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By ARTHUR T. PIERSON
A Collection of Illustrations,
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Designed for Writers and
Speakers : : : : : :

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A WORD PRELIMINARY

Everything good is a growth. If there shall be found, in this collection of fancies and facts, thoughts and sayings, anything that is helpful, it is because the habit of never losing a good thought, and of gathering up even fragments so that nothing be lost, grew out of the incessant demands of a vocation that, beyond any other, taxes to the utmost all a man's intellectual resources, and draws heavily upon his largest acquisitions.

Dr. Bellamy, when asked by a young clergyman what he should do for matter for discourses, quaintly replied, "*Fill up the cask!* Then, if you tap it anywhere, you get a good stream; but if you put but little in, it will dribble, dribble, and you must tap and keep tapping, and get but little after all."

It is the sincere hope of the writer of these pages, that the homiletic hints, outlines, and illustrations here given may prove, to some of his brethren in the sacred office, and to teachers of truth and public speakers in general, stimulating and suggestive, and, possibly, add a small contribution to that "treasure" out of which they may bring things "new and old."

A copious and exhaustive index will be found at the end of the volume, by consulting which any of the contents, and their topical bearing, as also the author or source of any quotation whose origin is known, may be quickly found. Great pains has been taken to make this index simple, complete, and analytical.

Seed Thoughts for Public Speakers

I

Sinners are made bold in sinning by the fact that they seem to sin with impunity. Eccles. viii : 11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Pitt said: "I have no fear for England; she will stand till the Day of Judgment." Burke answered: "It is the day of *no judgment* that I dread."

2

Power is not measured by noise, nor energy and effectiveness by violence of demonstration. 1 Kings xix : 12. God was not in the stormy wind, the earthquake, the roaring fire, but in the still, small voice. The pendulum swings and flashes and ticks; but the mainspring, which every wheel and lever obeys, is absolutely noiseless and hidden. The mightiest powers of nature act, for the most part, in perfect silence.

3

The human soul itself contains within itself all the necessary elements of retributive penalty. Gen. xlii : 21: "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear; therefore is this distress come upon us."

6 Seed Thoughts for Public Speakers

Here is nothing but *memory, conscience, and reason*, yet what an exhibition and illustration of the self-retributive power of sin! Memory: "We saw the anguish," etc. Conscience: "We are verily guilty," etc. Reason: "Therefore is this distress come upon us." Let a soul go into the future state with a memory to recall, a conscience to accuse, and a reason to justify penalty as deserved, and what more is necessary to hell! Hence Milton (*Paradise Lost*, I., line 254):

The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.

4

In a grand sense, souls, converted to God, are FOUND. Luke xv: 24, 32. Sir Humphry Davy, when asked to give a list of his discoveries, carefully traced the history of those successful researches which made him the first chemist of his day, and then significantly added: "But the master discovery of my life was the *discovery of Michael Faraday!*" He found him, the untaught son of a smith, taking notes of his lectures, and yearning to study science. He took him into his laboratory, and there discovered that he had in his humble assistant one who would some day rival, if not eclipse, his master. Blessed work of *discovering men!*

5

"*That he might go to his own place.*"—Acts i: 25. How far may both heaven and hell be the result of spiritual affinity and the law of natural association? Here God ordains a mixed society, for the restraint of the wicked and the discipline and education of the righteous. There every soul follows the drift of its own nature and tenden-

cies; and the separate association of the evil and the good is enough to constitute hell and heaven.

Dr. Alexander Dickson quaintly suggests this analysis of the above text:

1. Every man *has* his own place, here and hereafter.
2. Every man *makes* his own place, here and hereafter.
3. Every man *finds* his own place, here and hereafter.
4. Every man *feels* that it is his own place when he gets there.

6

It is well to be exact in our quotation of Scripture. One word, one particle, one letter may be of great consequence in interpreting the meaning of the Word. When Dr. Jas. Alexander was dying, a friend repeated to him 2d Timothy i: 12, but incorrectly, "I know *in* whom I have believed." "No, no," said the departing saint, "don't put *even* a *preposition* between me and my Lord. I *know* *whom* I have believed." Burke says: "Every word in a sentence is one of the feet on which it walks; and to leave out, change, or even shorten one word, may change the course of the whole sentence."

A firm inquired by telegram as to the financial soundness of a Wall Street broker. The reply came, "Note good for any amount." There was a mistake but of one letter; it should have read, "*Not* good for any amount"; but that one letter caused a heavy financial loss.

