii: 8). And more than this, Isaiah even healed (repealed) what others did curse. Thus Jeremiah said, "She is become as a widow" (Jer. i: 1), but Isaiah said, "As the bride-

groom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. lxii: 5). Jeremiah said, "She is become tributary" (Lam. i: 1); but Isaiah said, "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee" (Isa. lv: 5). Jeremiah said, "She weepeth sore in the night" (Lam. i: 2); but Isaiah said, "Thou shalt weep no more; he will be very gracious unto thee at the voice of thy cry" (Isa. xxx: 19). Jeremiah said, "Her tears are on her cheeks" (Lam. i: 2); but Isaiah, "And the Lord God will wipe away tears from off all faces" (xxv: 8). Jeremiah said, "The ways of Zion do mourn, because none come to the solemn feasts" (Lam. i: 4); but Isaiah, "And I will make all my mountains a way, and my highways shall be exalted" (xlix: 11); and "Cast up, cast up the highway; gather out the stones" (lxii: 10); and "Cast ye up, cast ye up, prepare the way" (lvii: 14). Jeremiah said, "All her gates are desolate" (Lam. i: 4); but Isaiah said, "Go through, go through the gates; prepare the way of the people" (lxii: 10). Jeremiah said, "Among all her lovers she hath none to comfort her" (Lam. i: 2); but Isaiah said, "I, even I, am he that comforteth you" (li: 12). Jeremiah said, "Moreover I will take from thee the voice of mirth, and the voice of gladness" (Jer. xxv: 10); but Isaiah said, "I will greatly rejoice in the Lord" (Isa. lxi: 10). What is the meaning of "I will greatly rejoice in the Lord?" The congregation of Israel said before the Holy One, blessed be he, "because thou didst make us rejoice; let all rejoice with me, for I am not like others who rejoice without making others rejoice with them." The Holy One replied: "Thou art like Sarah, who rejoiced and made others rejoice with her," as it is said, "And Sarah said, God hath made me to laugh, so that all that hear will laugh with me" (Gen. xxi: 6). Rabbi Simeon, the son of Gamaliel, said: "Whoever mourned over Jerusalem in its desolation, will once rejoice with it at its being rebuilt. God mourned over it; for it is said, "For it is a day of trouble,

and of treading down, and of perplexity by the Lord God of hosts in the valley of vision" (Isa. xxii: 5); but he will once rejoice with it, for it is said, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. lxii: 5). The ministering angels mourned over it; as it is said, "Behold, their valiant ones shall cry without; the ambassadors of peace shall cry bitterly" (Isa. xxxiii: 7); but they will rejoice with it, as it is said, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day and night" (Isa. lxii: 6). The sun and moon mourned over it, as it is said, "The sun shall be darkened in his going forth, and the moon shall not cause her light to shine" (Isa. xliii: 10); but they will once rejoice with it, as it is said, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold" (Isa. xxx: 26). Heaven and earth mourned, as it is said, "I clothe the heavens with blackness, and I make sackcloth their covering" (Isa. l: 3); and "I beheld the earth, and, lo, it was without form, and void" (Jer. iv: 23); but they will once rejoice with it, as it is said, "Sing, O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth" (Isa. xliii: 23). The trees mourned, as it is said, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive tree shall fail, and the fields shall yield no meat" (Hab. iii: 17); but they will once rejoice with it, as it is said, "For the tree beareth her fruit, the fig tree and the vine do yield their strength" (Joel ii: 22), and "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come" (Ezek. xxxvi: 8). Hills and mountains mourned, as it is said, "I beheld the mountains, and, lo, they trembled, and all the hills moved lightly" (Jer. iv: 24); but they will once rejoice with it, as it is said, "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isa. lv: 12).

The righteous mourned, as it is said, "To appoint unto them that mourn in Zion" etc. (Isa. lxi: 3); but they will once rejoice with it, as it is said, "Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her" (Isa. lxvi: 10); and "I will greatly rejoice in the Lord" (Isa. lxi: 10). All prophets associated themselves at Jerusalem till Joel, the son of Petuel, came and said, "Be glad, then, ye children of Zion, and rejoice in the Lord your God" (ii: 23); but then came Isaiah on the other hand, and said, "I will greatly rejoice in the Lord." Solomon, however, said the words of both: "I am my beloved's, and my beloved is mine: he feedeth among the lilies" (Song of Songs vi: 3).

"I will greatly rejoice in the Lord." What did Isaiah see when he said "in the Lord," and not "in God?" Because all joys are followed by sorrow, inasmuch as they proceed from men; but joy and gladness are not followed by sorrow, because it comes from the Lord; for wherever the word Jehovah is used, that name expresses the quality of mercy; as it is said, "The Lord, the Lord God, merciful and gracious" (Exod. xxxiv: 6); whereas the word "Elohim" expresses the quality of judgment; as it is said, "Thou shalt not revile the gods" [judges] (Exod. xxii: 28).

"I will greatly rejoice in the Lord." Like an earthly king, who went with his sons and sons-in-law to the sea shore. They came, and announced to the queen, Behold, thy sons have come. She replied, Go and tell it to my daughters-in-law. They came and announced to her, Behold, thy sons-in-law have arrived. Go and tell it to my daughters, was her reply. But when they told her, Behold, the king has come, she replied, Of a truth, this joy concerns me. Thus did also the Holy One, blessed be His name, say to the congregation of Israel, "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters

shall be nursed at thy side" (Isa. lx: 4).*

"For he hath clothed me with the garments of salvation" (Isa. lxi: 10). There are seven garments which the Holy One, blessed be His name, has put on since the world began, to the hour when He will visit the godless Eden. When He created the world He clothed Himself in honor and glory; for it is said, "Thou art clothed with honor and glory" (Ps. civ: 1). When He revealed Himself at the Red Sea He clothed Himself in majesty; for it is said, "The Lord reigneth, he is clothed with majesty" (Ps. xciii: 1). When He gave the Law He clothed Himself with might; for it is said, "Jehovah is clothed with might, wherewith he hath girded himself" (ibid). As often as He forgave Israel its sins He clothed Himself in white; for it is said, "His garment was white as snow" (Dan. vii: 9). When He punishes the nations of the world He puts on the garments of vengeance; for it is said, "He put on the garments of vengeance for clothing, and was clad with zeal as a cloak" (Isa. lix: 17). He will put on the sixth robe when Messiah is revealed. Then He will clothe Himself in righteousness; for it is said, "For he put on righteousness as a breastplate, and an helmet of salvation on his head" (ibid). He will put on the seventh robe when he punishes Edom. Then He will clothe himself in red; for it is said, "Wherefore art thou red in thine apparel" (l. c. lxiii: 2). But the robe with which He will clothe the Messiah will shine from one end of the world to the other; for it is said, "As a bridegroom who is crowned with his turban like a priest" (l. c. lxi: 10). And the Israelites will rejoice in His light, and will say: Blessed be the hour when the Messiah was born, blessed the womb which bore Him; blessed the generation that sees Him; blessed the eyes that were counted worthy to see Him, for He opens His mouth to bestow bless-

ing and peace, and his speech is rest to the soul, and majesty and splendor are in his garment and confidence and joy in His speech, and His tongue asserts pardon and forgiveness, and His prayer is like a sweet-smelling savor of a sacrifice, and His supplication holiness and purity. Blessed is Israel, for whom such a lot is reserved, for it is said, "How great is thy goodness which thou hast laid up for them that fear thee" (Ps. xxxi: 19).* "And as a bride adorneth herself with her jewels" (Isa. lxi: 10). As the bride is only distinguished from her associates by her jewels, thus also the congregation of Israel abashes her enemies only by light with which she is covered, for it is said, "For, behold, the darkness shall cover the earth," etc. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. lx: 2, 3). Another meaning is this: as the bride is laden with goodness in the eyes of all who see her, thus also the congregation of Israel at the going forth from Babylon at the end of the seventy years, was laden with goodness in the eyes of all who saw her; or, as the bride after the seven festive days returns to her daily avocation, must the congregation of Israel too return to her work, as it is said: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads" (Isa. xxxv: 10).

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Worth of a Man. "Then he shall be set before the priest and the priest shall value him."—Lev. xxvii: 8. Rev. F. J. Mundy, Lynn, Mass.
2. The Power of Saying No. "But so did not I, because of the fear of God."—Neh. v: 15. Arthur T. Pierson, D.D., Philadelphia.
3. Grumbling. "Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?"—Job vi: 5. Rev. Jas. A. Chamberlin, Berlin, Wis.
4. Punctuality in Paying our Debts. "Say not unto thy neighbors, Go and come again, and to-morrow I will give; when thou hast it by thee."—Prov. iii: 28. Rev. Chas. H. Keays, Grand Haven, Mich.
5. The Wisdom of Little Things. "There be four things which are little upon the earth, but they are exceeding wise: The ants are

* Dr. Edersheim, in his *Life and Times of Jesus the Messiah*, II., p. 726, quotes not our passage, but from the much younger *midrash*, on Song of Songs, which has perused the *Pesikta*.

* This truly beautiful passage is not given by Edersheim; he merely refers to it.

a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk; yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings palaces."—Prov. xxx: 24-28. Rev. James H. Burlison, Louisville, Ky.

6. Death of a Centenarian. (A funeral service.) "The child shall die an hundred years old."—Isa. lxx: 20. T. D. Witherspoon, D.D., Louisville, Ky.
7. The Street-Education of our Youth. "And the streets of the city shall be full of boys and girls playing in the streets thereof."—Zech. viii: 5. Rev. C. S. H. Dunn, Ph.D., Stillwater, Minn.
8. The Christian Life neither Worldly nor Ascetic. "When ye fast, be not as the hypocrites, of a sad countenance . . . But thou when thou fastest, anoint thy head and wash thy face."—Matt. vi: 16-18. Rev. Robert T. Matthews, Lexington, Ky.
9. John in "Doubting Castle." "Art thou he that should come, or do we look for another?"—Matt. xi: 3. Rev. J. W. Balderston, Salisbury, Mich.
10. Christians Rewarded for Visiting the Sick. "I was sick and ye visited me."—Matt. xxv: 36, 45. Rev. Edmund Hey Swem, Washington, D. C.
11. God Every Man's Creditor. "How much owest thou unto my Lord?"—Luke xvi: 5. Rev. W. B. Jennings, Rocky Hill, S. C.
12. An Evening Call on Jesus. "The same came to Jesus by night."—John iii: 2. Rev. J. Herdon Garnett, Dixon, Cal.
13. The Work God Requires. "What shall we do that we might work the works of God? . . . This is the work of God that ye believe on Him whom He hath sent."—John vi: 28-29. R. S. Storrs, D.D., Brooklyn.
14. The Inward Illumination. "God . . . hath shined in our hearts," etc.—2 Cor. iv: 6. Rev. Samuel H. Virgin, New York.
15. The Ideal Church. "And he gave some apostles; and some prophets; and some pastors and teachers," etc.—Eph. iv: 11-16. Rev. Henry Ward Beecher, Brooklyn.
16. The Power of an Invisible Presence. "He endured as seeing him who is invisible."—Heb. xi: 27. Rev. Jas. L. Elderdice, Snow Hill, Md.
17. Love the Interpreter of God. "He that loveth not knoweth not God. For God is love."—1 John iv: 8. Rev. George Elliott, Baltimore, Md.

SUGGESTIVE THEMES.

1. A Bad Start in Life. ("Lot dwelt in the cities of the plain, and pitched his tent toward Sodom."—Gen. xiii: 12.)
2. The Elements of Strength in a Christian. ("And the Lord looked upon him and said, Go in this thy night, and thou shalt save Israel from the hand of the Midianites; have not I sent thee?"—Judges vi: 13, 14.)
3. The Hindrances in the Way of the Triumph of Truth. ("There is much rubbish, so that we are not able to build . . . and conspired all of them together . . . to hinder it."—Neh. iv: 10, 8.)
4. The Memories of the Guilty. ("O that I were as in months past."—Job xxix: 2.)
5. The Heart's Quick Response. ("When Thou saidst, Seek ye my face; my heart said unto Thee, Thy face Lord will I seek."—Ps. xxvii: 8.)
6. The Ministry of Silence. ("A time to keep silence."—Ecc. iii: 7.)
7. Not Doing is Undoing. ("By much slothfulness the building decayeth, and through idleness of the hands the house dropped through."—Ecc. x: 18.)
8. God's Kingdom Established by Seeming Vicissitudes. ("I will overturn, overturn, overturn it; and it shall be no more until He come," etc.—Eze. xxi: 27.)
9. Christianity Appeals to Facts. ("De' old my hands and my feet, that it is I myself; handle me and see," etc.—Luke xxiv: 39.)
10. Belief Better than Apologetics. ("Believe on the Lord Jesus Christ and thou shalt be saved."—Acts xxvi: 31.)
11. Christian Persistence. ("The husbandman waiteth for the precious fruit of the earth, and hath long patience for it . . . Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh."—Jas. v: 7, 8.)
12. Christian Love a Service, and not a Sentiment. ("This is the love of God that we keep his commandments."—1 John v: 3.)
13. The Problem of Saving the Great Cities. ("Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls . . . Cried when they saw the smoke of her burning saying, What city is like unto this great city."—Rev. xviii: 16, 18.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

March 3.—SELF-DENIAL.—Heb. xi: 8-10.

These words are often cited as an illustrious example of *faith*; are they not equally so of personal *self-denial*? Look at the elements of the demand made upon Abraham.

I. He was divinely required to *forsake his home, country and kindred*. Study the circumstances of the case and see how radical and sweeping was the call. It involved, to the eye of sense, far

greater sacrifice, self-denial and prospective hardship, than now confronts the Christian missionary in leaving home and native land, and in going to far distant heathendom. But the man of God met the demand with unhesitating obedience. At the stern call of duty the patriarch sundered the strongest earthly ties and bade farewell to all the endearments of life, and went forth to an unknown country, on an unknown mission, and to an untried destiny. *In*

all this he is a type of every believer in Jesus. God makes as distinct, radical, sweeping a demand upon him when out of the depths of repentance he cries: "What wilt thou have me to do?" as he did in Abraham's case, only in a *spiritual* sense, rather than a natural. The self-surrender, self-denial, self-abnegation, is just as real and absolute, while of a higher character. To turn from sin and Satan to holiness and God, is to sunder all the affinities of the flesh, forsake father and mother, houses and lands, and go forth into a new life, and to a new service and destiny—all at the Divine call.

II. "He went out *not knowing whither he went. . . . sojourned. . . . in a strange country.*" If it was an act of supreme self-denial to give up and abandon the Past, it was equally so to face such a Future—go out into midnight darkness—knowing nothing of the country, the people, the experiences, awaiting him. It was indeed to leave all, endure all—and face all possible danger, self-denial and suffering, at the call of duty.

Noble example!—God-inspired heroism! And just *this is true of every believer* who follows in the footsteps of "the father of the faithful." When the fishermen of Galilee forsook their nets to follow the Christ, they knew absolutely nothing of their future. So when Saul, smitten to the ground, cried to his new Master, "what wilt thou have me to do?" he was in total ignorance of the wonders of service and endurance, ending in martyrdom, which lay in the path he then chose for himself. And so with every genuine convert to Christ. He is "born again" by the power of the Holy Ghost—born into a new world, with a new nature, into another service and a new destiny. "Old things are past away; behold all things are become new." Henceforth his life is a life of faith, not of sense; his inheritance is above, future, not here, now.

III. He was called to a *nomadic* life, "*dwelling in tabernacles,*" not in "ceiled houses," "sojourning in the land of promise," not the land of actual posses-

sion, "looking for a city which hath foundations, whose builder and maker is God." *So with every true believer.* This is not his "rest." He has "no continuing city," "no abiding place," short of heaven. He is a "stranger" here, a "pilgrim," a "sojourner" tarrying for a night. His treasure is above; his very life is hid with Christ in God. He has nothing at risk in this world of sin and doom. His "inheritance" is in reserve, but it is "sure" as God's throne, eternal as His years, glorious as the promises of His word.

March 10.—WALKING WITH GOD. Gen. v: 24; Luke xxiv: 32.

It were not possible to describe a man's character and life in fewer words than those applied to Enoch. And a more comprehensive, illustrious eulogy was never pronounced on a child of Adam. "And Enoch walked with God: and he was not; for God took him." What a life, what a character, what a death, are compressed into a word! Who would not like to know more of so rare a character, and by what means he attained to such prominence of holiness and reward?

WHAT IS IT TO WALK WITH GOD, even as Enoch walked?

I. To be *like-minded*. "Can two walk together except they be agreed?" Our will must be absolutely swallowed up or controlled by the will of God: "Not my will, but thine, be done," made the rule of life. God reveals His mind in the Scriptures, and the Holy Spirit interprets and applies it to every earnest and honest searcher after truth; and to walk with God is to love the truth and implicitly obey it in all things. It is to renounce philosophy, reason, nature, as our spiritual guide, and walk by the simple light of revelation.

II. To be *spiritually-minded*. "God is a Spirit," and it is only with the spirit that we can walk with Him, commune with Him, have fellowship with Him. "To be carnally-minded is death." And here lies our danger; and it is imminent, constant. We are "of the earth earthy." We live and act continually

under the dulling effect of our senses, in contact with things sensuous, temporal. To keep under a sensuous nature; to rise to God in habitual spiritual conception and fellowship, through the heavy, murky atmosphere of a sinful world; to maintain a life hid with Christ in God, while struggling with corruption and temptation in every form, is a feat as rare as it is grand. To be *in* the world and not *of* it: to inherit flesh and blood, and yet the daily cry of the heart to be,

"Nearer, my God, to Thee,"

is a very difficult attainment. And yet Enoch made it. He *walked* with God. It became the daily *habit* of his life: and the same is possible to every soul that cleaves unto Christ.

III. To be *heavenly-minded*. This is, indeed, the resultant of the two former states of mind. To walk with God in the spirit of, and in obedience to, Divine revelation; to rise superior to flesh and blood and all the sensuous influences and sordid surroundings of this world, to spiritual mindedness, in holy sympathy with things unseen and eternal, is to be *ripe for heaven*. It was not a strange, unnatural, incongruous thing for Enoch to be translated. His mind and heart and soul and life were all attuned to the heavenly world. Blessed be God! heaven is begun *here and now*. All the elements of glory, happiness, holiness, eternal, which make it, enter here and now into the heart and life of every one who walks, as Enoch walked, in like-mindedness with God, in spiritual-mindedness of soul, in heavenly-mindedness of spirit. Let us strive to be like him.

March 17.—COUNTING THE COST.—Matt. xvi: 24-26.

God deals with men in the realm of religion, as everywhere else, as a reasonable being, a free agent, and therefore responsible. He will force no man's will, even to save him; He will accept no homage or service that is not free, intelligent, from choice. He will have no man commit himself hastily or blindly to His service. He uses no de-

ception, takes no advantage, employs no unfair or secret means to enlist men in His cause. He withholds no part of the truth, keeps back nothing involved in the Christian life, sets forth in plain, unmistakable language, the self-denial, the sacrifice, the complete surrender required in being a Christian, holds out no false hope. On the very threshold of inquiry, the Master says: "If any man will come after me, let him deny himself, and take up his cross and follow me." He wants no mere enthusiasts, no half-hearted followers, no ease-seeking, care-avoiding, cross-evading disciples. The gate is straight, the way is narrow, the service is severe and difficult, and He wants every man to consider prayerfully and solemnly before he commits himself. The lack of this in our day is filling the Church with unconverted members, and bringing religion into contempt.

"If any man will come after me." There is no exception to the rule; it applies in every case. There are no *favoured* sinners or seekers—only *one gate, one way, one life* for all. "Come after me," i. e., be my disciple, enter my kingdom, share my cross and crown.

"Let him deny himself." The very first demand of the Master goes to the very root of the matter, strikes at the fundamental principle of sin—selfishness. "Go and sell all that thou hast and give to the poor, and then come and be my disciple." That will of thine, that pride, that love of ease and self-indulgence, that idolatry of the world, that unforgetting spirit, that foul lust and passion—give it all up, renounce it here and now forever! Attempt no compromise. The duty is plain, the demand is imperative. Do it—DENY THYSELF—crucify to the death thy sinful, selfish, sensuous nature, or thou canst have no part in the Master's favor, or the Master's glory.

"And take up his cross." Religion is more than a *negative*, more than a crucifixion of self and the world. It has a *positive* side as well; it calls for action, for endurance, for heroic effort, for fellowship of purpose and life, and even of

suffering in the Master's cause. *No man can follow Christ and find no cross to carry!* The early disciples found crosses not a few, in the way of shame, endurance, suffering, contending for the faith, even to martyrdom. And so in every age since. And so it will be to the end of time. "Take up *his* cross," not another's. Every one has *his particular* cross to bear, and no one can carry it for him. And he cannot go round it, or leap over it. God puts it in his individual path, and he must "take" it up and bear it before the world, or there is no salvation for him. Cross-bearing is not pleasant to flesh and blood, but it is necessary. No cross, no death to sin; no "fellowship" with Christ's sufferings, no share in His glory.

"*And follow me*"—in the new life—wheresoever I lead—into whatsoever service, or danger, or trial, or sacrifice. My grace is sufficient for thee. Follow me unto the end, and a crown immortal awaits thee in heaven!

March 24.—THE GOOD OLD WAY.—Jer. vi. 16.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. viii. 20).

"*The good old way.*" There is need in our day of this teaching, for the tendency is to break away from the past, from the old ways, the old doctrines and methods and opinions and habits, and to follow new teachers and try new philosophies and seek out better methods and better faiths. And the result is that many have made shipwreck of their faith; others have been shaken by mighty winds of doubt and skepticism, and the Church has been launched upon a broad and dangerous sea of speculation and uncertainty. The evil is manifest; the peril is extreme. This spirit of "progress," as men call it, if not checked and held within due metres and bounds, will lead to wide-spread apostacy from "the faith once delivered to the saints," and to irretrievable ruin. Without sounding the note of needless alarm, there is abundant occasion for

the friends of Christian truth and vital godliness to heed the solemn words of the Lord, by the prophet's lips: "Stand ye in the ways and see and ask for the old paths," etc.

I. For "the old paths" of *doctrine*. Christianity is not a religion of sentiment, or philosophy, or speculation, or vague, glittering generalities, or merely negative teachings, but of definite, positive, fundamental, sharply defined principles of faith and living, which cannot be ignored, or questioned, or trifled with, and not jeopardize all that is vital to man's highest interest, in this world and the next. Doctrine is the rock on which the Church is built. Doctrine is the main weapon of her defence and aggressive power. Doctrine is the vital life of every believer. The Church is weak to-day, and sickly, and has not power to prevail with God or man, because not "rooted and grounded" in the knowledge and spirit of the distinctive, fundamental teachings of God's revealed Word. "The good old way" of apostolic faith, the old way of martyrs and reformers, and of a "great cloud of witnesses," who have testified for God, is widely departed from: the popular faith and teaching of the day is a vague, a halting, a negative, a milk-and-water system of doctrine. The "New" is fast displacing the "Old," and it is time to lift up a standard against this tendency, and "stand in the ways and ask for the old paths, the good way and walk therein."

II. For "the old paths" of *simplicity, thoroughness, and deep soul-experience*. Corresponding to the low type of doctrinal integrity and force, is everywhere seen a low type of religious feeling; the "law" does not take hold of men's consciences as it ought; conviction of sin and conversion to God are not thorough and marked; the experience of the new life as embodied in the Church is not profound; a profession of Christ means less than it did in primitive days, and even in the days of our fathers. The "spirit of the age" is adverse to simplicity of faith, to sober, contemplative, experimental piety, to

whole-heartedness, and singleness of purpose, in the service of a kingdom not of this world. "Stand ye in the ways, and see and ask for the old paths," etc.

III. For "the old paths" of *methods in teaching*. I mean simply this: eschew "novelties," untried "measures," "sensational" methods, all teaching based on mere philosophy and science and the newspapers of the day. Thousands of preachers have gone in this new way to their harm, to the loss of their spirituality and power. "The good old way" is better. Blessed be God, it is *still true*—"the glorious Gospel"—old and ever new—is as able to interest, convict, convert, and sanctify and save the sinners of our day as the sinners of other days; and to preach it simply, plainly, fervently, with fidelity and love, with prayer and faith, is to win souls to Christ. Look over the world to-day and the most honored and successful preachers, even in this age of unbelief, frivolity, and carnality, are the ministers who are content to preach "Christ and him crucified." "Thus saith the Lord: stand ye in the ways and see and ask for the old paths."

March 31.—CHRIST OUR REFUGE.—Ps. xlvi; Heb. vi: 17-20; Isa. xxxii: 2.

One of the most beautiful and comprehensive presentations of Christ to be found in the Scriptures is that referred to in Isaiah: "And a man shall be as a hiding-place from the wind, and a covert from the tempest," etc. He hides them in the cleft of the rock till the danger be past. He shelters them as a hen does her brood, when the tempest rages. He defends them when assailed by temptation, and covers their defenceless heads in the day of battle. Fleeing to this Refuge, they find ample protection, and are made to rejoice in hope of the glory of God. No "wind" can blight them there; no "tempest" disturb the serenity of their souls. Almighty love is their refuge; incarnate mercy is their solace, life, and repose.

We have space only to state the chief points in this glorious theme.

I. Christ is our Refuge *in the day of*

earthly disappointments. Life in this world of sin and blight is little better than a series of disappointments. (a) So it is with the man of *business*. (b) With the man who seeks *fame or power or greatness*. (c) With the *student* in mere science in the schools of human philosophy and learning. (d) So with the *pleasure-seeking* multitude. In time, one and all, are obliged to confess to bitter disappointment.

II. Christ is our Refuge *in times of affliction*. This is a world of sorrow and suffering, and there is no creature power that can assuage grief or shed light on the stricken soul.

III. Christ is our Refuge in the hour of *trial*. If we escape sore affliction we are sure of trials, and they are many and sharp in every man's life. God tries our faith, our hope, our patience, our principles. And in the day of fiery trial our only safety is the "hiding-place" of Divine Mercy, the "covert" of the Almighty's wings. All human defences then are vain. Philosophy is a mocker. Man can do nothing for us. Life, the whole world, appears then only "vanity and vexation of spirit." Christ Jesus, the Lord God, only can give the soul comfort in great darkness, strength in the time of weakness, integrity in the season of fiery trial, and enable it to stand firm and unshaken under the combined assaults of earth and hell.

IV. Christ is our Refuge in the day of *soul-conflicts with sin and fear and doubt*. What struggling soul has not repeated, a thousand times, these lines:

"Tis a point I long to know,
Oft it causes anxious thought.
Do I love the Lord or no?
Am I His, or am I not?
Could my heart so hard remain,
Prayer a task and burden prove,
Every trifle give me pain,
If I knew a Savior's love?"

Christ, with His blood of atonement, and Holy Spirit, and precious promises, and indwelling presence, is the remedy and refuge for this gloomy experience.

V. Christ is our Refuge from the *torments of an accusing conscience*. Oh!

none but He, the Almighty Savior, the Days-Man, can shield and deliver man when conviction seizes upon him. Darkness veils the sky. Doom and death are on the wing. The storm of eternal wrath is thundering along his pathway, and he is exposed to all its fury. What, who can shield him—turn aside the descending bolt and give sun-

shine and peace to the disquieted and despairing soul?

Finally Christ is His people's Refuge in the *day of final wrath*.

O glorious Refuge! And it never *fails* the sinner in the day of need. It is never *shut* against the penitent soul fleeing from his sins and seeking life and safety.

HOMILETICS.

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

What about preaching old sermons?

The best use one can make of most of his old sermons is to throw them into the waste-paper basket. Sermonic literature is dry and will burn—it will at least for once kindle a fire. A minister who has reached or passed middle life will have hundreds upon hundreds of sermons that are fit only to be burned. A preacher of the last century in Connecticut left, when he died, seven thousand neatly written manuscript sermons—a more famous New York preacher, it is said, left eight thousand; a small volume of six or seven of these were published to be devoured by his faithful admirers, and the rest—by mice. This may be making light of the subject, but there is really great danger of a minister's creating a kind of sinking fund of old sermons as professional capital to draw upon—a sure premium to professional indolence. One should cut himself off from such a source of income and become poor again. Then he will go to higher sources for supplies. Then he will go to work and produce something new, something better. A ministry of old sermons is a downhill ministry. A sermon is not a scientific treatise which is as valuable to-morrow as it is to-day. A sermon is a word—divine love expressing itself in the demonstration of the Spirit and of power. How long is this word in speaking? When it has gone forth it returns again to whence it came. It has delivered the message—a savor of life unto life, or of death unto death. The word is given to a preacher to be used, and in the using it subserves its end. It speaks

but once with power, and that were blessing and reward enough for any preacher. Not only the subject, but the object, the occasion, the audience, the moral sympathies of speakers and hearers, the circumstances of hearts, the hungering need of souls requiring to be fed with the daily bread which perishes the longer it is kept—this cannot be reproduced, cannot be precisely repeated as a human necessity to be met by a divine gift. The man for whom the sermon was made may be drowned before it is preached again, and all his struggles and yearnings after God and a new life drowned with him. The community, thrilled by some common affliction or agitated by some great anxiety, may be totally apathetic when the discourse is brought forth once more to awake a ghostly echo of past emotions. The sermon is the word in season, the fitting word, the living word which is inspired in the preacher who waits upon the intuitions of a sagacious and prayerful mind informed by the spirit of truth. The beautiful principle of adaptation has a deeper moral than æsthetic import, and is one of the most important in the business of preaching the Gospel; and it is the earnest and conscientious study of this principle—the study of the Word in its application to real wants in the living circle of one's hearers and people, in the mystic sphere of life and of the divine in its vital human relations—that takes preaching out of the conventional and stamps it with fresh popular power.

Yet it is true also that viewing preaching chiefly in the light of instruction in

the truth, there may be in it that which sometimes is worth preserving. A clear and well-arranged discourse upon some fundamental doctrine or duty, wherein both original thought and the most careful study have been employed, is a valuable result in itself. It may in some form or other be used again. There is such a thing as a thought which has life in it. This is infinitely exemplified in the thoughts of Him who said: "My words, they are spirit and they are life." In a lower sense this is true of such a preacher as Archbishop Leighton, whose sermons contain thoughts which are germs of spiritual life and are therefore not to be carelessly thrown away and wasted, but which may be productive of good and of the nourishment of souls in the faith. Nor is this confined to Leighton. Such thoughts form the nucleus of future thinking and development upon the same theme. I would therefore by no means counsel preachers to destroy all these genuine fruits of mental labor, but let them still be very careful how they use such intellectual products again in the way of sermons, for intellectual elaboration is not spiritual evolution and life. The Spirit must revivify and use such sermons if they are to constitute true preaching.

The esteemed correspondent who asks the question that heads these remarks, himself points out a sensible method of employing old sermons, and I will quote what he says:

"I suppose the sermons we prepare in the first years of our ministry have more care bestowed upon them, as we are usually very anxious then, so that the time devoted to sermon writing is really not thrown away. These sermons therefore have not done all their service. My course now, after twenty-three years, is to take those old sermons, once so carefully prepared, read them over attentively, see what line of thought was followed, adopt the original sketch, add the accumulated reading of the years that have elapsed, throw the manuscript entirely aside and go to the pulpit with practically a fresh sermon, and being now unwritten (not *extempore*) it has a better effect than a written sermon. This I do at least once a month, and it gives me more time to prepare actually new sermons."

If one followed this advice no harm, but only good would come from the

preaching of old sermons. I would add here that in my use of the term *extempore* I mean speaking without notes, unwritten, but not unpremeditated or carelessly composed sermons; they may and should be, on the contrary, fruits of the severest study and thinking. In true *extempore* preaching the words only are left to the moment and not perhaps even all of these; but freedom of mind is secured by reliance on thought, on one's self, on the deeply meditated theme possessing, warming and inspiring the preacher, and, above all, on God's instant help of His believing messenger, and not upon a cold and dead manuscript.

To sum up the subject: 1. Never depend upon old sermons for your ministry—this is fatal. 2. Never preach an old sermon where you can preach a new one, even on the same subject and the same text. 3. If you preach an old sermon always rewrite it, recast it in a fresh form, using the thought that is good in it rather than using its special form of presenting the truth. It is said of Dr. Griffin, that by the marks on one of his sermons he had preached it ninety-eight times (if my memory serves me), but it is also known of him that he rewrote his sermons frequently, and there was a missionary and revival spirit in his preaching which kept it and him alive in spite of his old sermons, though I doubt it. 4. Having remoulded the material of an old sermon into a new form, like a potter, thrust it once more into the furnace-fires of divine love, of ardent prayers and spiritual desires for the highest good of men and the pure glory of God.

Are not topical sermons to be considered the best method of preaching?

I venture to refer my correspondent from Iowa who favors strongly the topical method, to "Homiletics," and to the chapter under the general head of the "classification of sermons" (p. 444 *et seq.*) for a discussion of topical sermons in a more thorough manner than can here be done, earnestly hoping that the egotism of this may, under the circumstances, be excused. The space

to which this department of THE HOMILETIC REVIEW is confined, forbids much elaboration, and this is well, since it forces to concentrated suggestion for which the writer has only time to give to the subject at all.