7

A short definition of what it is to be a Christian: He is a Christian in whom the ruling idea and image is Christ.

Augustine, in his "Confessions," tells us of a dream in his early Christian life, when as a young lawyer he

was intensely absorbed in Cicero, and all his tastes were Ciceronian. He thought he died and came to the celestial gate. "Who are you?" said the keeper. "Augustine, of Milan." "What are you?" "A Christian." "No; you are a Ciceronian." Augustine asked an explanation, and the angelic gatekeeper replied: "All souls are *estimated in this world by what dominated in that.* In you, Augustine, not the Christ of the Gospel, but the Cicero of Roman jurisprudence, was the dominating force. You can not enter here." Augustine was so startled that he awoke; and resolved that henceforth, Christ, and not Cicero, should rule in his thought and heart and life. The dream is not all a dream. He only enters the heaven where Christ is supreme and central, whose life gives Christ here its inner shrine and throne.

8

The greatest need of the preacher is unction, that divine chrism of power so inimitable, so irresistible. Without it, preaching can be only a savor of death.

St. Antoninus, of Florence, has the following: A great preacher fell sick on the very eve of preaching at a certain priory church. A stranger came to the door of the priory in the garb of the order, and offered to fill the vacancy; and talked of the joys of Paradise and the pains of hell, and the sin and misery of this world. One holy monk knew him to be *Frater Diabolus*, and after sermon said to him, "Oh, thou accursed one! vile deceiver! how could'st thou take upon thee this holy office?" To which the devil answered: "Think you my discourse would prevent a single soul from seeking eternal damnation? Not so. The most finished eloquence and profoundest learning are worthless beside *one drop of unction*, of which there was none in my sermon. I moved the people, but

they will forget all; they will practise nothing, and hence all the words they have heard will serve to their greater judgment." And with these words *Frater Diabolus* vanished.

9

The providence of God controls:

I. Natural Law.

- (a) Framing it. It is but the order of His going.
- (b) Insuring the unerring certainty of its working.
- (c) Recodifying it, if needful in any future crisis.

II. Human suffering, employing it as

- (a) Organic and corrective.
- (b) Penal and retributive.
- (c) Disciplinary and educative.

III. Satanic agencies.

- (a) Restraining by fixed limitations.
- (b) Permitting within wise bounds.
- (c) Using for His own ultimate glory and the good of His kingdom.

10

True Eloquence is a Virtue: So says Theremin, the master of rhetoric. Power in speech in its highest exercise implies a *man behind it*. Only moral worth can impart the dynamic force that is most immense and intense in oratory. Buffon finely remarks to those who affect to despise the culture of a pure style, "Le style, c'est l'homme!"

11

Wonderful organic unity exists in nature. Cuvier's Law is: "Every organized being forms a whole—a complete system—all the parts of which mutually correspond. None of these parts can change without the others

changing also; consequently, each taken separately indicates and gives all the others." The sharp-pointed tooth of a lion requires a strong jaw, a skull fitted for the attachment of powerful muscles, both for moving the jaw and raising the head; a broad, well-developed shoulder-blade; an arrangement of the bones of the leg which admits of the leg being rotated and turned upward, as a seizing and tearing instrument, and a paw armed with strong claws. Hence, from a single tooth Cuvier could construct a model of an extinct species of animal.

12

The Book of Esther is an unfolding of Divine Providence.

1. An unseen power behind human affairs. 2. Ultimate just awards both to evil and to good. 3. Prosperity of the wicked ending in adversity. 4. Adversity of the righteous ending in prosperity. 5. Poetic exactness of retribution, *e. g.*, Haman and the gallows. 6. Minutest matters woven by God's shuttle into the fabric of His design. See chap. vi:1. 7. Yet there is no fatalism taught here, but prayer, resolve, and independent action. 8. The name of God is not found in the book, perhaps to hint that the hand which regulates all these things is a *hidden hand!*

13

One of the most marked examples of "Design" is the camel. From bony frame to hair of coat nothing could be omitted or improved with reference to its uses as the servant of man. So viewed, seeming defects and deformities, like the hump and callosities, become beauties. The seven callosities sustain the pressure of the body when the camel kneels or rises, and keep the skin from injury by the burning sands. The teeth are fitted to cut

through the tough desert shrubs; the nostrils, to close against sand drifts. The elastic pads on the feet, tough as horn, yielding as sponge, fit the "ship of the desert" to move noiselessly yet harmlessly over the roughest road. The stomach is made to digest with relish the coarsest plant-tissues; and special reservoirs for water are provided, from which the beast may draw as he needs from day to day. The hump is a repository of fat, to be re-absorbed as food when other nourishment is lacking; while the camel's very build shows that God meant the beast for burden, not for draft.