The topical method has advantages and cannot be entirely laid aside, but also has decided disadvantages and perils. It emphasizes the method. It demands a treatment more or less rationalistic (I do not say rational) thus tending to a less practical and spiritual type of preaching. It runs into essay writing. It almost irresistibly results in a stereotyped style with military divisions and a rigid plan. A sermon ought to have points, but not always five or three. The topical sermon is abstract not concrete. It is however in one sense human rather than divine, for he who accustoms himself to preach from topics, as did the schoolmen, instead of directly from texts, becomes less and less biblical in his tone and spirit. He disconnects himself more and more from the true idea of preaching as the delivering of a message from God, reinforced, it is true, by human reason and argument, but not dependent upon it as its chief means of persuasion. I cannot but think that this was the case with the celebrated Dr. Emmons that master-artificer of topical discourses. He who finds his inspiration as well as theme in a word of God, in a text instead of a topic, comes, on the other hand, nearer to the living Word. It is better to find, for example, even so essential a doctrine as Regeneration in some one passage of Holy Writ which presents this great theme in a special way as a soul's experience, or a teaching of Christ, or a revelation of the Spirit—deep, unexpected, exhaustless and eternal, than to find it in our limited text-book, or note-book of theology. By devout study of particular texts one may discover fresh views even in such a truth, springing from its psychologic relations and scriptural analogies. For a young minister, I should say decidedly let him begin with preaching from texts—studying them

carefully in their original, and with the practical understanding as well as analytic intellect, with the heart as well as the head, placing them along side human life, and he will have a more spiritually inspired and truly successful ministry of the Word. Biblical exegesis should lie at the bottom of every sermon. The sermons of F. W. Robertson were thoroughly exegetical, and sprang from texts, drew their life from texts, while they possessed a partially topical method. They went to the roots of things because they followed the divine leadings of thought.

Will you give an example of the treatment of an historical sermon?

Briefly, the conversion of St. Paul, is a noble theme for an historical sermon. It is narrated three times in the Acts, first by the historian and then in two addresses by the apostle in Jerusalem and before Agrippa. The apostle also alludes to the spiritual communications made to him at his conversion—the vision and voice of the Lord—in 1 Cor. v: 8.

There is scope for profound analysis of the man in whom three civilizations met, and who was the instrument shaped by divine will to preach the gospel to the nations.

The time, place and circumstances of his conversion—its historic and moral *milieu*—admit of the highest dramatic delineation, and call for the most accurate and extensive learning. Even its physical circumstances were picturesque. I vividly recall the broad dusty plain where the event of St. Paul's conversion must have taken place, in drawing near the ancient well-watered city of Damascus, embowered in flowering fruit-trees, and offering a most desirable object to the tired traveler after a long horseback journey from Jerusalem; and, above all, the fiercely dazzling brilliance of the sun at noon. The Bible story needed but the supernatural to make it true then and there.

The inner elements of conversion to be distinguished from the outer. The error of thinking that all conversions are similar or of the *ictic* kind. It should

be shown in what the apostle's was peculiar, in what it was identical with every true conversion.

I. The conversion of St. Paul subjectively considered: (a) The ruling purpose of life changed. The same energetic man as before losing none of his natural traits, but his aim of life transformed from a selfish (even if unconsciously so) to a holy one. (b) His religious beliefs changed from the line of the Jew to that of the Christian, especially in what relates to the kingdom of God. (c) New Christly elements of character introduced to renew the man spiritually—faith, humility, love.

II. Objectively considered: (a) Seen in what Paul himself immediately achieved. (b) Seen in the greater development of Christian truth and diffusion of the gospel throughout the world and all ages down to us. These results should be treated broadly in regard to Christian life and ethics.

Application: We, too, are to have the new Pauline spirit in what he was, and did, and above all, in the greatness of his faith whose principle was love and whose expression was trust in the gospel as the wisdom and power of God to save all men, if indeed we wish, like him, to conquer and save the world.

PASTORAL THEOLOGY.

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

SELF-SACRIFICE AS THE PASTORAL METHOD.

The pastor's true method lies in the spirit of the man. That spirit must be self-sacrifice. Altruism, the dialect of a school would term it.

Far more than any pastoral method that could be described in detail of organization and expedient, is the interior spirit of the pastor himself. We do not disparage careful planning of work for the pastor; on the contrary, we highly approve and warmly recommend it. But that which lies behind the planning is of far higher importance. The motor is greater than the mechanism. That motor, as has been said, is self-sacrifice.

Self-sacrifice is not a very good word to use here. It is, perhaps, the best single word that the language supplies for the idea intended; but it implies something that we do not mean to have understood. For it is not exactly the will to put one's self on the altar, a victim, that we wish to point out; it is the will to live for others, rather than the will to die for others, that the pastor needs. We should choose to call this spirit self-denial, but that that word also has been polarized somewhat—that is, twisted out of its right original meaning. When Jesus said, Deny thyself, He did not enjoin self-denial, as self-denial has come to be understood. He enjoined disre-

gard of self. But refusal of indulgences to self, voluntary refraining from enjoyments desired, is the sense that the word self-denial now conveys to most minds. This is something other, and something less, than Jesus meant. Jesus meant, Refuse to consider yourself. Self is the natural centre to every soul, the point of return and reference; the point around which all revolves. Unseat self; remove it from the centre; cease to reckon from it and to refer to it; count it out of regard. This is what Jesus meant when He said, Deny thyself.

Now, of course, it is in no strained, impossible meaning and degree of such a spirit, that self-denial is enjoined by Christ. Christ—if we may reverently so use language—was the very ideal of common sense. He knew, and He acknowledged, that we were, all of us, in the due and true measure, to look out each one for himself. But He saw also that, in order to have the measure true and due, the thing to aim at for us all was obliteration and effacement of self. Self would still be sure sufficiently to survive.

The pastor, at least, must seek this. He must *at heart* live for others. He must acquire the fixed inward habit of looking at things from the point of view of others' interests, rather than of

his own. He is not a hireling of his people, bound to do to them certain services for which he is, by them, paid wages. The world may look on him in this way; but he is not so to look upon himself. He is the Lord's servant, as to the Lord; but he is the Lord's freeman, as to his brethren. He works for them *freely*. He is under duty, indeed; but his duty is to Christ, and not to man. His duty, however, to Christ is work for man. Over and above any and all definite services that the pastor can render to his people, such as could for pay be got from a hireling, is the service that every true pastor renders to his people, by merely being among them in the spirit which I have described, *as one that serves*. The spirit of the service is more than the service. Be sure, pastor, that you can in no wise do the good for the sake of doing which you are pastor, except by keeping inviolately pure this mind in you which was also in Christ Jesus. A pastoral call, made perfunctorily, as so much unavoidable drudgery, done for so much wages—this is no true work for Christ. A pastoral call made merely as one neighbor visits another, is nothing worth. It is the spirit that quickeneth; the flesh profiteth nothing. We venture to speak here with great plainness, as having ourselves known by experience something of the penetrating temptation that tries the pastor every day of his life. We speak to the wise, and a word to the wise is sufficient. To the foolish, words enough could not be spoken. Your true pastoral method is the method of self-sacrifice.

HINTS TOWARD MAXIMS RELATING TO THE PRAYER-MEETING.

1. Remember that your *official* function in the prayer-meeting as its leader cannot be fruitfully discharged unless you maintain meanwhile your proper *private* relation to the prayer-meeting, as a Christian.

2. Cherish and inculcate that conception of the prayer-meeting which makes it, first of all, and most of all, a common meeting of the church with Christ,

rather than a mutual meeting of the church with one another.

3. Habitually remember, and diligently teach, that the true central idea of the prayer-meeting—namely, the presence in it of Christ—forbids its being made, in conscious intention, chiefly a means of spiritual blessing to participants, or of spiritual impression upon attendants; while both these inestimable benefits it does insure all the more effectually for their not being suffered to obscure the proper primary purpose of the meeting, namely—to *fulfill the will of Christ*. Aim you at obeying Christ, and leave it to Christ to aim at blessing you—and others.

4. Seek to have your leadership, though real, as little apparent as possible—disappearing yourself, that Christ may unobstructedly appear.

5. When considering, at any time, the expediency of devolving, for that time, the leadership upon another than yourself, bear in mind that any other will lead at some unavoidable disadvantage, simply as not being invested with the office of pastor.

6. Recognize and accept your own just responsibility, as leader, by *preparing* yourself to lead.

QUESTIONS AND ANSWERS.

We shall not do better than to print the following question in the precise form, well chosen, in which it reaches us:

1. "Ought the pastor of a large and scattered congregation to feel himself obliged to keep up with the theological literature of the times, as well as Greek and Hebrew, and devote a part of his time to this object, at the expense of doing less pastoral work?"

The whole man always goes into the work, whatever it is, that any one does. This is true even if the man voluntarily withholds himself in part from a certain line of work which nevertheless he ostensibly performs. His withholding of himself is, in such a case, the form under which he enters himself in the given activity. It is in the character of the man to do that withholding. The more the man is, the more effective the work that he does. It is not too much to say that an hour well spent by a pastor

in reading or study will enhance the value of that pastor's pastoral visiting. The pastor that makes the call will be more—because the same man is also the faithful scholar that has done that reading or that study. Conversely, any pastor who has conscientiously achieved a providentially appointed pastoral task, is thereby the better qualified to do fruitful reading or study. The heart fructifies the head. There is, in short, no such thing as doing one duty "at the expense of" another duty. Now and then you may *borrow* time or strength from one ministerial function to give to another; but you must be honest, and return what you borrow. *Keep the balance even.*

2. We anticipate and answer beforehand a question that is sure to ask itself again and again in many quarters—as to the *Inquiry meeting*. We do so by printing, just as it comes to us, the following statement of method from one of the most enterprising and successful ministers in the city of New York. We shall venture to name the man we mean. It is Rev. Edward Judson, D.D. He says:

"At the risk of telling tales out of school, I wish to divulge an evangelistic device—almost the only one I know that never wears out; it works in summer and winter alike—the smaller the meeting the more effective it is. We begin our service say at 7:30. At about a quarter to nine, the subject having been fairly opened, and the meeting under good headway, I give out a hymn to be sung, *the congregation not rising*. I say that any who are weary, or who have du-

ties that call them away, may withdraw during the singing, but that all are welcome to stay. This skims off the tired and indifferent, or those who need a long sleep on account of the burdens of the morrow. Perhaps one-half or one-third are left; generally, the fewer the better. Those only are left who will cheerfully remain till twenty minutes past nine. To these I say, I have a little tract here entitled, for example, 'Is That All?' which I want to give you with my own hand. I put some good brother in the chair and ask the people to keep on singing and testifying; *not praying*, under the new leadership, while I am distributing my tract. This gives me the opportunity of *individualizing* those present without embarrassment to any one. Each one feels that he has not only heard me in a general way from the platform, but there is individual contact. He has had a personal look, a smile, a word, a grasp of the hand. When I get back to the desk after fifteen or twenty minutes, the meeting all the time going on, I know just where each one is. All have received the tract, some have given me their names for membership, others have promised to confess Christ before the close of the service, or to say, 'I want to be a Christian,' or to remain and see me after the meeting. By the side of some of the inquirers I have perhaps placed some Christian who knows how to point a soul to the Lamb of God. The meeting then closes, with perhaps five minutes of testimonies, verses of Scripture, confessions and prayers. The spiritual atmosphere is now favorable for the new birth, and sometimes even then and there the new life is begun. As it is now only about twenty minutes past nine, still a third meeting may be held with those most deeply interested.

"By pursuing this course continuously, I keep myself thoroughly acquainted with the spiritual status of every attendant, and besides at each evening service I send out some one, new, choice tract. Eternity only can tell whether the wind will carry the seed and what the harvest will be."

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

GENESIS.—The following words of Professor Lenormant (Preface to "The Beginnings of History") should be placed beside those we quoted last month from the pen of Ranke.

"That which we read in the first chapters of Genesis is not an account dictated by God himself, the possession of which was the exclusive privilege of the chosen people. It is a tradition whose origin is lost in the night of the remotest ages, and which all the great nations of western Asia possessed in

common, with some variations. The very form given it in the Bible is so closely related to that which has been lately discovered in Babylon and Chaldaea; it follows so exactly the same course, that it is quite impossible for me to doubt any longer that it has the same origin. . . . But if this is so, I shall perhaps be asked, Where then do you find the divine inspiration of the writers (of the Bible)? Where? In the absolutely new spirit which animates their narration, even though the form

of it may have remained in almost every respect the same as among the neighboring nations. It is the same narrative, and in it the same episodes succeed one another in like manner: and yet one would be blind not to perceive that the signification has become altogether different. The exuberant polytheism which encumbers these stories among the Chaldeans has been carefully eliminated to give place to the severest monotheism. What formerly expressed naturalistic conceptions of a singular grossness, here becomes the garb of moral truths of the most exalted and most purely spiritual order. The essential features of the form of the tradition have been preserved, and yet between the Bible and the sacred books of Chaldea there is all the distance of one of the most tremendous revolutions which have ever been effected in human beliefs. Herein consists the miracle, and it is none the less amazing for being transposed. Others may seek to explain this by the simple, natural progress of the conscience of humanity; for myself, I do not hesitate to find in it the effect of a supernatural intervention of Divine Providence, and I bow before the God who inspired the Law and the Prophets."

THE CANON OF SCRIPTURE.—*Newman Smyth*, in "Old Faiths and New Lights," after showing that the canon was not determined by the definite prescription of any of the inspired writers of the Bible, or by the authority of the Church, attributes it to a "peculiar selective principle" within the Scriptures themselves, which impressed their canonical authority upon the reverent minds of their readers. This selective principle is evinced in the "progress, order and unity" of the books, which imply the divine intelligence co-ordinating and arranging these productions of various minds and various ages.

"This altogether peculiar and wonderful feature of the Bible appears at a glance when we bring it into contrast with other literatures. Our English literature, for example, is the product of English history; and it reflects, in each successive age, the life of the English people. But, gather in one volume, and in historical order,

the best poetry and prose of England, and, though we have a truthful representation of the changes of the national life and the development of the national genius, from the first spring-time of Chaucer, nevertheless, we should not have in a collection of that kind any appearance of a definitely ordered and patiently followed progress of doctrine, of one deep plan and plot running through it. It might illustrate the development of the English mind, but it would not be itself one progressive manifestation of truth. Or, we may contrast in this respect the Bible with the Vedas. They, too, were products of one national genius. They, likewise, appeared at different times, and are the work of many generations of poets. They, constitute, also a religious or sacred literature: but, of orderly development, of a progressive self-manifestation of one deity, there is not in them any trace. The sacred literature of the East reminds us rather of an Indian jungle. It is luxuriant—it abounds in tropical fruits—but it is pathless confusion. . . . Compare the Bible with the Talmud. The latter is a collection of wise sayings, not a growth of truth; a tedious commentary, not an advancing revelation; many books of many scribes, not one book of one mind. But in the Bible we have an order of evolution of truth, which requires as its sufficient cause some one power or law of revelation. . . . Like nature itself, amid all its diversities, the Bible is one continuous whole and one grand design. But that design was not in the minds of the successive workmen. They knew not the perfect whole into which their lives and work, as we now can see, are fitted."

THE EXALTED NATURE OF THE TEMPTATION OF CHRIST.—Satan's appeal was to no base, sordid, sensual or vicious impulse. So noble was the character of Jesus, that the Evil One could not even come in contact with Him with the suggestion of that which was in *itself* morally wrong. He could tempt Him to depart from only the highest forms of duty, from absolute unselfishness and absolute surrender to the will of the Father.

Wordsworth (University Sermons) says:

"Had a legendary or romantic writer taken upon him to imagine this scene (of the First Temptation) and to develop the idea of such a trial, into what depths he might have fallen! Even our own great poet, Milton, writing with the Bible before him, has obviously failed in attempting to give life and color by the use of human parallels. But all such imagery is out of place. When we reflect upon it we see that no temptation could have been presented to our Lord, which did not set before Him an end absolutely good, and one free from all vanity and frivolity. There was no occasion for

'A table richly spread in regal mode,'

or for dazzling visions of beautiful attendants, or the delights of 'chiming strings' and 'Arabian odors,' to say nothing of any of those coarser baits with which the Evil One entices so many poor souls to their destruction."

Eldersheim (Vol. I, p. 301) emphasizes the same point:

"The Tempter could not have failed to assault Him with considerations which he must have felt to be true. How could He hope, alone, and with such principles, to stand against Israel? He knew their views and feelings; and so, day by day, the sense of utter loneliness and forsakenness increasingly gathered around Him, in His increasing faintness and weakness, the seeming hopelessness of such a task as He had undertaken must have grown upon Him with almost overwhelming power. Alternately, the temptation to despair, presumption, or the cutting short of the contest in some decisive manner, must have presented itself to His mind, or rather, have been presented to it by the Tempter. And this was, indeed, the essence of His last three great temptations; which, as the whole contest, resolved themselves into the one question of absolute submission to the will of God, which is the sum and substance of all obedience. If He submitted to it, it must be suffering, and only suffering—helpless, hopeless suffering to the bitter end: to the extinction of life," etc.