14

Christ's interview with the adulteress (John viii : 1-11.) is a most remarkable presentation of 1. *Divine wrath*, holy indignation against sin which is cloaked behind hypocrisy and accusation of others. 2. *Divine judgment*, compelling self-conviction, and exhibiting the self-repelling power of simple holiness. 3. *Divine grace*, forbearing, forgiving, restoring, toward a condemned and penitent sinner.

15

Thomas Aquinas was one of the most remarkable men of the thirteenth century. An accomplished scholar, a devoted student, a master logician, rich in dialectic powers, prodigious in memory, he was singularly pure in life and inflexible as iron. His fellow-students nicknamed him "*The Dumb Ox*," from his size and silence; whereupon his master exclaimed, "This dumb ox will give such a bellow in learning as all the world shall hear!"

16

Conscience is like the human eye. When the light is most diffused and dim, it dilates the most, that all rays

may be gathered and utilized; and, like the eye, it involuntarily shuts at the approach of danger. In the bigot only is it true that, as Oliver Wendell Holmes said, the more light you pour upon it the more it contracts.

17

The vane on the Royal Exchange, in London, supports a huge brass grasshopper. There lies behind this curious symbol the story of a babe abandoned by the roadside. While a carriage tarried to give children that were riding a chance for play, one of them chased a large grasshopper, and so came near the crying infant. The foundling was taken to the carriage, adopted as a son in the Gresham family, and subsequently, as Sir Thomas Gresham, founded the first Royal Exchange. Hence this grasshopper emblem.

18

“*The altar that sanctifieth the gift.*” It is not the amount we give, but the purpose with which, and to which, we devote the gift, which determines its value. The alabaster box of spikenard had inherent preciousness, but, when broken on Jesus’ feet to anoint him for his burial, it became valuable beyond words. The widow’s mites were inherently worth but a farthing, but the holy self-denial, the consecrated purpose, which dignified the gift, made them grow into shekels of the sanctuary; the “altar” transformed the copper into gold when the mites were laid upon it.

19

Gutenberg’s dream of the power of the press. He was working in his cell in the St. Aborsgot Monastery, and heard a voice warning him that the power of his invention would enable bad men to propagate their wickedness

and sow dragon's teeth; prophesying that men would profane the art of printing, and posterity would curse the inventor. He took a hammer and broke the type in pieces. Another voice bade him desist from his work of destruction, and persist in perfecting his invention, declaring that, tho the occasion of evil, God would make it the fountain of infinite good and give the right the ultimate triumph.

20

The Church's mission is to go out and compel outsiders to come in. Luke xiv : 16-24. Charity does *not* begin at home, nor above all, *stay* there. Christian love goes out to the most distant, destitute, depraved, despairing; to those who are already destroyed by their own vices; for such are emphatically the "lost." The very fact of remoteness from Christian privileges is, to love, an argument and an appeal.

21

The two handmaids of Christianity are Industry and Intelligence, as the two handmaids of crime are ignorance and indolence. Froude says the Romans worshiped the virtues; the Greeks, the graces. We must, then, dare to be Romans before we essay to be Greeks, for the virtues are the only basis for the graces. All Christian work for the masses must begin by teaching the idle industrious habits, and the ignorant and superstitious, the knowledge of the truth.

22

Permanence and perfection are the two grand qualities of all God's works. Eccles. iii : 14. Man's work at best is only imperfect and unending. The effect of a studious and earnest contemplation of God's work is to make

men "fear before Him." To see that it is essentially unchanging through all the mutations of human affairs, and that it can neither be improved by addition nor subtraction, overwhelms us with awe. This permanence and perfection of God's works suggests and implies similar changeless and faultless *moral discriminations* and *divisions*. This made the thought of the Judgment the most overpowering thought that ever filled the colossal mind of Webster. When God judges, nothing escapes His omniscient eye, and the sentence is irreversible.

23

History demands remoteness of time, in order to insure a just verdict. The actors in events, especially in great crises, are too much blinded by prejudice or prepossession to see real merit or recognize real malice with clear vision. Blame attaches where it does not belong, and good offices are credited to the wrong account. The best survey of a battle-field is made after the smoke of battle clears away. Erasmus was whimsically compared by Buffon to the tapestry of Flanders, with great figures, which to produce their true effect must be seen at a distance. The illustration serves equally well as to the need of distance of time for just historic verdicts.