Dwelling upon this fact, that our Lord's first temptation was to allow the consideration of His own comfort to influence the absoluteness of His sense of duty, *Wordsworth* makes such intensely practical remarks as the following:

"It is in the rejection of the temptation to place ourselves at ease in the beginning of life, that we must find the first step towards doing the duty to which God has called us. We all here have some gift or other to minister to the souls of others: to some it is given in one way; to some in another; but on all some portion of this great privilege and responsibility is conferred. . . . Most of all, perhaps, does the temptation beset the young clergyman, whose office, being nearest to Christ, makes him the special mark for the subtlety of the Tempter. From many dangers he is tolerably free, in virtue of his position and of that public opinion to which we all owe so much; but to the temptation of seeking first his own comfort he is peculiarly liable. He is beset with the idea of graceful ease and modest happiness. He thinks not of a large house, not of a luxurious house, but of a comfortable home, of happy family life, before he thinks of the welfare of the souls to whom he is sent to minister. The great Italian preacher, Segneri, speaks with horror of the case of a priest over whose parsonage door, situated in the

midst of beautiful scenery, he saw the Virgilian inscription:

'Deus nobis hæc otia fecit.'

... This, I feel sure, is the sad, secret history of many a fair-looking parsonage; the first bad beginning, which has weakened the whole work of a life only half dedicated to God."

DEUTERONOMY: ITS UNITY AND GENUINENESS. Of *Dr. Bissell's* excellent work on *The Pentateuch*, *Dr. Briggs* says the chapter on the Unity and Genuineness of Deuteronomy is "the choicest piece in the book." We give some of its prominent thoughts, which cut between the joints in the armor of the *Wellhausen* critics.

The Book of Deuteronomy is a *unit* in its *outward form*. The addresses which make up the bulk of it are closely related as preparatory or supplemental to each other, and they are set in a framework of closely-fitting historical data. The unity is also manifest in the *language and style*. Upon this point agree such master critics as *Bleek*, *Dillmann*, *Delitzsch* and *Kleinert*.

The *Mosaic Authorship* is supported by the fact that fifteen-sixteenths of the whole is declared by the text itself to be the very language of the law-giver; while the bulk of the remainder is taken up with the simplest possible introduction of the speaker—*e. g.*, "These are the words which Moses spake."

Chap. xxxi: 9, 24, declares that *Moses* wrote it "to the end." Even the "Song of *Moses*" (chap. xxxii) is definitely said to have been written by him at *God's* command. There is little doubt that his dying blessing was written down, at least under his dictation, since it contained a "series of predictions whose fine shading of thought might be easily obscured and lost." The book further states that *Moses* formally committed it to the custody of the *Levites* for preservation beside the ark. (Chap. xxxi: 24.)

In Jewish history there is not "the shadow of a tradition" that these statements of *Mosaic* authorship were used in any but the literal sense.

Regarding those portions which are claimed as evidently post-Mosaic, *Dr. Bissell* admits that the book "has some

scraps of supplementary material, two per cent. of the whole"—*e. g.*, 12 verses of closing chapter, and here and there an editorial remark, or gloss; but "every such case bears unmistakable witness to itself." Such supplementary matter is the reference to Moses in the third person, "Moses spake" (chap. i: 2): "There are eleven days' journey from Horeb unto Kadesh-barnea (chap. i: 11.) God "bless you as he hath promised you" (chap. ii: 10-12, and 20-23), remarks concerning the old inhabitants (similar editorial matter has been embodied in the text of Herodotus without shaking faith in its proper authorship); (chap. iii: 9.) "Hermon, the Sidonians call Sirion, and the Amorites call it Shenir" (both designations were, however, well known in the cognate Assyrian tongue). (Chap. iii: 11.) King Og's bedstead "is not in Rabbath" (chap. iii: 14); the land called Manasseh "unto this day." ("Unto this day" would be applicable a few months after the events as well as in later centuries.) On the expression "beyond Jordan," which frequently occurs, as if the writer was in Palestine at the time, and not on the plains of Moab, Dr. Bissell says the words mean "at the crossing of the Jordan, and may be taken for either side" (*e. g.*, chap. iii: 8, 20); every such expression, except one, is "vigorously insured against the possibility of error by means of an added explanation." Chap. x: 6, 7 refers to events which occurred forty years after what was mentioned in the preceding verse; but these events were still within the life-time of Moses.

The objection to the Mosaic authorship of the so-called "blessing of Moses," from the assumption that Moses would never have called himself "the man of God," is without force, for the words were simply the name of an office, and the very same that elsewhere in this book Moses claims for himself. (Chap. xviii: 15.) But even if the title were given the poem by another, "it would not follow that the poem is not his."

If, indeed, all these criticised portions were taken bodily out of it, the

book would remain complete in its essential features. And admitting certain interjected passages of an explanatory character, they are of a tone which indicates that they were inserted at or near the time of the wandering, and could not have come from the later centuries to which the new critics would assign them.

Among evidences of the early Mosaic date of the book may be cited the frequently recurring reference to a future centre of national worship in the same words: "Unto the place which the Lord your God shall choose out of all your tribes to put his name there, unto his habitation shall ye seek, and thither shall ye come." A later writer living when Jerusalem had been for centuries this place whither the tribes go up, would have referred to it by name, and not used the vague anticipatory language, "the place which the Lord shall choose." Nor would such a writer have glorified Ebal and Gerizim and passed Mount Zion without a reference.

Again, Deuteronomy abounds in allusions to Egypt, indeed is tinged through and through with the Egyptian color of the time of the Exodus, while the writer shows not the slightest influence of Assyrian history upon his mind, either of fact or cultus. Yet at the date these critics assign to the book Egypt was "politically a nonentity," while Assyria was everything to the hope and fear of Israel; their "antagonistic world-empire lay no longer on the Nile, but on the Tigris and Euphrates."

The honesty of the book is further evinced by its ingenuous style, a straightforward narration making admissions which a romancer picturing past history for a present purpose would never have ventured upon: it tells of the virtues and defects, the rewards and punishments of Moses as no later Jew would have dealt with the national hero. "It puts its hand upon the sacred code of Sinai, even that central portion and glory of it which was written in stone by the finger of God, assuming the right and claiming the prerogative of giving it an altered form;" it says infinitely touching things in a manner which only

one facing God and facing the people, as Moses did, could have said them.

The references to Moses in Deuteronomy are such as imply that the book is closely connected with the preceding books which detail his history. He appears upon the scene just as the previous record leaves him, an old man, speaking his parting words, summarizing and deepening his previous teaching. The ecclesiastical and theocratical nomenclature of Leviticus and Numbers disappears, and the people are addressed on civil and social themes, and in precepts drawn from the Ten Commandments. The writer makes little of the priestly regulations of the middle books. This is because Moses was the mediator of both codes, and boldly recalls the people to the remembrance of the Sinaitic days. This was not at all on the line of the revivals in the time of Hezekiah and Josiah.

Dr. Bissell concludes eloquently: "Every mountain altitude has its peculiar flora and fauna. It would be in vain to seek to convince a botanist that certain plants were found flourishing on the summit of Mount Washington. Ocular proof would not be needful to convince him of the contrary. The impossibility would be in the nature of things. And there are spiritual elevations to which *finesse* and falsity are of necessity strangers. The plane on which the whole Book of Deuteronomy moves is one of these moral uplands."

RELIGION AND SCIENCE. If there is a conflict between science and religion, how strange it is that the same mind can hold the extreme conclusions of both without experiencing the slightest inconsistency of conviction! Lenormant, claiming "strict fidelity to Catholic orthodoxy," and at the same time showing in his writings the utmost independence in all historical and scientific studies says: "My faith rests upon too solid a foundation to be timid, and should I happen in the course of my researches to encounter an apparent antinomy between science and religion, I should not for a moment dream of understating or concealing it. I should

boldly put forth the two contrary statements, certain beforehand that a day will come when they will attain a harmony which I should not have been skillful enough to discover. But I must add, in all sincerity, that never yet, in the course of a career which already reckons a quarter of a century given to study, have I come face to face with a genuine conflict between science and religion. . . . Their truths co-exist without contradiction, and I shall never consent to sacrifice one set to the other, for I shall never find it necessary to attempt it."

EVOLUTION AND THEOLOGY. Certain scientists are uneasy lest theologians, in holding to the record of man's creation in Genesis, should run against some of the ascertained facts of the universe; among which "ascertained facts" they put the sweeping theory of man's natural evolution. Dr. Lyman Abbott, in the *Andover Review*, thus retaliates:

"It is certainly true that no theology can survive which denies or ignores well-established facts; but it is equally true that no scientific theories can survive which deny or ignore well-ascertained facts. And there are certain facts, interpreted, indeed, by the Bible, but wrought into human consciousness, which the scientist must recognize, or his scientific theories will come to naught."

He then cites the three following facts as having an indubitable basis in human consciousness: (1) That we are the Children of God. "The first chapter of Genesis and the seventh chapter of Romans simply interpret the dormant consciousness of divinity. As one string vibrates to the sound of another, so the spirit of man to the Spirit of God. We are in accord; or, if not, if there is a dissonance, the pain of the discord no less than the beauty of the harmony, illustrates the true nature of the spirit in man. (2) Mankind is conscious of the fact of having sinned and fallen. "Any philosophy of life which leaves this out of account will, and ought to, come to naught." (3) The fact of conscious redemption. We may realize that, while "no soul, and no aggregation of souls, can climb up to God, He stoops down and lifts us up to Himself."

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D.

PART I.—MISCELLANEOUS.

William Carey.

This name is so prominent in the history of modern missions, that it should never be lost sight of. The main facts in his biography should be as familiar in our mouth as household words.

Born August 17th, 1761, in Paulerspury, his grandfather, the village school-master, his father, a weaver, who, however, succeeded to the office both of school-master and parish clerk. William was the eldest, fond of study, and a careful observer of plants and animals, and a favorite of his childless uncle, who was a gardener. The circumstances of his early life fitted him to make valuable contributions to botany, etc., afterward in Bengal. By his own confession he was given to lying, swearing, dishonesty and kindred vices, like John Bunyan; but his grandmother, a woman of both piety and energy, influenced the wayward boy, and, if he did not live as he ought, he grew up to know his Bible.

At fourteen years, he was apprenticed to a shoemaker at Hackleton. His appetite for knowledge and aptitude for language led him to master Hebrew, Greek, Latin, Dutch and French, with a peculiar and persevering application.

In 1779, at eighteen years of age, by the influence of a godly fellow-apprentice, and the preaching of Chater of Olney, he was converted, and became a dissenter—baptized by Ryland in 1780. In 1781, he joined eight others in forming what is now the Baptist Church in Hackleton; married, and there preached his first sermon. In 1787, then twenty-six years old, he was ordained by Andrew Fuller.

His reading of Cook's *Voyages Round the World* led him to constant study of the state of the human race, and a deep desire to go as missionary to Otaheite. While the churches were praying, and

Fuller preaching, Carey was burning to give his own life to missions.

From 1781, privately and publicly, he urged with seraphic zeal the immediate sending of missionaries to the heathen; meanwhile, carefully gathering and classifying great facts about the world field. While thinking out his themes for the village pulpit, or teaching geography, or cobbling at shoes, to eke out a subsistence, he was crowding his minds with those facts which became fuel for his consuming zeal. Scott, the commentator, called his shop at Hackleton, "*Carey's College*." Fuller found him on his stall at Moulton with a map of the world, and a globe made of sole leather before him, and on these the statistics, political and religious, of all the lands so far as known.

In 1792, he published his "Enquiry into the obligations of Christians to use means for the conversion of the heathens." In this work he gives careful information as to the religious state of different people, shows what results had attended the efforts already put forth, and impassionedly appeals for greater and more effectual work in evangelization. His grand sermon on May 30, 1792, on Isa. liv : 2, 3, when he stamped on missions these two great mottoes: "Expect great things from God! Attempt great things for God!" was really the impulse to the formation of that first Baptist Missionary Society, when twelve ministers gave £13, 2s., 6d. as the first contribution to its treasury, and covenanted to undertake a world's evangelization. No wonder Sydney Smith sneered at the "pious shoemaker," and the "great things" undertaken.

In 1793, in spite of the opposition of the East India Company, Carey got a foothold at Calcutta. Imbued with Moravian ideas of self-support, he and his family nearly starved. After seven

months of martyr hardship, he became an indigo manufacturer at Mudnabatty. There for five years, all at his own cost, he studied language, wrote grammar, translated New Testament, set up printing-press, planned new mission work.

In 1800, joining Marshman and Ward at Serampore, he made that the "point of departure" for aggressive Indian missions. There mission premises were bought, and homes, churches, schools and presses began their work of witness to the heathen. The families of the missionaries lived as a community at one board, at cost of about \$500 a year. Dr. Smith pronounces this the purest, loftiest, and most Christ-like arrangement since apostolic days. This brotherhood within half century had accumulated for, or contributed to, mission work nearly \$500,000, all of which was held in trust for the Home Board! The results of that half-century of work, ending in 1854, never can be told. The Bible translated into 40 languages, and circulated at cost of \$400,000, and new missions and evangelizing influences spread through all Southern Asia!

Texts chosen by a missionary on leaving home: "Not knowing the things that shall befall me." Acts. xx: 22. "Your Heavenly Father knoweth." Matt. vi: 32. "Knoweth thy walking through this great wilderness." Deut. ii: 7. "Knoweth the way that I take." Job xxiii: 10. "Knoweth our frame." Psalm ciii: 14. "Knoweth what things ye have need of." Matt. vi: 8. "Knoweth how to deliver." 2 Peter ii: 9. "Knoweth them that trust in Him." Nahum i: 7. "Knoweth them that are His." 2 Tim. ii: 19. "And we know that all things work together for good to them that love God." Rom. viii: 28. "Lord, Thou knowest all things; Thou knowest that I love Thee." John xxi: 17.

Growth of Christianity. Sharon Turner, a high authority in statistics, prepared the following approximate estimate of the number of professed believers at the end of each century since the beginning of the Christian era: First, 500,000; second, 2,000,000; third, 5,000,-

000; fourth, 10,000,000; fifth, 15,000,000; sixth, 20,000,000; seventh, 24,000,000; eighth, 30,000,000; ninth, 40,000,000; tenth, 50,000,000; eleventh, 70,000,000; twelfth, 80,000,000; thirteenth, 75,000,000; fourteenth, 80,000,000; fifteenth, 100,000,000; sixteenth, 125,000,000; seventeenth, 155,000,000; eighteenth, 200,000,000. At the present time these numbers may reach 400,000,000. We give the statement for whatever it is worth; of course, Catholics are included.

The true missionary spirit. When John Wesley was asked to go out to Georgia to preach the Gospel to the settlers and native Indians, his noble-minded mother not only gave her free consent, but said, "Had I a hundred sons, I should be glad to see them all engaged in such a blessed work, although I might see them no more in this world."

When the fullness of time was come God sent forth his Son. Gal. iv: 4. The Greek and Roman language and literature had prepared a vehicle for transmission of truth; Asiatic supremacy broken; the Germans under Arminius conquering Rome, etc. A time of general peace had come; general expectation of some great coming deliverer; the religions of the East and West felt even by philosophers to be unsatisfactory; the golden ages had brought no relief; even Judaism was in decay; the condition of woman, slaves, and children at the lowest level; no philanthropy, no general education, no uplifting power for the masses; no benevolent institutions, even in the highest civilization, etc., etc.

Resultant motion is the result of opposite forces acting for example at right angles, and communicating to a given body an impulse that sends it in a direction between them, following a diagonal line. May this not illustrate the result of the opposing forces of Christianity and Paganism, acting on society in heathen countries, modifying, gradually changing and transforming mankind, giving a new direction to thought, conscience, habits of life, even where conversion is not wrought?

PART II.—MONTHLY BULLETIN.

AFRICA.—Every new development as to the Congo Valley adds to its interest and importance. It is even more populous and fertile than was supposed. The course of the Congo seems to be a vast lacustrine territory, reached in all parts by boats of light draft. Missionaries on the Congo have penetrated a thousand miles into the interior. Fourteen Protestant and four R. Catholic stations erected, and from £2,000 to £8,000 disbursed. A prominent woman in Onitsha just made *omu*, a sort of female sovereign, astonished all by decreeing that all women should go to church, on Sundays; and herself going, heading a procession of women noted for idolatry. Slave trade still active on East coast; cargo of fifty slaves rescued in July, and mostly sent back home.—Native Christian martyrs in Uganda tortured and burned, clung to Jesus and praised God in the fires. Only eight years ago the first Christian missionary arrived on shore of Victoria Nyanza; church at Rubaga now has 108 communicants.—Engineer Roxburg and Rev. Mr. Harris, missionaries of the London Society on Tanganyika make *ten* in nine years who have given life for Africa, from that Society alone.—Bishop Ferguson baptized the King of Cape Palmas, Greboes and wife.