24

The joy of the Lord is your strength. Neh. viii : 10.
1. In the weakness and weariness of *doing our duty*. 2. In the impotence of *conflict with sin*. 3. In the prostrating and crushing *burden of trials*. 4. In that divine work of *winning souls*. 5. In the *last hour* when heart and flesh fail.

25

Matthew Arnold's divisions of society: An upper class, materialized; a middle class, vulgarized; a lower class,

brutalized. By a misapprehension the remark has been misquoted thus: a middle class, "*pulverized*." It is one of those blunders that come very near to the truth, for between the materialism of an upper, and the brutality of a lower class, as between opposing millstones, the middle class is sometimes ground to powder.

26

Education can do two things for us: first, it can add to our stock of knowledge; and secondly, it can bring out our latent faculty. Hence Walter Scott says that the best part of every man's education is that which he gives to himself; and Dr. Shedd grandly adds: "Education is not a dead mass of accumulations, but power to work with the brain." The best system of training can do no more than to *train* us to use intellectual weapons, and then put the weapons *within our grasp*.

27

Dr. Arnold taught pupils to rely on themselves. When he recognized a true *self-help*, he could overlook all else. He said he was never more rebuked than when a dull but plodding boy, whom he had rather sharply chided for not making more progress, meekly replied, "Why do you speak angrily, sir? Indeed I am doing the *best I can*."

28

Passion for souls is the rarest of all Christian virtues.—Jer. xx : 9.

It is *kindled* in the soul of the believer:

1. By the conviction that a divine commission or dispensation of the Gospel is committed to him.—Jer. i : 17; 1 Cor. ix : 17.

2. By a consciousness of a debt owed to humanity

(Rom. i : 14; 1 Thess. ii : 4); we are debtors to man and trustees of the Gospel.

3. By the hearty persuasion of the truth of the message—*i. e.*, the terrors of the Lord, and the love of Christ.—2 Cor. v : 11, 14.

4. By self-sacrifice for others' sake.—Rom. ix : 1-3; x : 1; Col. i : 24.

5. By confidence in the redeeming power of God's Gospel.—Isa. lv : 11; 1 Tim. i : 16.

Its *effects* in the character and life:

1. Overcoming natural self-distrust, slowness of speech, etc.—Jer. i : 4-9.

2. Boldly meeting antagonism and ridicule. Ephes. vi : 19, 20.

3. Creating an inward necessity. Pent-up fire.—Ps. xxxix : 3; Matt. xii : 34; Acts iv : 20.

4. Imparting courage to attempt to save even the chief of sinners. Passion for souls awakening hope for them.

5. Becoming the secret of actual uplifting power. Men can not resist impassioned earnestness. No logic like that of *love*.

29

"*The powers of the world to come.*" Dr. T. H. Skinner used to say that a minister and a church might exhibit almost any type of piety, *save one*, and souls remain unconverted; but that, wherever a pastor and his people were pervaded and permeated with *a sense of the powers of the world to come*, souls would certainly be impressed, reached, and saved under the preaching of the Gospel. O, for this rare type of piety!

30

The great need of sinners is to *feel* their need. The grand aim of preaching is to *make* them feel it. Socrates

said his work was a negative one: to bring men from ignorance *unconscious* to ignorance *conscious*. We can realize the full force of the statement only when we remember that the first step in knowing is the consciousness of *not* knowing. So if by any means sinners can be brought from *unconscious* to conscious want of Christ, the first step toward their salvation is taken. "If any man *thirst*, let him come unto me and drink." This conscious want preaching alone can not produce; it is the work of the Holy Ghost in answer to prayer; for, as Dr. Skinner used to say, the province of prayer is to bring down the things of God and the hereafter, and make them *real* to men. Let us not, in magnifying the power of preaching, forget the power of praying.

31

Desire and emotion are constantly confused. Emotion is often superficial, awakened by mere human sympathy or natural sensibility. Men may weep over the tragedy of Calvary and yet have no true desire after Christ. Desire is deeper than emotion; it differs from it in three particulars: first, it is more *abiding*; secondly, it contemplates *future* good; and third, it incites and impels to positive *exertion* to attain it.

32

The three grand truths of the New Testament are: God, Christ, and the Hereafter. We find them all condensed into the first two verses of the fourteenth chapter of John. If, as Luther said, John iii: 16 is the "Gospel in miniature," then this is theology in a nutshell. Who but God knows how thus to pack truth into the smallest compass? How His *words* correspond to His *works*, where an atom is but a minute mystery and everything the microscope touches becomes a microcosm!

33

The drift of the age is toward the depreciation of doctrine. We are told that it is no matter what a man believes, if he be only sincere. It is one of Satan's most plausible lies. Unsound thinking is the basis of unsound acting. And we need to remember what the Presbyterian standards have for a century affirmed, that "truth is in order to goodness, and the great touchstone of truth is its tendency to promote holiness, according to our Savior's rule, 'by their fruits ye shall know them.' And no opinion can be either more pernicious or absurd than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are. On the contrary, we are persuaded that there is an inseparable connection between faith and practise, truth and duty; otherwise it would be of no consequence either to discover truth or embrace it."—*Form of Government*, CAP. I., 14.

34

Long Sermons. There is a senseless and absurd clamor in our congregations for short sermons. We do not certainly desire that they be needlessly long. But a discourse which has in it the elements of power can not be made like a musket in the Springfield arsenal, turned out a prescribed size and length. Truth is crystalline in character; and its crystals differ in form, dimension, and facial angle. They must be cleft according to the seams. In other words, what we want in a sermon is *an impression* made; and, until *that is made*, the sermon is not complete; after that is secured, every word may be a waste; and even worse, a weakening of the power already attained. No preacher will reach his true might in presenting truth who either draws out, or shrinks up and

dwarfs, a train of thought to fit a procrustean bed of rigid rule as to time. Brevity must be *subordinate* to *power*.

35

To be in the minority, and even to be violently opposed, is no necessary sign that one is in 'the wrong, or in antagonism to God. Caleb and Joshua were but two against ten—nay, against the whole congregation who, in their panic fear of the Anakim, would have stoned them with stones. Yet, tho in such a desperate minority and in such risk even of life, they were the only ones who dared to speak the truth, trust in God, and stand by the right. The fact is, that in a world of sin, and in a church leavened with worldliness, it is not often safe to be *with the majority*.

36

“*Not knowing that the goodness of God* leadeth thee to repentance.”—Rom. ii : 4. There is here a very valuable suggestion. It may be doubted whether God does not *always first try* goodness, as a means of awakening in sinners a sense of sin and godly sorrow for it, as parents use special tenderness to bring back a wayward child. Then, when such appeals of love prove inefficient, calamity and judgment come. And this text also suggests, secondly, that the fact and purpose of God's goodness are *not recognized*. The continued forbearance of God is rather taken as a sign of His indifference, or blasphemously attributed to His impotence. And so “because sentence against an evil work,” etc.—Eccles. viii : 11. Those who began by being “earthly,” get to be “sensual,” and end by being “devilish.” How often do disciples refuse to be reclaimed from wanderings by God's goodness, and *compel hard blows* from His correcting rod!

37

Nature furnishes many illustrations of grace. Take, for instance, the eucalyptus tree. It seems especially adapted to *antidote the miasmatic effects* of a vitiated atmosphere. It is the loftiest timber tree of Australia; it grows especially in malarious districts, sometimes to a height of five hundred feet. It absorbs moisture to a very remarkable extent, and grows with extraordinary rapidity, covering vast barren districts with a huge forest in a few years. And you may enclose seed enough in an envelope to plant an acre. How like the blessed Gospel, making the tree of life to grow in the worst moral marshes, rapidly, beautifully, gloriously covering the deserts with the foliage and fragrance of heaven! And you may distribute the seed so easily and cheaply.

38

There is a sinful "faith in God." A Universalist once remarked to me, when we were somewhat sharply conversing over the tendencies of the day to denial of the final punishment of the ungodly—"Well, I have faith in God; and I believe I am willing to take my chances with Him." I promptly replied, "You can safely take your chances with God only *on God's own conditions!*"

39

It is well to keep the Judgment Seat in view. When Dr. Grant, of the Nestorian Mission, received discouraging intimations to the effect that it might perhaps be best for him to return to America or plant a mission elsewhere, he answered: "I can not leave this field till I have *reasons which I can give at the judgment seat*, where I expect soon to stand."