INDIA.—Loud calls for women missionaries; school established in London for training called, "Zenana and Medical School," has sent sixty ladies forth to different districts of India, in connection with the various denominations. Lady Dufferin, the Viceroy's wife, warmly approves the work. A letter appeared in the *N. Y. Tribune* of Dec. 2, from the author of "Two Years in the Jungle," very unfavorable to Christian missions in India. Dr. Ellinwood published a telling reply Dec. 10, in which he gives the *resumé* of the work of a half century, in overthrow of suttees, infanticides, human sacrifices, etc., and adds the overwhelming testimony of Sir Richard Temple, Sir Donald McLeod, Sir Bartle Frere, Sir Wm. Muir, Sir Wm. Hill, Sir Herbert Ed-

wardes, Dr. Hugh Miller, Max Muller, and others. We marvel he did not add Keshub Chunder Sen. The reply is unanswerable.—At a recent festival, 248 baptisms, mostly of Brahmins. The dispersing multitudes carry the news everywhere.

CHINA.—Communicants in various missions of evangelical denominations, reported over 36,000. Over 550 missionaries, including women, and about 1,500 native workers.—Rev. John Butler and son, of Ningpo, coming back from mission meeting at Nankin, suddenly died of cholera.

SOCIETY ISLANDS.—Contributions by native churches for foreign mission work reported as very ample, and yet there has been *no resident missionary* the past year! The people at missionary meetings give offerings to commemorate deceased friends. From Raiatea Tahaa and Pora Pora, came about \$3,000, yet the total population of the three islands is but 3,400!

A. B. C. F. M. publishes a terse sketch of seventy-five years history for \$1 per hundred; a memorial volume of the anniversary at Boston for twenty-five cents, and a missionary almanac for *ten* cents; all very valuable.

"MORNING STAR" arrived at Honolulu Oct. 25th, bringing Mr. Sturges, who has a paralytic stroke and was on way to California. The vessel was to sail after a fortnight for Marshall Islands and E. Carolines.

JAPAN.—Government takes another step—orders English taught in all schools, the order waits only for enough *teachers*. School-girls are dressing hair in Western style. Great demand for *hair-pins!* "Japan is changing fashions and faith."—When gold was found in Mutsu over 1,000 years since, public thanks were offered to the gods for new supplies wherewith to *gild the images* in temples. The pagan shames the Christian by *thinking first of his gods!*

W. H. VANDERBILT bequeathed \$200,000 to the Episcopal Church, to be divided between foreign and domestic missions. This denomination proposes to raise one million for missions by en-

rolling 200,000 communicants who shall give \$5 each.—Semi-centennial of Bishop Kemper's consecration to the Missionary Bishopric of the Northwest, held in Philadelphia November 18, 19.

THE PRAISE SERVICE.

No. VII.

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

"My soul, repeat his praise."—WATTS.

This is Dr. Isaac Watts' version of Psalm 103, Second Part, S. M. It consists of eight stanzas, and is entitled, "The Abounding Compassion of God; or, Mercy in the Midst of Judgment." It is related concerning the family life of Rev. John Angell James, that it was his custom to read the 103d Psalm always at prayers on Saturday night. But his wife died; and the Sabbath drew nigh while she lay dead in the house. The members of the stricken household gathered in the twilight; some of them wondered whether this old song of the temple, fairly ringing and vibrant with thanksgiving, would be given out now while the shadows were hanging so deeply overhead. But the faithful servant of God simply turned to the familiar place, and said gently: "No reason do I see why we should change our custom to-night; let us read our usual psalm." Whoever casts his eye along the verses will find that there are great sweet words there, in the very midst of the praises, for those whom "the Lord pitieth."

"Lord! in the morning thou shalt hear."—WATTS.

In Dr. Watts' collection this has eight stanzas, and it is his version of Psalm 5, C. M. He has entitled it, "For the Lord's Day Morning."

The late Rev. James Allen used to pray: "O God, make me now all that thou wouldest have me to be now; make me now all that it is possible to be now." Prayer like this, offered in full consecration and full trust, always evokes the desired response from the divine mercy.

"Thine holy day's returning."—R. PALMER.

This little hymn has been made to suffer somewhat of late years from its

close association with its popular neighbor, "O day of rest and gladness." These two have been printed together over and over on the same page, and set to the tune "Mendebras," ever since 1865. The compiler of the "Songs for the Sanctuary" found Dr. Wordsworth's piece upon the cover of a religious tract in London, and introduced it to the American public in that of his earliest popular collection; and the page was completed by this of Dr. Ray Palmer, obtained in manuscript. That page has done valiant service in many other books since.

"Our God, our help in ages past."—WATTS.

This is Dr. Watts' version of Psalm 90, First Part, C. M. It consists of nine stanzas, and is entitled: "Man frail, and God eternal."

That Dr. Isaac Watts' later life was marked by weakness and pain is shown by a letter addressed by him to President Williams, of Yale, and just discovered and printed in Boston. "You ask my age, sir," writes the good Doctor. "Tis a wonder I can do anything after three score years of life, whereof ten or twelve have been wasted in various illnesses, chiefly of ye nervous kind. Nor have I been able to preach one hour these twenty-six years; nor can I study above an hour or hour and half at a time without release; so that all that I can do is by short snatches of easy and severe seasons; so that you will readily say, 'Tis time for me to have done with Philosophy."

"Sweet is the work, my God, my King."—WATTS.

In the version of the Psalms by Dr. Watts, this appears in seven stanzas, as the First Part, L. M., of Psalm 92. It is entitled, "A psalm for the Lord's Day." In one of the great English coal mines there is a constant formation of limestone, caused by the trickling of water through the rocks. This persistent dripping contains many minute particles of lime, and these are deposited in the open spaces, and as the water runs off are soon settled down into solid limestone. This would be as pure as the whitest marble but for the black dust which rises from the coal while the

miners are at work; that dust is mixed with the soft mass and discolors its whole substance. On Sunday no work is done; of course no dust is raised. So there is one layer of pure white among the seven. And that is the result all over the mine in each of the extensive galleries. The miners have given a name of their own to this peculiar conformation; they call it the "Sunday-stone." For it has six black streaks in it, separated by thin white lines to mark the short rests of the nights; and then it has one large white streak in it brighter and cleaner than all the rest. It seems like a constant tally of the days. Is there an eternal tally of God's Sabbaths, autonomic, self-reckoning, which we all are at one time to meet?

"Forsake me not; O thou, my Lord, my Light!"—MORGAN, *tr.*

This exquisite piece of poetry appeared in the *Christian Union* in 1883. The name appended to it was that of Mrs. John P. Morgan; she was then residing in New York, but every effort to procure other information has failed. The translation is probably from some German hymn. The spirit of the petition it presses is almost passionate in its expression of both need and trust.

These covenant-engagements of God—how slight they seem, but what a resident omnipotence they possess! They may not impress the imagination much, but they will wrestle beyond measure! There they lie in the clear stream of Scripture like the five little stones in the brook of David; but each one is good for a giant. There they wait in the storehouse of God, like the five loaves and the two fishes of the unnamed lad at Bethsaida; they hardly filled his wallet, but they proved quite enough to feed the five thousand. The simple fact is, that in all the engagements God makes he puts his own truth at stake. "All the promises of God in Christ are yea, and in him Amen, unto the glory of God by us." Hence when human wrestling lays hold of a text of Scripture, it is all that a maxim of Plato or Confucius would be, and in addition—it is God himself.

There was no irreverence—nothing indeed but clearest intelligence and firmest faith—in the reply made by a harassed believer, to the ribald skeptic who told her that God's covenant might fail at the last, for she had no hold upon him. "Ah, no fear of that," she answered; "He has more to lose in it than I have!"

"Every morning mercies new."—H. BONAR.

Another of Dr. Horatius Bonar's best hymns is given us here. In studying the account of the manna sent to the Israelite host in the wilderness, the scholars of *Rabbi ben Jochai* once asked him: "Why did not the Lord furnish enough manna to Israel for a year, all at one time?" Then the teacher said; "I will answer you with a parable. Once there was a king who had a son to whom he gave a yearly allowance, paying him the entire sum on a fixed day. It soon happened that the day on which the allowance was due was the only day in the year when the father ever saw his son. So the king changed his plan, and gave his son day by day that which sufficed for the day. And now the son visited his father every morning. Thus God dealt with Israel."

"Come, thou Desire of all thy saints."—STEELE.

This is taken from Miss Anne Steele's "Poems on Subjects Chiefly Devotional," 1760. Its title is: "Entreating the Presence of Christ in His Church." The text affixed to it is Hag. ii: 7.—"The Desire of all nations shall come."

THE WORD "ATONEMENT."

By WILLIAM C. CONANT.

A remediless defect in any English version of "the Gospel according to St. Paul" arises from the want of an active verb in our language equivalent to *καταλλάσσω* as used by the Apostle in his great doctrinal epistles. Ten such instances require from the preacher an exegetical translation of that word, more expanded than any English version or marginal reading could well afford. The word reconcile, by which we translate as near as we can, not only lacks the fundamental sense or implica-

tion of *καταλλάσσω*, but also contains an implication inconsistent with that of St. Paul's word. It implies conciliation, as by gift, entreaty or kindness. There is undoubtedly that *incident*, in transcendent measure, or rather measurelessness, in God's free grace to sinners. But to make that the *object* of the awful humiliation and death of God's beloved Son, is not only monstrous moral frivolity and illogical nonsense; it is also direct violence to the language of inspiration; violence but transparently disguised under a strikingly unequivocal translation. The radical sense of *καταλλάσσω* is to give one thing for another, or make a just equivalent. And since something of this nature is the usual basis of reconciliation, the word that signified (in commercial phrase) to balance accounts, came to signify at-one-ment between the alienated; that is, at-one-ment in a certain way, on a basis of equity. And although our own word at-one-ment is etymologically neutral, and open to the implication of any sort of basis, yet so rooted in the consciousness of man is the basis of equity for at-one-ment, that this naturally free and neutral word has become strictly bound by usage to the same sense, of at-one-ment by amends, which is radical in *καταλλάσσω*.

Whatever, therefore, the anti-vicarious theologians may make of the neutral etymology of atonement, they can find no neutrality either in the etymology of *καταλλάσσω*, or in the rigorous equivalence to that etymology, of our English usage of atonement and atone. No English-speaking individual ever understands, or ever did understand, by the word atone (outside of Socinian theology) anything but to make full amends. The incurable defect of our version is the want of a verb equivalent to *καταλλάσσω*, uniting both actions, *atone* and *reconcile*. We need somehow to revive the radical sense of Paul's word in the passages where it occurs, so as to make it at once complete, and consistent with the Pauline doctrine of atonement through just satisfaction. Thus: (Romans v: 10) "If, when we

were enemies, we were set at rights and peace with God by the death of his Son, much more, after being thus made at-one, we shall be saved by his life." The sentence thus exactly repeats (with the cumulative addition of at-one-ment) the argument of the words immediately preceding; "while we were yet sinners Christ died for us: much more, then, being now [already] *justified by his blood*, we shall be saved from wrath by him." And so on, throughout all these passages.

If the death of Christ was purely voluntary, as he declared and as every one who believes in Him must believe, then it must have been (as it is everywhere made in the New Testament) the necessary condition of our pardon. Save expiation, there was no conceivable object in a voluntary death, so far as we are concerned. To define it as a martyrdom, or as an affecting demonstration of Divine love, is to affront common sense. There is no such thing as purely voluntary martyrdom. A martyr is one whose testimony subjects him to a compulsory penalty. Nor is any love expressed by a needless and useless self-sacrifice. The lover who blows out his brains to show his devotion earns no gratitude by that idiotic display. If the death of Christ had been taken by mankind as the mere performance-for-effect which some theologians make of it, it could have had no more practical effect on them than a passion play on the stage. Nothing less than a conviction that he suffered in our stead could draw, is drawing, and will draw, all men unto him.

LAY CRITICISM ON THE MINISTRY AND THE METHODS OF CHURCH WORK.

No. X.

VIEWS OF HON. DARWIN R. JAMES.

IN the few thoughts I shall venture to suggest as a layman, I would say that, if there be any failure in Christian work, it is, in my judgment, from no fault of the ministry. I think that the clergy of to-day are up to the standard of their hearers, if not in advance of them. The hearers of the present do not seem to take the same earnest view of Christian

enterprises as the people did a generation ago.

I believe that the Church does fail, and that most sadly, to reach the poorer and humbler classes of our population. The reason why it fails, it seems to me, is because members of the Church are too much given to an easy-going kind of Christianity. Those who ought to be the most interested, and the most active in the spread of the truth, take no part in active efforts which lead to good spiritual results.

The increase of wealth has probably had a great deal to do with this spirit of inactivity. Church members lead more luxurious lives than they did formerly, and there is an absence of that willingness to deny one's self which must be present with those who want to carry the gospel message among the poor, the lowly, and the outcast. Of course, it is true that rich Church-members often give freely of their pecuniary means to various objects of charity and reform; but paying others to do the work of evangelization, which they should do themselves, is not what is needed so much as individual work. Would there not be a great gain to the Church, and would not the poor think more of Christians as a class, if they saw these wealthy believers themselves working amongst them to bring them to Christ? The increase of wealth among a large number of the people has led them to become lazy and indifferent; it has sapped the old-time energy.

If more Church-members will leave their fine churches and go down among the poor, as they ought to do, far more successful missionary work can be done. They ought to be glad to do such work, and rather do it than enjoy the æsthetic and artistic surroundings of their own fine edifices.

The man who goes among the poor will soon find he can get a great hold upon such people. Only be willing to associate with them, be kind to them, give them good advice, and you will soon see that you will be practically successful. I have had a great deal of experience in working in this way among

the poor Germans in Brooklyn, where I reside, and I know whereof I speak.

Instead of establishing a mission in connection with a church, I believe that the true way is for some of those Church-members to go where the mission ought to be established, and there organize a church, and work with the poor people, and be one of them in fellowship. That has always been my view, and, practically, I know the method to have been successful. I can mention an instance of four Sunday-schools growing out of a single church in this way.

In the church, no distinction should be made between the plain working people and the rich people. To make such a distinction, or to encourage the feeling that there is such a distinction, is a great drawback to the true progress of Christianity.

Fine churches may be erected—I believe in reasonable expenditures for such purposes—but I believe in sustaining churches among the poorer people, and doing it at a personal sacrifice. But I would just as soon go down among these poor people and attend their services as go to the finer churches.

I do not think business men take the interest they should do in church matters, but how to change their attitude in this respect I do not know.

As to the morals among public men, I think, politically, there is an improvement; but, in commercial circles, it does seem as if the standard of morals was rather low. This modern spirit of rivalry, and effort to do better than your neighbor, makes people rush wildly after wealth, and often resort to all sorts of questionable methods to obtain it. The only way to help this state of affairs is to keep on preaching the Gospel. Possibly, Providence, after awhile, may give the people some terrible reminder as to their neglect in this direction.

But the people themselves ought to live more plainly and strive to become inspired with the old-time activity in Church affairs. The tide of emigration flows in so strong upon us, that it will require a vast amount of effort to bring under Christian teaching, and Church influences those who ought to be reached.

PREACHERS EXCHANGING VIEWS.

That writer serves his reader best, not who gives, but who suggests, the most thought.—THOMAS.

The Sermon Cover.

Our minister has recently had an elegant sermon cover inflicted upon him. Some fair saint has expressed her reverent affection by illuminating a piece of blue-black velvet with cross and crown and monogram, and last Sunday the dominie paraded it as a sort of pre-ordium to his discourse. Now I may lack in taste or piety, but the thing does not please me. There is a sort of incongruity about it. I tried to imagine Paul spreading out before the woman's prayer-meeting down at the river's side at Philippi—(the dominie preached on that passage)—a splendid case—the gift may be of Lydia the purple-seller who was in the audience—and reading his words of admonition and comfort from between its silken lips. But somehow I could not make the picture stick, even to my fancy. Wife said that when the good man opened and bowed above the pretty thing she thought of Urijah the priest spreading the offering upon the new-fangled altar that King Ahaz had copied after one that struck his caprice at Damascus. Daughter said she thought of a devout Mohammedan carrying his Koran in a decorated bag lest he might profane the holy oracle by touching it with his fingers, and she asked if really a manuscript became sacred because it treated of sacred things.

But aside from the sermon cover as a matter of taste, it seems to me that it detracts immensely from the force of a discourse. Nothing should come between the speaker's heart and the hearts of the listeners. If notes are necessary for the guidance of the preacher, even they should be kept as much out of the thought of the hearer as possible. They do not concern him any more than the movement of the particles of the preacher's brain do. However much the speaker may depend upon them, the less his audience notes that dependence and feels only his present interest in them, the better. As one of the listeners, let me ask the reading preachers to

slip their notes into the Bible unostentatiously, and use them as little or as slyly as possible. The sermon cover flaunted before the congregation is an advertisement of the preacher's dependence upon his manuscript, which will steal the apparent heartiness out of his warmest utterances, and make any really extemporaneous outbursts he may indulge in, seem only like running on stilts.

ELDER JONES.

The Minister and Himself.