40

What a silent but awful work is character-building! We understand now why "there was neither hammer, nor ax, nor any tool of iron heard in the house while the temple was in building." It has been discovered that the quarries where the stones were made ready were under the city. All the preparations were made in silence and secrecy down beneath the tread of busy life; and then, when the great blocks were cleft from their bed, hewn, shaped, polished, and fitted for their place, they were hoisted through a shaft to the temple platform and lifted to their exact position. So all the preparations for character go forward in silence and secrecy; but the results are manifest in the structure which, for glory or shame, mysteriously grows before our eyes.

41

The Last Judgment.—Rev. xx: 11-15.

1. *The Throne.* "Great," because in comparison all other thrones are small. "White" or glowing, as intensest light that dazzles, blinds, repels. Earth and heaven flee away, as mists vanish, as owls and bats fly, as even stars grow pale and disappear, at sunrise. Before such majesty and glorious holiness what can stand! Adam and Eve shrank behind the trees of the garden. Daniel's "comeliness was turned into corruption," and even John "fell at his feet as dead."

2. *The Judge.* Jesus Christ.—John v: 22, 27.

3. *The Judged.* Small and great; no caste distinctions. The Sea, Death, and Hades unlock their depths, and their dungeons deliver up their captives.

4. *The Books.* Records of the sorrows and service of saints.—Ps. lvi: 8; Mal. iii: 16, and of sins unforgiven.—Ps. li: 1. Especially the *Book of Life*.

5. The Law of Judgment. Works, including all forms of activity, secret thoughts, words, acts, etc.

6. The Issues. Eternal Life and Death.

Yet the *believer* need have no fear.—Heb. ii : 14, 15; 1 John iv : 17, 18; 2 Tim. i : 12. The Judge is his Advocate; his name is in the Book of Life; the record of his sins is “blotted out”; he is not to be judged on his own merits, and his eternal life is already begun in believing.

42

The Lion of Scotia. A warm friend of Dr. Chalmers had his portrait in a conspicuous place in his study, and had inscribed under it “The Numidian Lion”—“asleep.”

43

The Martyrs. The word “martyr” originally meant simply *witness*, but, as the early witnesses sealed with their own blood their testimony to the faith, the first meaning was readily merged into the second. At Lyons, A.D. 177, those who had been scourged, branded, and exposed to wild beasts, humbly disowned the name, martyrs, preferring to confine that exalted title to Christ (Rev. i : 5; iii : 14) and to those upon whose testimony, as upon Stephen’s, He set a special seal; and they said of themselves, “We are but mean and lowly *confessors*.”

44

Prophecy anticipates the glory of History.—John viii : 56. The people of a city were commanded by the oracle to assemble on a plain outside of the city, and he who first saw the sunrise should be made king. A slave turned his back to the sun and looked up the shaft of a high temple where the sun’s earliest rays flamed, and he cried, “I see it.” He had been told to do so by a wise citizen, who stayed at home. This citizen, revealed by the slave,

they made king, and he was the wisest that ever reigned there.

45

Next in merit to not sinning is confessing sin. A very learned man has said: "The three hardest words in the English language are, 'I was mistaken.'" Frederick the Great wrote to the Senate, "I have just lost a great battle, and it was entirely my own fault." Goldsmith says, "'This confession displayed more greatness than all his victories.'" Such a prompt acknowledgment of his fault recalls Bacon's course in more trying circumstances. "I do plainly and ingenuously confess," said the great chancellor, "that I am guilty of corruption, and so renounce all defense." "I beseech your lordships to be merciful to a broken reed."

46

Success is the reward of endeavor, not of accident. Rufus Choate, when some one remarked that great achievements often resulted from chance, thundered out, "Nonsense! As well talk of dropping the alphabet and picking up the Iliad." The retort was not original with Choate. Dean Swift said that he would no more believe the universe to be the result of a fortuitous concurrence of atoms, than that the accidental jumbling of the letters of the alphabet would fall by chance into an ingenious and learned treatise on philosophy. But, alas for originality! even Swift borrowed the idea from Cicero, and as Cicero was fond of borrowing, even he may have gotten it from somebody else.

47

Training of a Jewish Boy. Canon Farrar says: At five he would begin to study the Bible with parents at home; and even earlier than this he would doubtless have learnt

the Shema and the Hallel Psalms (cxiii-cxviii) in whole or in part. At six he would go to his "vineyard," as the later Rabbis called their schools. At ten he would begin to study those earlier and simpler developments of the oral law, afterward collected in the Mishna. At thirteen he would, by a sort of "confirmation," become a "Son of the Commandment." At fifteen he would be trained in yet more minute and burdensome *halachôth*, analogous to those which ultimately filled the vast mass of the Gemara. At twenty, or earlier, like every orthodox Jew, he would marry. During many years he would be reckoned among the "pupils of the wise," and be mainly occupied with "the traditions of the Fathers."