Every true minister can say that he gives himself entirely to his work. By this, he means that the present and prospective duties in pulpit and parish are the absorbing objects of his life. Still, in order to accomplish most in this field, he must take much time for himself, in which he is neither preparing sermons nor visiting his people, neither resting nor playing, but building up himself, widening his information, adjusting the balance of his judgment, brightening his spirituality. Many a man is dwarfed intellectually by his incessant toil at sermon making, and fagged religiously by carrying upon his heart the detailed wants of other souls. He needs to study truths beyond and aside from the lines of his discourses, and moral problems which are never suggested to him by the questions of casuistry that may be raised by such foibles of character as his neighbors are willing to confess to him. Robertson, of Brighton, expressed this in a letter to a friend: "I feel the wear and tear of mind and heart in having so constantly and in so unassisted a way, to speak on solemn subjects. A man who is by profession bound to speak for present effect—for, except in the present, what can speaking do?—necessarily injures himself and his character. . . . I mean in the destruction of repose, and the inability to see any truth in its quiet beauty. All proportions are distorted, and it becomes an everlasting race between one's mind and itself." A good minister in

taking a week's vacation in the midst of the busy work of the winter explained his purpose by the remark, "My mind has a little thinking to do on its own account; I and myself have a business matter which we must settle." Thus making himself, in his studies, wider than his profession, he was one of the wisest, and dealing with himself in deep soul-searching honesty, he was one of the best helpers of others whom the Church has had. J. M. LUDLOW.

Orange, N. J.

"Misquoted Scriptures."

In "Misquoted Scriptures," by Dr. Chambers (HOMILETIC REVIEW, January, '85), there is an explanation of Habakkuk ii: 15: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and makest him drunken also, that thou mayest look on their nakedness!" It is claimed by Dr. C. that this passage of Scripture is "continually misquoted." He is certainly correct in saying the prophet did not refer directly to social drinking usages. But could the text not be quoted in such a connection? The prophet is pronouncing woes upon the Chaldean nation, because of his iniquity. In Ch. ii: 6-8, upon his rapacity and plundering; 9-11, upon his attempt to establish his dynasty by the destruction of other nations; 12-14, upon wicked method of building cities, viz., by the blood of captives as numerous as the sands (Ch. i: 9) and 15-17, upon the cunning methods with which he enticed nations into his alliance and then treated them shamefully (Delitzsch).

Figuratively, this is accomplished, according to Habakkuk, by making the nations drunk. The figure has reference to a custom, which must have existed in the times of the prophet. A man gave his neighbor drink, taking advantage of his neighbor's weakness of character or ignorance of the strength of the liquor, and made him drunk, in order "to look upon his nakedness." The Chaldean nation was (figuratively) acting in the same way. He enticed other nations, and having uncovered

their nakedness (overthrown them, according to Keil and Delitzsch), used them for his own gain and pleasure. The figure, however, is taken from life, and if the prophet pronounces a curse upon the Chaldean for acting in this manner, has not the curse first been pronounced upon the man who gave drink to his neighbor? Just as a man was accursed of God who gave his neighbor drink for his own gain and pleasure; so the Chaldean nation was accursed of God for the destruction of surrounding nations for his own gain and pleasure. If this interpretation is correct, could the text not be quoted with reference to the rumseller?

Fairfield, Pa.

HENRY H. SANGREE.

Preaching on the Sabbath-school Lesson.

I have found by four months' trial that the custom of preaching on the Sabbath-school Lesson on the previous Sabbath night, to start both scholars and teachers in an intelligent and interested study of the lesson, and to lead me, as a pastor, into consecutive study of the Bible (which would compel me in seven years to consider all the more important passages in the Scriptures), is to me and to my people as satisfactory a plan for Sabbath evening as any I have ever tried. The sermon is usually not more than thirty-five minutes long, preceded by a forty-five minutes service of song from the "Gospel Hymns," and followed by an Inquiry Meeting to finish out the hour-and-a-half and to draw the net, as the lessons are generally on subjects that can be turned to immediate account for conviction or conversion. The common difficulty that the scholars do not study their lessons at home and so almost compel the teachers to lecture to their classes instead of leading them in conversation, is thus partly obviated, as a large proportion of the scholars (except the little children) attend this service, and so remember at least some of the leading thoughts of the lesson. Instead of taking off the freshness of the lesson, the sermon so long in advance rather cultivates anticipative interest, and, not being exhaustive, but

suggestive, sends both teachers and scholars to the study of the lesson early in the week with a preparation to study it both intelligently and with interest.

A NEW YORK PASTOR.

Short Sermons.

If we may judge from what we read in some papers and periodicals, and from what we now and then hear, there has been during the past decade a somewhat growing demand for short sermons. Whether such a desire is what may be called a truly popular one, in the broad sense of the term, is an open question. In one view the average sermon of to-day is short, as compared with old-time sermons. The sermons that were preached fifty years ago were much longer than are those of the present day, as a rule. And so, a sermon occupying from thirty to forty minutes in delivery may be called short, as compared with those that were preached in the olden time.

But now, the sermon that occupies even thirty minutes in delivery is called long, by a certain class of critics. If we rightly understand, the Hon. Thomas L. James (in *HOMILETIC REVIEW*, Nov.) favors very short sermons—how short, he does not say; but, we apprehend, he would limit them to less than thirty minutes—perhaps to fifteen or twenty. By implication he commends the “five-minute-sermons” of the Paulist Fathers. Now, we demur against the practice of preaching such short-metre sermons. The fact is, there is an evident loss of faith, in some quarters, in the preaching of the gospel. There is a diseased sentiment which favors the substitution of sundry religious services in place of sound, evangelical preaching.

There was a time when the gospel sermon was the grand chief means of awakening sinners and edifying the churches: and this method was, and is, in conformity to the apostolic method. Paul had great faith in the preaching of the gospel as the divinely-ordained means of Christianizing the world. He would not, for a moment, tolerate the practice of preaching “five-minute-ser-

mons,” nor fifteen-minute ones. While we do not advocate the preaching of sermons that would occupy an hour’s time, except on rare occasions, yet we do insist that the average sermon, if thoughtfully and prayerfully prepared, and fervently delivered, should be from thirty to forty minutes long. But it should be a *sermon*, and not a fancy essay. The subject matter ought to be eminently evangelical in tone. If it be scripturally historical, its lessons should be such as point Christward. We cannot make too much of gospel preaching if we follow the supreme method which proved successful in Christ’s day, and has not yet become obsolete.

C. H. WETHERBE.

A Note from Dr. Crmiston.

Since the publication in the *REVIEW* of my first article on “*Insomnia*,” I have received so many letters from sleepless, sleep-seeking sufferers from all parts of the country that I cannot, however willing, find time to answer all the inquiries made. I will, however, carefully note any special points of interest, and after the third and last article is issued, I will give all the information in my power, not contained in the articles themselves, in a note in the *REVIEW*.

Also please permit me a brief reply to the following query from an unknown correspondent:

“In your opinion do you consider it right under any circumstances to substitute water or milk for *wine* at the Lord’s Supper? Would we not in so doing deny the teachings of our Savior when on the earth? Should you kindly honor my request you will confer a great favor upon one to whom the question has ever been a perplexing one.”

As to the question in reference to the substitution of water or milk for wine, in the observance of the Lord’s Supper, there surely can be but one opinion. No human authority has the right to change the elements divinely selected and appointed by the Master. Nor is any such substitution at all necessary, even by those who conscientiously seek to avoid the use of the ordinary wine, which possesses intoxicating qualities,

as the juice of the grape, sweet and unfermented, can be easily procured by all who prefer it.

W. ORMISTON.

"Thee," not "The."

Since reading Dr. Sherwood's most excellent suggestions for the Prayer-Meeting Service, in the December REVIEW, I have been thinking how often it is the case that we go through life with a mistake or error clinging to our forms of thought without once observing the fact. At the close of one of Dr. S.'s* outlines (p. 525) he quotes the little prayer so often repeated by child lips:

"Now I lay me down to sleep," etc.

His rendering of the prayer indicates a particular understanding of the words, which I think is not correct. At least,

when a dear friend suggested to me, when a boy, the correction to which I call attention, it added new interest to the prayer in my mind. I had been accustomed (as is doubtless the case with most children) to use the words in a very indefinite sort of way, except that the main thought was realized. The correct wording of the prayer is as follows:

"Now I lay me down to sleep,

I pray *Thee*, (not the) Lord, my soul to keep:

If I should die before I wake,

I pray *Thee*, (not the) Lord, my soul to take."

This makes the petition more direct and personal. I like it much better. The other rendering is too indefinite and general. It is but a slight change in phraseology, but a big one in thought.

T. J. L.

Chicago.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Revival Service.

OPPORTUNITY EVER WAITS UPON GOD'S PEOPLE.

Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.—John iv: 35.

Christ lays this down as a *general law*: it was no more applicable to the Jewish people when He spake the words than it is to-day in all gospel lands, and in all the fields of Christian labor. This will appear from the following considerations:

1. Everything on God's part is always ready and ripe for an ingathering. He waits to be inquired of, to co-operate, by His Holy Spirit and providential agencies, which are fully adequate to the work.

2. Men's hearts are always accessible when Christian love and fidelity lay siege to them in the spirit of prayer and determined effort.

3. It is true, beyond peradventure,

* The brother is slightly mistaken. The quotation is made in a sermon by Dr. Gill.—Ebs.

that God goes before His people and prepares sinners' minds and imparts new life, whensoever they stir themselves up to take hold on His promises and thrust in the sickle. The experiences of thousands of pastors and Christian laymen abundantly prove this. We ourselves have known many a revival far under way and sinners anxious for their souls and deep seriousness pervading a community, before there were any visible manifestations of God's presence, before the church itself knew or suspected that God was verily in the midst of them with His reviving Spirit.

4. Such a thing was never known as a failure to reap when an honest, earnest, prayerful, persistent, and wise use of the appointed means has been made. The history of the Church may be challenged on this point.

REJOICINGS, GOOD AND EVIL.

I. WHO REJOICE.

1. God the Son Rejoicing: "In that hour Jesus rejoiced in Spirit and said," etc.—Luke x: 21.

2. Angels Rejoicing: "There is joy

in the presence of the angels of God," etc.—Luke xv: 10.

3. Saint's Rejoicing: "Yet I will rejoice in the Lord; I will joy in the God of my salvation."—Hab. iii: 18.

4. Sinners Rejoicing: "They did eat, they drank, they married wives, and were given in marriage," etc.—Luke xvii: 27.

II. WHY AND IN WHAT REJOICE.

1. Christ rejoices because of the Father's Condescension and Sovereignty.

2. Angels rejoice because of the all-conquering Power and Triumph of the Gospel.

3. Saints rejoice because of God their Savior and their eternal Portion.

4. Sinners rejoice in the unsatisfying and short-lived pleasures of the world and the flesh, which perish with the using.

Christian Culture.

SOCIAL PRAYER.—A SERIES.—THE WARRANT FOR SOCIAL PRAYER.

"WHERE TWO OR THREE are gathered together in my name, there am I in the midst of them." (Matt. xxviii: 20.) "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." (v. 19.)

THE BEST EXAMPLE OF SOCIAL PRAYER.

(John xvii.) Our Lord's last prayer for and with the disciples; He leading, they following with attentive faith. In every true prayer Christ is virtually the leader:

a. He gives the spirit of prayer.

b. He as High Priest offers them at the throne in heaven.

c. He revises our utterances in the light of His infinite wisdom and love; omits what would not be best, and gives them an infinite meaning, "better than we can ask or think."

Let the first exercise when we come together be an effort to realize that we are gathered about the Savior Himself. This is the great secret of blessing within the meeting and of its powerful influence beyond.

OBJECTS OF SOCIAL PRAYER.

1. Whatever is of mutual concern—

e. g., the country (2 Chron. xx: 12, 13); Jehosaphat's prayer-meeting in time of invasion.

2. Individuals in need. (Acts xii: 12.) For Peter's release.

3. The success of ministers. (Rom. xv: 30.) "Strive together with me in your prayers to God for me," etc.

4. The descent of the Spirit. (Acts i: 14.)

5. Let each give utterance to his own experience as a child of God. Our Lord (John 17) did not conceal His thoughts from His disciples, but in their hearing breathed his utmost desires in prayer.

6. Social prayer may be without any common utterance or unity of thought, as where, in silent prayer, each seeks the blessing he himself needs; as in Gethsemane. (Luke xxvi: 36.) "Sit ye here, while I go and pray yonder . . . Watch and pray, that ye enter not into temptation."

SOCIAL PRAYER INVOLVES CONFERENCE AS WELL AS PETITION.

"They that loved the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written." (Mal. iii: 16.) Celestial reporters are within a true prayer-meeting. Speaking about our needs to one another, if we do it with faith in God's promise, is speaking to Him.

They who can take no audible part are equally blessed with those who can. (Mal. iii: 16, 17.) The book of remembrance was written "for them that feared the Lord, and that thought upon His name."

WHO SHOULD ATTEND?

"All Judah stood before the Lord with their little ones, their wives, and their children." (2 Chron. xx: 13.) It is a mistake to leave the children at home because they cannot understand everything. Their presence is itself an appeal to our covenant God, who has promised, "I will be a God to thee and to thy seed after thee."

INFLUENCE OF A LIVE SOCIAL PRAYER-MEETING.

Attracts the best men in the community to its attendance. (Acts xvi:

13.) Paul at Philippi sought out the place "by the river side where prayer was wont to be made, and sat down, and spake to the women which resorted thither." Many a church has received its best additions on certificate through the attraction of the prayer-meeting.

Communities awakened by it. (Zech. viii: 21,) describes the influence of Jewish devotion upon others: "It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also. . . . Ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

Communicates its spirit to the unspiritual attendants. (1 Sam. x: 10, 11.) "Saul among the prophets."

Funeral Service.

DEATH IN THE PRIME OF LIFE.

And Haran died before his father Terah,—
Gen. xi: 28.

This brief record of an individual fact brings to view a world of sad experiences, memories bitter and regretful.

1. Death is no respecter of *persons*. The king as well as the subject; the aristocrat as well as the peasant; the exalted and honored as well as the obscure and unknown; the strong and healthy as well as the feeble and sickly. Death knows no difference.

2. Death is no respecter of *age*. The infant of days as well as the man of grey hairs; sweet childhood as well as withered age; the blooming bride as well as the trembling aged pilgrim; the last in the ranks as well as the veteran in the vanguard. Death takes no account of years, of precedence, of seeming fitness.

3. Death is no respecter of *condition*. We are oft reminded that "death loves a shining mark," but no more than an obscure one. His arrows fly as thick and as fast among the poor and unknown and wretched as among the rich, the noble, the prosperous; through the thick

ranks of our "tenement" population as in the stately and gorgeous chambers and halls of palace and mansion and palatial homes. The pauper stands an equal chance of life with the millionaire. Death's sway is inexorable and universal.

4. Death is no respecter of *character*. The saint is on the same footing as the sinner; the man of God as the child of Belial; the humble, praying, devoted man or woman as the man or woman devoted to mammon or fashion, or vice and evil-doing. Death is blind to all moral distinctions: he as soon and as remorselessly strikes down the most eminent, the most useful, the most holy and sainted, as the vagabond, the useless, the immoral and vicious. He never raises the question as to *realness*, or as to times and seasons, or as to how many hearts will be wrung with anguish, how many interests will suffer, how many souls, in all their sins, hurried into eternity.

Such are the *facts*, undeniable, bitter, terrible.

What are the lessons? Obviously the first is to fully understand and accept these facts, and shape life by them. 2. To make our *salvation the first and main duty of life*. 3. In whatever state, condition, or period of life we are in, risk nothing on the contingent of living. Death is in every path, lingers in every scene, attends on every breath, is everywhere and always an unseen presence, and we are absolutely at his mercy: *mercy?* no, he has none, but in reach of his merciless and unerring dart.

Preparatory Service.

SELF CLEANSING.

I will wash mine hands in innocency: so will I compass thine altar, O Lord.—Ps. xxvi: 6.

"*I will*"—A right determination, a purpose, a putting forth of the will-power.

"*Wash*"—Something to be *done* to secure the proper cleansing.

"*I*"—"Mine"—A personal work.

"*In innocency*"—The object is to secure a cleansing from sin—personal purity—in order to approach the altar of God—the Communion Table acceptably and with profit.

LIVING ISSUES FOR PULPIT TREATMENT.

After all, Christianity is not a system of faith, it is not a theology; it is the science of right living, the doctrine of a common brotherhood.

Socialism.

Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?—James ii: 5. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.—James v: 4.

Professor Ely, of John Hopkin's University, discusses this topic in the last *Andover Review*, with ability and discrimination. He is bold and fearless in his utterances; he tells some plain truths, which all ought to heed and profit by. The views he expresses, for the most part, will command the assent of the majority of intelligent and fair-minded persons. On a few points, however, we cannot agree with him, and believe his views are at variance with facts that cannot be ignored. Although avowing himself a Protestant, we cannot but think that he does injustice to the Protestant Church, while he praises the Roman Catholic out of all fairness. Still, the article, as a whole, is worthy of serious consideration. We give the substance of its essential points, while we submit some thoughts of our own.

Socialism, Communism, Anarchism, are the three forms of what has been called the economic philosophy of the suffering classes. Without stopping to note the characteristics of each, let us glance at

1. *The progress of Socialism.*

"Some twenty years ago a French scholar wrote an account of Socialism, in which he treated the topic as one chiefly of historical interest, as a system of exploded and outlived errors. The ink was scarcely dry on his paper before Socialism again awakened from what proved to be but a sleep, and in France it has since then continued to grow in power. At that same time, while people had not yet ceased protesting that the patient, phlegmatic German workingman could never be moved by Utopias, Ferdinand Lassalle was laying the foundations of that Social Democratic party which now causes the monarchs of Germany to sit uneasily

on their thrones. Ten years ago English laborers were regarded as so pre-eminently practical and sensible as never to be led away by the speculations of Continental dreamers and the allurements of an earthly paradise, while to-day all English periodicals are full of Socialism; several clubs and organizations, embracing learned and gifted men, are devoting themselves to its propagation; an English political leader like Joseph Chamberlain is adopting some of its radical demands and making them part of the platform of a rapidly growing party; and the prediction is ventured that the social revolution will first be accomplished in England. Five years ago men were boasting that the pure air of republican America was so uncongenial as to afford no nourishment to that imported European social product which proposed to substitute state help for that independent activity so characteristic of our genius and so dearly prized among us. To-day the number of its adherents is increasing with astounding rapidity, and is already of considerable proportions. It is making its way into powerful organizations composed largely of native Americans; and the number of Socialistic periodicals published in English is rapidly increasing, while the most successful semi-Socialistic book of the age was written by an American, and first published in New York." (Henry George's "Progress and Poverty.")

2. *The mission of the Church* in relation to Socialism. The writer claims that Socialism is dangerous only so far as it is swayed by an unchristian spirit, since it is, otherwise, only a theory of society which must stand or fall on its merits. Hence it is the duty of the Church to seek to gain influence with the masses, in order to realize these social ideas. The Protestant Church is weak where it ought to be strongest; while the Catholic Church has ever provided largely for the poor, and at the time of the Reformation vast treasures were in her possession—the gifts of the rich to benefit the poor. The earliest Christian institution is the Order of Deacons, traceable to the seven chosen by the apostles to minister to the poor and needy. Dean Stanley says: "It was the oldest ecclesiastical function; the most ancient of the holy orders. It was grounded on the elevation of the care of the poor to the rank of a religious service." The primitive Church

was a social democracy; and for a time pure communism prevailed. They had all things in common: "The multitude of them that believed were of one heart and of one soul." There were no cruel social lines among them, separating them into classes and castes. This was the character of the early Church.

Prof. Ely claims that this spirit has remained in the Catholic Church more largely than in others, because as an organization it reaches back farther into the days of primitive Christianity; that enough of the early democratic and communistic spirit still remains in it to secure toleration for so radical a Socialist as Baron von Ketteler, Bishop of Mainz, and that, in spite of all her iniquitous alliances with princes for the suppression of freedom, she holds on to the masses. She, more than the Protestant Church, understands and sympathizes with their aspirations and purposes.

"Now, as a Protestant," he says, "I naturally think that Protestant Christianity is on the whole nearer the true path, but it seems to me that the church organizations which represent it may in many cases be traced back to founders pre-eminently 'of the world'—nobles, princes, and scholars. As a rule, it seems to me that these ecclesiastical Protestant organizations are comparatively new, and are the product of a spirit not of the people. In other words, Protestant ecclesiasticism seems to me aristocratic rather than popular, and it does not appear to have carried down to our time, so well as Catholic ecclesiasticism, the early communistic spirit of Apostolic Christianity. This may in part explain the fact that the Protestant clergy are, as a body, so far away from the masses and understand so little their manner of thought and of expression and their aspirations, that they repel them when they wish to draw them, that they do them cruel injustice even when they strive to be fair. Thus it has come to pass that not one religious weekly of prominence understands these questions of labor well enough to talk to laborers satisfactorily about them."

There may be some grains of truth in this avowal, but essentially it is not in accord with the teachings of history. Ten thousand facts confront and challenge its truthfulness. The record of Protestantism, from the Reformation to the present day, is all ablaze with heroic deeds in behalf of civil and relig-

ious liberty, free and popular education, the welfare and social elevation of the masses, the reformation and improvement of society, and both private and public provision for the unfortunate and necessitous. Protestantism is the life and the pulse of most of our grand, humane, charitable and benevolent institutions, which are "the glory of this age."

And still it is a most lamentable fact that the *Protestant Church of to-day is not in full sympathy with the masses; is fast losing her hold on the laboring class; and the attitude of that enormous class is becoming essentially antagonistic to it!* It is a fearful, a most alarming truth, to consider. But it cannot be denied. We cannot shut our eyes to it. *Why* it is, we have not space to discuss here. But the tremendous fact stares us full in the face; and yet the mass of our Protestant clergy do not see it—will not believe it. In the columns of this REVIEW, last year, in the symposium on "The Pulpit," it was stoutly maintained by more than half a dozen of our leading Protestant clergymen that the Pulpit was *not* losing its hold on the people; as a whole, was more than holding its own. Whereas, in these same columns, in response to our personal queries, near a score of leading representative business and lay professional men, whose opportunities for observation were exceptionally good, with great unanimity, over their own names, testified that a radical change has taken place during the last few decades; that the mass of mechanics and laboring people have lost faith in the Church and turned their backs upon it; that the present "methods of church work" do not reach or in any degree affect them, and that a feeling of bitterness and hostility towards the Church is growing up among them. And Mr. John Swinton, a prominent leader and mouthpiece of this class, voiced in our own columns, in its name, one of the bitterest and most sweeping indictments against the Protestant clergy and churches of New York City that was ever given to the world. A member of

the working classes in this city declares that "not one in fifty of his associates attend church, that church, religion, God, Christianity, stand to the laborers for everything that is mean, hateful, and tyrannical."

It is our mature conviction—the result of no little observation and study of this problem—that the modern Protestant Church is drifting farther and farther away from the common people, from the poor and struggling class, and that a fearful, bridgeless chasm is opening between them. The rapid growth of wealth, pride, fashion and extravagance, has intensified and broadened social distinctions. The Gospel is no longer free to the poor; a heavy tax is laid upon it, onerous even to multitudes of moderate incomes. Magnificent churches, extravagant salaries, gorgeous and costly paraphernalia, and heavily taxed seatings, have made it so. Generally speaking, the poor man has no home to-day in the regular Protestant Church!

He feels himself shut out from Christ's sanctuary; frozen out, barred out, by locked pews and social ostracism. His only place, if "room" he has at all, is the "mission chapel!" Sympathy for him there is none. He feels none of the ties and throbbings of the great Christian brotherhood.

3. The remedy for this state of things is obvious, but we have no space to discuss it here. Nothing less than radical, revolutionary measures, will be of any avail. And we confess that we see no signs of such a change. Meanwhile, the clouds are gathering blackness. The mutterings of a coming tempest are distinctly heard. Socialism has "come to stay." Its roots are deep down in the strata of human society. It is gathering to itself all the elements of discontent, anarchy, agrarianism and agnosticism, which exist in the world. It bides its time. But its assault, when it comes, will shake the heavens and the earth.

EDITORIAL NOTES.

Dr. Pentecost and the Lutherans.

It seems as if our German Lutheran friends will never get over Dr. Pentecost's severe arraignment in THE HOMILETIC REVIEW for Oct., 1885, of the Lutheran Church in this country. We have said already that, in our judgment, the article was at fault in being too sweeping. There are Lutherans and Lutherans, and we might add, and Lutherans and Lutherans. There is a class, in our large cities especially, known by the name Lutherans, who deserve all the castigation which Dr. Pentecost so freely administered. We know many facts which will justify, and more than justify, the language used, provided the reference is to the class we have in mind.

But some of our German Lutheran friends have worked themselves into such a frenzy as to be able to neither see nor talk straight about the matter. One German paper makes the curious mistake of calling THE HOMILETIC REVIEW a Lutheran periodical, and then it goes on to belabor the editor as "having no

heart for his own Church" as "being ignorant of its present and past history," as "a defamer of the Church of Christ," and ends by declaring that we "presume to act as the Searcher of Hearts," and that the publishers of THE REVIEW "defile their own Church in order to find purchasers for their goods among the sects." What could be more absurd than all this? We permit representative clergymen under their own names to speak in THE REVIEW freely. It is not to be understood that by publishing an article an editor endorses it. We did not think anybody so foolish as to suppose that. Frequently, as in our Symposiums, we publish the most antagonistic views. It would be quite difficult to endorse them all. We permit a free exchange of thought.

Curiously this German paper published in the same issue as that from which we have quoted, an article which more mercilessly arraigns the class of Lutherans we have in mind than did Dr. Pentecost. We quote a paragraph:

"As touching the churchly sense of the Germans in New York city, a very sad condition of things exists. Is it not a sorrowful state of affairs that with a German population of 300,000 souls there are less than 15,000 communicants in all the German churches of this city that bear the name 'Lutheran'! It is well known that, within the past five years, the German population of this city has increased considerably. But, on the contrary, there has been no increase in the number of communicants in most of the German Lutheran congregations. The fact remains: *the great mass of the Germans in New York live without Church and without God.* The average German of New York city cares little for God. The average German thinks he has rendered a mighty service to the Church when he has had his children baptized, sent them to Sunday-school now and then, and at the age of thirteen has had them confirmed. Even if the great mass of them (the Germans) despise the Gospel, unto some at least it will become the savor of life."

And yet the great majority of this mass of Germans call themselves Lutherans. Probably one-third of all the beer saloons in New York, Brooklyn, Chicago, St. Louis, and other of our largest cities, are kept by men who will declare themselves to be good Lutherans, and will confirm it by a liberal amount of blasphemy. Such are the facts which have placed the Lutheran Church in this country at so great a disadvantage. Many of the warmest hearted, most zealous, and liberal Christians to be found in the Presbyterian, the Methodist, and the Baptist Churches in these cities have been Lutherans. Ask them the reason which led them to abandon the church of their fathers and no doubt they will tell you, as many of them have told us, that they found these other churches more active, more helpful in the promotion of spiritual life, than was the Lutheran Church in their cities. It is frequently true that when a Lutheran becomes thoroughly converted he leaves his church and becomes a Methodist, or a Baptist, or Congregationalist. One of the most liberal and devoted Baptists in Brooklyn was a Scandanavian Lutheran. One of the best known and self-sacrificing laymen in one of the largest Congregational Churches in New York or Brooklyn was a Lutheran. We could give many more similar examples.

True, the Lutheran Church has a grand history. True, more Protestants

to-day call themselves Lutherans than are called by any other Protestant denominational name, or we may truly say, by *all* other Protestant denominational names combined. Yet the Lutheran Church in this country must remember that a church, no more than an individual, can live in the past. It must be more than a reminiscence. It must be a present, a living power. If the Lutheran Church has nothing of which to glory save what its great, great grandparents did it will be crowded out, inevitably crowded out. The dead must bury its dead. This age has to do with the living and with living questions. The Holy Spirit is a living power to-day among the churches as much as it was in the sixteenth century. That church which to-day makes men best, makes them gentle, and honest, and just, and noble, and believing, is best. By this test the Lutheran Church and all other churches in this country must stand or fall. Let the Lutheran Church see to it that vital piety is the test of church membership, that it ceases to recognize formalism as religion, and let it drive out the liquor saloon from the entrenchments behind it, and the Lutheran Church of to-day will be worthy of the Lutheran Church of the past. Let the great mass of Lutherans in this country follow the lead of the General Synod, and of many members of the General Council and of other Lutheran bodies in the reforms indicated, and they will never again hear such words applied to the mother church of Protestantism as those spoken by Dr. Pentecost.

Mr. Beecher's Quandary.

"If all the lying and dishonesty in the world were stopped, the gain would be as great as if all the drinking was ended; but how is drinking to be ended? I rejoice that some men think it can be ended, and I wish that it may be, as earnestly as any man; but I do not deem it possible. There are some things I wish I could believe. I would like to believe in Spiritualism, but I can't, neither can I explain it. I would like to believe in the second coming of Christ, as Brother Pentecost and Mr. Moody do—that He may come tomorrow, or next week. I would give—all my old sermons—to believe that. —HENRY WARD BEECHER."

But, Mr. Beecher, why should you wish to believe in anything, unless you think it true? And don't you believe that whatever ought to be, finally will be, and that the things that will not be ought not to be? If you think these things true, you should believe them; if not, not. And, as to the comparison of lying and dishonesty with drinking; true, all three are frightfully bad, and inflict terrible loss on society; but you forget that wherever the law touches lying and dishonesty it does so to prohibit. It never licences perjury, or the getting of goods under false pretenses, or stealing. It says to the people, These things are wrong, and you shall not engage in them. It is prohibition, not license—high or low. Now, if liquor making and liquor selling work the harm that is wrought by lying and stealing, why not treat them the same way? Why sell licenses to do the one, and not the other? Will Mr. Beecher explain?

Heine, or Stilling: Which?

The Rev. F. J. Mundy (HOM. REVIEW, Jan., p. 58) attributes the words, "Blessed are the homesick, for they

shall get home," to Heine. Is he not mistaken? Stilling says: "Blessed are they that are homesick, for they shall get home," or reach home, or find home—heaven. We doubt if Heine ever wrote such a passage; but he may have done so. His thoughts were not, usually, heavenward. It is certain, however that *Stilling* did so express himself.

To know *how* to complain is a rare accomplishment.

The bird cares nothing for the tangled briars, the mud roads, the morass, the hills, valleys, precipices—it has a path of its own, up above all these, and speeds onward singing and joyous, while the wingless animal tugs and flounders amid endless difficulties. Happy are the winged souls; and there are among men in every age some such souls. These are the men who lead the world in great reforms.

The "Old-Time Sermon," with introductory notes, given in the Feb. HOM. REVIEW, should have been credited to Rev. Collins G. Burnham (not Boardman), of Wilton, N. H.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

GERMANY.

SPENER AND PASTORAL THEOLOGY.

In *Zeitschrift für Pastoral Theologie* there is an address on Spener and his Significance for the History of Pastoral Theology, by Dr. H. A. Koestlin, professor in Friedberg. Born in 1635, the early life of Spener was spent in the gloom of the thirty years' war, and his ministry falls in the period when Germany tried to rise from the fearful ruins of that conflict. His work in reviving the church has been very differently estimated, some regarding him as a reformer, others as a deformer. That the "Father of Pietism" cannot be blamed for all the later unhealthy tendencies of that remarkable movement is self-evident. The chief spiritual nourishment of his faith was Arndt's *True Christianity*, and deeply he felt its power to promote an intensive inner Christianity. His conscience was made scrupulously tender, and he was given to excessive introspection. Till old age he remembered the pangs of conscience at the age of twelve, occasioned by taking part in a dance. This act was in after life an evidence to him that he, too, had once been under the dominion of sin. Through Arndt's influence he cultivated an earnest desire

to flee from the world, and fervently prayed God to deliver him from this life. An ascetic view of life had a deep influence on him as student of theology and preacher. He regarded it as the aim of theological study not to make men more learned, but more pious: to train a spiritual personality the condition of all successful spiritual activity. His Sundays, while a student, were devoted wholly to spiritual exercises. Holding that the essential work of the ministry consists in the direct influence of soul on soul, he regarded the training of his own soul as the first requisite. This personal training he missed greatly among the ministers of the day, and regarded it as the main ground of the small results of their labors. In order, therefore, to work a change in the condition of the church, he thought it most essential to train ministers for pastoral work by developing their own spirituality. Many ministers were so occupied by the defence of what they held to be pure orthodoxy, that they forget the immediate need of souls, and neglected to labor directly for them. Spener, on the contrary, believed that the highest aim of the ministry is the edification of the individual soul; the pure doctrine and all minis-

terial activity are significant only because means to attain this end. These principles guided him in his own pastoral activity in Strasburg, Frankfurt, Dresden and Berlin. His sermons were very plain, aiming at the promotion of inner piety. In order to make the Word of God more familiar to the people, he promoted catechetical instruction and also free religious meetings, besides services on Sunday. He looked on the religious training of the children as the foundation of all future pastoral activity. As court preacher in Dresden, his conscientious, fearless zeal offended the elector, who declared that he could not bear to see Spener—much less to hear him preach. He felt that nothing was left for him to do but to change his residence, since he could not dismiss his preacher without turning the eyes of all Germany on himself. Fortunately at this time (1691), Spener received a second call to Berlin, which he accepted. While in this city he took an active part in securing the appointment of theological professors in the newly-founded university of Halle, who would promote the work he had begun. More deeply than any man since Luther influenced pastoral theology. Although regarded by some as a second Luther, he lacked the cheerful trust which characterized the great reformer, and also made religion more purely personal and more ascetic. But he had the same confidence as Luther in the final triumph of Christianity. At his death he requested to be robed in white, not in black, in proof that he had died in the hope that the church would be revived. His life was devoted to the development of religion as a matter of the heart. He demanded that from infancy those who were designated for the sacred office should be separated from the world. Some of his utterances will indicate the spirit his extensive influence promoted among the ministry. "Sometimes I am frightened when I compare myself with what I ought to be, . . . It is more and more my anxiety, and henceforth shall be, to become more perfectly, through divine grace, what I desire my hearers to be." To him it was the saddest fact that so many preachers did not even admit "that the usual view of salvation was not, as the masses imagined, according to the divine plan." He was frightened and humiliated at the thought "that the doctrine of earnest, inner piety is so hidden from some, that he who heartily promotes it can scarcely escape the suspicion of being a hypocrite and a sectary." His influence was not confined to the widespread Pietism, but was also felt by others. "Many families again introduced family worship, morning and evening; the Scriptures were again read diligently and eagerly; the excesses at feasts were moderated or avoided; the luxurious and unseemly dresses were laid aside."