48

Irresistible grace. Dr. Butler says that there may be irresistible *conviction*, but never irresistible *conversion*. Paul could not help seeing Jesus and knowing that He was the true Messiah: but nothing compelled him to ask, "*What shall I do, Lord?*"

49

Count Zinzendorf presents a character and career of unique beauty. The faith that was in him dwelt first in his grandfather and father. It was like an inheritance of grace. At four years of age he made this covenant with Christ: "Be thou mine, dear Savior, and I will be thine"; and from the window he used to toss letters to the Lord, opening to Him all his child heart. At ten he was a pupil of Francke at Halle, and there formed prayer-circles, cultivating in himself and others a most devout piety. The ambitious designs of his uncle on his behalf, the seductions of the European cities he visited, and the allurements of his own wealth, all failed to draw him

from Christ. His motto, adopted by Tholuck, was, "Ich hab' eine Passion, und die ist Er, nur Er" (I have one passion, and it is He, only He). At school he formed his fellows into "The Order of the Grain of Mustard Seed," which bound them to work for the conversion of souls. He married Countess Reuss, and they two covenanted together to renounce rank and wealth, and be ready to go anywhere as missionaries. He founded the revived sect of Moravians, or United Brethren, and Herrnhut (Protection of the Lord) he gave for the community to dwell in. There, after a life of 60 years, he died, and was fitly borne to his grave by 32 ministers and missionaries whom he had reared, from Holland, England, Ireland, North America, and Greenland.

50

The Grand Messianic Poem of the Old Testament is contained in the latter 27 chapters of Isaiah—xl.—lxvi.

Rückert, and others after him, divide this sublime poem into three books or sections, each ending with a refrain which marks the division: "There is no peace, saith my God, to the wicked," etc. The *middle chapter of the middle section* is the liii., which is one grand presentation of *vicarious atonement*. Thus the very location of this chapter marks the *centrality of this doctrine*. It is also curious to note that the *first five verses* of chapter xl. contain the germ of truth expanded in the entire poem: 1. The Pardon of Iniquity; 2. The Revelation of the Divine Glory; and, 3. The Ultimate Results on "all Flesh." Within the compass of this poem a careful, discerning reader will find Christ in His three offices—Prophet, Priest, King; all the great truths of redemption crystallizing about the atonement, and the outline of the whole course of prophecy. Those who would leave the Old Testament

out of our studies have evidently never studied Isaiah. We venture to say that, as a commentary on the New Testament, no other work can compare with it.

51

Versatility is *not to be coveted* where it implies a lack of concentration. An anonymous writer has left us a very discriminating comparison of two great British statesmen. He likens Canning's mind to a convex speculum which scattered its rays of light upon all objects; while he likens Brougham's to a concave speculum which concentrated the rays upon one central, burning, focal point.

52

The golden pen and the *silver tongue* are seldom combined. Thomas F. Marshall, the "Kentucky orator," maintained that fine speaking, writing, and conversation depend on a different order of gifts. "A speech can not be reported, nor an essay spoken. Fox wrote speeches; nobody reads them. Sir James Mackintosh spoke essays; nobody listened. Yet England crowded to hear Fox, and reads Mackintosh. Lord Bolingbroke excelled in all; the ablest orator, finest writer, most elegant drawing-room gentleman in England."

53

Not far from the kingdom of God.—Mark xii : 34. 1. In mind—on the point of conviction. 2. In heart—on point of persuasion. 3. In will—on point of decision. Yet here lies the greatest peril. To come so near and then turn away, involves deeper damnation. Nowhere is the Spirit so easily and fatally repelled as at the point where it would require only a grain of sand to turn the scale! *Almost saved is almost lost!* Almost persuasion is almost perdition!

54

Eternal Life is the present possession of the believer.— John iii : 36; v : 24; vi : 47, etc. He who looks lives; his perfect recovery is *assured*, if not *immediate*. He who was struck with death now lives. He is passed from death unto life, into life. The germs of all the future purity and glory are in him already; and it is now only a question of development. Eternal life is to be judged primarily by *quality*, not *quantity*; the first is a matter of regeneration, the second of sanctification. The perfect saint is potentially in the penitent sinner from the instant of his looking unto Jesus.