FAITH AND KNOWLEDGE.

When not a few want to limit human hope and aspiration to the sphere of what is termed exact science, it is interesting to find a mathematician who declares that there is a limit to

mathematics, and that its demonstrations cannot be applied to all classes of objects. This is done by Dr. Hermann Scheffler in *Protestantische Kirchenzeitung*, in an article on "Glauben und Wissen." "As science may be useful in promoting enlightenment, so it may work injury by a development apparently scientific, but really based on false foundations." In spite of the existing conflicts, some investigators accept the old faith; others seem to discover in themselves two souls—one inclining to faith, the other to science. This is evidence that the science of the day does not meet the needs of men. The author holds as most injurious errors, the pessimism of Schopenhauer and Hartmann, Darwinism, materialism which regards matter as the source of all the laws of the world, and the demand for mathematical demonstration in all departments of knowledge. "The rejection of mathematical deductions from certain departments of knowledge may seem strange on my part, since I have devoted myself with special pleasure to the study of mathematics, regard this as the most perfectly developed science, and follow with my whole spirit a mathematical tendency. And yet it is so. My admiration for mathematics does not prevent my recognizing its limits, and does not lead me to deny to other sciences their just claim to independence." Neither mathematically, nor physically, nor logically can the existence of God and the immortality of the soul be demonstrated. "Aside from the fact that it is impossible, a mathematical proof would be inadequate and useless, since these objects, owing to the self-determination inherent in them, are not at all mathematical quantities, but higher objects." If the doctrine of God's existence met with opposition from mathematics, that existence would, of course, be shown to be impossible. "So long as the impossibility of the existence of God has not been demonstrated mathematically or logically, the lack of mathematical or logical proof in its favor has no philosophical value." But this does not in the least justify the argument that God's existence cannot be proved; it must, however, be done by rising above the sphere of mathematics. It is by means of philosophical arguments that a reliable basis for faith is found.

To the mathematician's defence of faith I add the testimony of a professor of natural science, Dr. J. H. Schmick, on the immortality of the soul. In a book, *Ein Wissen für einen Glauben*, he aims to establish this immortality on purely scientific and philosophical principles. His investigation led to a complete victory over doubt. Convinced of the dualism in man of body and spirit, he discusses, in fifteen chapters, their relation, and finds the immortality as well as the immateriality of the soul established.

THE DUTIES OF WEALTH.

Those who study socialism most thoroughly are seriously asking, whether the social revolution it threatens can be averted? A number of Catholic writers make the Reformation respon-

sible for the evils of which socialists complain and try to win the sympathy of the masses toward Catholicism, while exciting prejudice against Protestantism. One Catholic writer declares socialism so threatening that a revolution is scarcely to be avoided; and another thinks it possible to avoid it only by overthrowing the principles which were promulgated by the Reformation. All who examine the subject carefully admit that by mere denunciation socialism cannot be overthrown. Its just demands must be recognized and met. This, Professor Wagner, of the Berlin university, admits as freely as Bismarck. But as soon as practical solutions of the difficult problems are demanded, all feel their inability to meet the case. When in parliament the Catholics advocated in general terms the cessation of labor on Sunday, the fixing of the maximum hours of daily labor, and the diminution of work in factories by women and children, Bismarck replied that the Government would be thankful for suggestions how these ends might be realized. Other parties offered suggestions, but no practical solution of the difficulties presented by socialism has been found. In State and Church, and public meetings and literature, the subject is continually discussed; but the discussion only leads to a fuller realization of the difficulties of the case.

That in the discussion, the abuses of wealth are considered by those who do not side with socialists, is certainly a favorable sign. In *Die Grenzboten* there is a significant article on the Duties of Wealth (*Die Pflichten des Reichthums*), in which the author gives the substance of an address delivered in Vienna by the ministerial councillor, Dr. Steintal. He says that the address received no attention from the press of that city, a press "which has so degenerated as to become a satellite of the wealth suddenly acquired by speculation at the Exchange." The writer holds that amid the agitations of the day nothing is more opportune than to emphasize the duty of wealth. Yet, nothing is more neglected. This neglect explains past social revolutions and present conflicts. "What are the duties of wealth? Not revolutionists, not socialists, not communists have taught them, but the representatives of highest culture, namely, Greek philosophy, Christianity, and the modern view of society. All agree that it is the duty of the rich to use his superabundance to relieve the necessities of the poor." The ancient Greeks emphasized the duties of wealth as is evident from the teachings of their wise men and the practices of the wealthy. Diogenes compared those who used their wealth selfishly to fruit-trees and vines in places exposed to birds and beasts of prey. Euripides held wealth to be a trust from the gods, liable at any time to be withdrawn. Plato even declared that a very good man cannot be very rich, being unwilling to acquire means unjustly, and always ready to give. Aristotle demanded that the rich should give generously, and held that it was better to

be a spendthrift than a miser, since the former merely lacks prudence, but the latter has a bad character. The ancient Greeks were intent on fulfilling the duties of wealth. In all conditions of life the poor man received help readily. In Athens, the rich built only modest houses, in order not to offend the poor; and, for a similar reason, rich ladies were not permitted to ride to the Olympic games, but were obliged to go on foot. One did not live merely for himself and his family, but also for his fellow-citizens; and even the modern Greeks think and act in the spirit of their great ancestors. Still more earnestly did Christianity preach the duties of wealth, as is evident from the numerous well-known passages of the New Testament—particularly the saying of Christ: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Christianity teaches that the rich man is to give liberally and in secret; and it establishes the law that he who does not work shall not eat. Animated by this spirit, the church fathers taught that the surplus of the rich should be used to meet the needs of the poor; and Augustin and Bossuet declare that he retains foreign property who does not share his wealth and superabundance. Modern thought confirms the same view. Wolff held that property is not intended to be so used that one class shall be in need, but for the welfare of the community. Fichte regarded benevolence a duty of wealth. Bentham held that the demand of the poor is greater than the title to superfluous wealth. These views have deeply affected the present age. "The rich man who refuses to comply with these duties of wealth, is accordingly regarded by public opinion as degraded." Wealth should be acquired justly and used nobly. Some regard nothing sacred but property; as Ihering says: "Those to whom nothing else is sacred, namely, the miserable egotist, whose life cannot show a single act of sacrifice; the gross materialist, who regards only what he can seize with his hands; the pessimist, who transfers his own worthlessness to the world—all are agreed on the sacredness of property; and for the sake of property they appeal to an idea which they otherwise ignore and, in fact, despise." Not always has wealth had command of social position. Regarding great wealth as, not the result of industrial, agricultural, or intellectual pursuits, but as usually gained only by fortunate speculation, the Egyptians and Indians assigned speculators to the lowest caste. It is sad, that greed for wealth has thrust into the background the honorableness of labor. "Men no longer work in order to work and because they take pleasure and satisfaction in their calling, but to earn money; and they choose the work which with least effort secures most money." The rich should recognize and meet the duties of wealth before society and the state forces them to do so. "There has been a struggle for existence; it has been claimed that it was necessary, and this has

been believed. But it has been overlooked, that human society is an organism in which one cell cannot absorb as much food as possible, while another withers: an organism, in which all members must remain vitally vigorous and active if the whole is to flourish and not perish. This organism of humanity demands harmonious co-operation, not conflict."

ULTRAMONTANE DANGER IN WURTEMBERG.

Under this head, Prof. Dr. Beyschlag, of Halle, gives some surprising facts in a late number of the *Deutsch-evangelische Blätter*. It is well known, he says, that the sick, childless king is so much under ultramontane influence that reports have repeatedly been spread in the kingdom that he had become a Catholic. It is claimed that the Protestant Government induced Bishop Hefeke to abandon his opposition to the decrees of the Vatican Council—an opposition which might have produced important results in Germany. The preceding king established a foundation for Catholic students of theology at Tübingen, just as there is one for Evangelical students. As the Catholic population is only one-third as large as the Evangelical, the Government should furnish two Evangelical students with free lodging, board and tuition, to one Catholic. But for a number of years the Catholic foundation has had more students than the Evangelical, all provided for by the Government. Being completely under control of Jesuitic influence, it trains the most bitter priesthood to be found anywhere. But this Jesuitic theological institute is, at the same time, a training school for the higher officials of state. A large number of students, after enjoying its benefits, abandon the idea of entering the priesthood, and prepare themselves for the service of the State. There is thus a prospect that in the near future a majority of governmental functionaries, and perhaps even of the ministers of State, will be men trained by Jesuits with the funds furnished by the Government. These facts are the more significant, because after the decease of the present king and his immediate successor, also childless, the throne will pass over to the Catholic line.

MISCELLANEOUS.

Professor E. Comba, Waldensian pastor in Florence, has prepared a pamphlet on *The Waldenses and their Work*, giving an account of the origin of the Waldenses, the heroic maintenance of their faith, their missionary zeal, and their efforts to promote the unity of Evangelical Christians in Italy.

Rev. Fliedner is prosecuting his work of evangelization in Madrid with great zeal. Besides his various services on Sunday, he conducts an evening school for teaching the Scriptures and also other branches. From the age of twelve upward, the pupils, seated in two rooms, are instructed by the pastor, his teachers, and members of his family. There are many evidences of hunger and thirst for the Word of God. Among the pupils is a woman who passed from Judaism to Catholicism, but was repelled by what seemed, to her, idolatrous practices. As one passage of Scripture after another was read, she would say, "Yes, I believe it. Oh, how beautiful! It is true." Lately a Spanish evangelist, a modern martyr for his faith, came to Berlin to collect money for the cause. He was most cordially received, and was very successful.

There is quite a stir among the Jews in Galicia, Roumelia, and adjacent countries. Some cities of five to ten thousand inhabitants are almost entirely Jewish, and in others they have the majority. It is said that 40,000 copies of Delitzsch's Hebrew New Testament have been circulated in those regions, and that more are constantly demanded. In different cities there are groups of Jews who meet to speak of Christ and to sing Christian hymns translated into Hebrew. Many have already been expelled from the synagogues; but they are encouraged by the fact that an alliance formed to strengthen the feeling of nationality among the Jews has decided still to reckon among the people of Israel those Jews who have become Christians.

The pay of the priests in Italy is exceedingly meagre: 2,236 receive less than 400 lire (a lire equals twenty cents); 1,510 receive from 400 to 500; 1,952 from 500 to 600; 1,759 from 700 to 800.

HELPFUL DATA IN CURRENT LITERATURE.

By J. M. SHERWOOD, D.D.

Baptist Publication Society. "The Complete Commentary on the Gospel of John." By Alvah Hovey, D.D., LL.D. This volume belongs to the series of volumes which form "The Complete Commentary on the New Testament," which the Baptist denomination is bringing out in admirable style. The scholarship of Dr. Hovey, the general editor, and the high character of his co-laborers, are a guarantee of the superior character and worth of the Commentary as a whole. The present volume is mainly the work of Dr. Hovey himself, and the Gospel of John, in such hands, is a rich mine of sacred teaching to the Biblical student.

Funk & Wagnalls have brought out another volume of "Meyer's Commentary," embracing Timothy, Hebrews, and Titus. The volume is a bulky one, making over 750 pages. The American editor is Prof. Timothy Dwight, whose careful supervision and thorough scholarship have so greatly enhanced the value of several of the preceding volumes of the series. His Preface and numerous Supplementary Notes make this American edition far preferable to the German. The critics are unanimous in praise of Meyer as an exegete.—"Commentary on the Gospel of John" (Vol. I.) by F. Godet. Translated from the third French edition, with a Preface, Intro-

factory Suggestions and Additional Notes, by Timothy Dwight.—Same publishers. This volume has been delayed in order to be availed of the second and third volumes of the third edition, which appeared in Switzerland in 1885—advance sheets of which were sent by Godet to the American editor as fast as printed; so that this volume contains the latest revision of the author. Dr. Dwight has bestowed an immense amount of work on this volume, and deserves, and will no doubt receive, the grateful appreciation of the Christian public. This House is laying the students of Christian learning under great obligation for so many standard Commentaries which they are adding to their already extended list.

Messrs. Funk & Wagnalls have added the following works, among others, to their catalogue, since the year opened: Biographies of St. Augustin, Melancthon and Neander, by Dr. Schaff. This is a book of remarkable interest. The biography of "Neander" is made up of "personal reminiscences," by the distinguished author who was on intimate terms with Neander, and this gives a peculiar charm to this part of the book. Dr. Parker, on Exodus, forming the second volume of "The People's Bible," to be completed in twenty-five volumes. "The Treasury of David," the VII and last volume of this master work of Spurgeon, for which so many have patiently waited, is at last finished. It is a matter for thanksgiving that the author has been spared to bring the great enterprise to a satisfactory completion. "The Pastor's Diary and Clerical Record," by Rev. Louis H. Jordan, a very convenient little work for pastors.

A. C. Armstrong & Son. "Expository Sermons and Outlines on the Old Testament." This is another of the set of republications to which is given the name of "The Clerical Library." It is a compilation of discourses, more or less abridged, all of them written by English preachers, and all of them characterized by the same staidness and decorum peculiar to the pulpit in Britain. Some of the authors are of the highest celebrity, and some of the productions are brilliant and excellent.—"Fletcher of Madeley," by Frederic W. Macdonald. Same publishers. We do not wonder that this series of biographies, entitled "Heroes of Christian History," has reached a wide popularity. They are books that the people always need and generally welcome. Each volume presents the main features of the life and work of some famous philanthropist or hero in the Church of Christ, in such form that whatever is wished for information and use is at once at hand. This particular book is well written, and has a most delightful theme for its subject. For the name of Fletcher is a household word now outside of his own communion, and far beyond his age.

Charles Scribner's Sons. "Sermons on the Christian Life," by John De Witt, D.D., Professor of Church History, Lane Theological Seminary. The sermons collected in this vol-

ume were prepared in the ordinary routine of pulpit work while the author was a pastor of a congregation. They distinctly assume to be familiar rather than scholastic; they are popular without any tinge or tone of cloister life. Yet they are intelligent and studious and doctrinal and thoughtful. Every one has a thought worth publishing, and every one is devoutly spiritual in temper and thoroughly calculated to do good.

American Publication Society of Hebrew (Chicago). "Christ in the Gospels; or, the Life of Our Lord, in the words of the Evangelists," by Jas. P. Cadman, A.M. This work is really a harmony of the four Gospels, but it differs from the ordinary manuals in two important respects. It specifies the source from which each additional incident or expression is taken, by figures showing where the words are found, whether the first, second, third, or fourth of the inspired narratives. So it relieves a student from the drudgery of a commonplace collating of the particulars. And the other peculiarity is that it employs the phraseology of the New Revision with the suggestions of the American revisers incorporated. Hence any one who is giving the story has the latest fruits of scholarship at once before him in full and in order. All this is done with a rare ingenuity and an unusual skill. The volume cannot fail to be exceedingly convenient as a desk help of great value to all who are studying the history of our Lord.

William G. Hubbard (Columbus, O.). "Inebriism: a Pathological and Psychological Study," by T. L. Wright, M.D. The Quarterly Journal of Inebriety is quoted as pronouncing this "a most excellent work," prepared by one "well known to our (its) readers." It is written in a language peculiar to the medical profession; we do not even find its title in any dictionary we possess. It consists of an analysis of the inebriate constitution, especially with reference to the alcoholic proclivity. It is an honest attempt to stop drunkenness by holding up to view the wreck which the destroyer leaves behind it. And as such we heartily commend its purpose, and bid it God speed.

New York Microcosm Publishing Co. (23 Park Row). "Christ's Millennial Reign and Second Appearing," by Rev. T. Williston, A.M. The highly respected author of this little work has long been known to the Christian public as a staunch defender of "the faith once delivered to the saints," and a writer of decided ability. The book contains ten sermons, and six essays, on as many topics of special interest to all Christians. The leading discourse gives the book its title, and discusses these related topics with characteristic clearness, force and earnestness. He stoutly holds to the pre-millennial view. We commend the book to those who prize sturdy logic and manly thought in the old-fashioned form of our fathers, now alas, fast becoming obsolete.