55

The Paradoxes of the Christian life. Lord Bacon says, in his essays on the "Different Characters of the Christian": "A Christian is one that believes things his reason can not comprehend, and hopes for things which neither he nor any man alive ever saw; he believes three to be one, and one to be three; a father not to be older than his son, and a son to be equal with his father; he believes himself to be precious in God's sight, and yet loathes himself in his own; he dares not justify himself even in those things wherein he can find no fault with himself, and yet believes that God accepts him in those services wherein he is able to find many faults; he is so ashamed as that he dares not open his mouth before God, and yet comes with boldness to God, and asks him anything he needs; he hath within him both flesh and spirit, and yet he is not a double-minded man; he is often led captive by the law of sin, yet it never gets dominion over him; he can not sin, yet can do nothing without sin; he is so humble as to acknowledge himself to deserve nothing but evil, and yet he believes that God means

him all good," etc. This whole essay is so remarkable that even Richard Porson could not comprehend it, and thought Bacon must have fallen into a sudden fit of skepticism or mental aberration.

56

The Bible emphasizes service to Christ. This is the real teaching of that misunderstood paragraph in Paul's Epistle to the Ephesians, iv : 11-13: "And he gave some, apostles; and some, prophets; and some, pastors and teachers; for the perfecting of the saints, for (*unto, or in order to*) the work of the ministry (*service, ministration*), for (*in order to*) the edifying of the body of Christ." Tho the two Greek prepositions are translated by the same English word "for," they are not the same, nor have they the same force. Accordingly the Vulgate renders, "*ad consummationem sanctorum, in opus ministerii, in ædificationem corporis Christi.*" The teaching of the passage is plain, that these respective gifts of apostles, prophets, etc., are meant to secure the *perfecting of the saints in serviceableness*. Conybeare and Howson translate thus: "He gave some to be apostles, and some prophets," etc., "for the perfecting of God's people to labor in their appointed service, to build up the body of Christ."

57

The secret of success in reaching men lies partly in studying the law of adaptation. In watching a wheelwright at his work, I observed how careful he was never to draw his spoke-shave or drive his plane *against the grain*; yet how often in our endeavors to influence men are we careless about the fitness of times, occasions, places, ways and means! We do not make a study of

human nature and the particular methods of approach, adapted to each new object of effort, and so we often work *against the grain*.

58

The highest reward of service is perhaps the privilege of *having been of service*. Napoleon gave his soldiers, after a famous battle, a simple medal inscribed with the sentence, "*I was there*," and the name of the bloody field; yet money could not buy from his veterans this little memorial of their part in the campaigns of the great warrior. To have been a soldier in the wars of God under the leadership of Jesus, will of itself be honor enough to a redeemed soul. Let us remember Horace's line: "*Exegi monumentum perennius ære*. I have reared a monument more enduring than brass."

59

The enmity of the carnal mind may be shown in many ways. (Luke xiv : 18-20; Matt. xxi : 33-39, etc.) 1. *Levity* and frivolity: "made light of it." 2. *Neglect*: "one to farm, another to merchandise." 3. *Malignity*: "beating," and "stoning," and "killing" messengers. 4. *False humility*: unbelief, fearing to trust even God's promise. 5. *Pride*: self-righteousness; scorning the wedding garment. 6. *Atheism*: denying any claim of God. "Who is the Lord?" etc.

60

Always test argument by common sense. What is called "metaphysics" is often only a beclouding of a hearer's mind by subtleties that are meant to confuse and bewilder. A certain case at law turned on the resemblance between two car wheels, and Webster and Choate were the opposing counsel. To a common eye, the wheels

looked as if made from the same model; but Choate, by a train of hair-splitting reasoning and a profound discourse on the "fixation of points," tried to overwhelm the jury with metaphysics and compel them to conclude, against the evidence of their eyes, that there was really hardly a shadow of essential resemblance. Webster rose to reply. "But, gentlemen of the jury," said he, as he opened wide his great black eyes, and stared at the big twin wheels before him, "*there they are—look at 'em!*" And as he thundered out these words, it was as tho one of Jupiter's bolts had struck the earth. That one sentence and look shattered Choate's subtle argument to atoms, and the cunning sophistry on the "fixation of points" dissolved as into air.

61

Many a charitable deed is purposed but never completed. Baron Münchhausen says that it was so cold one day in Russia when he began to play a tune on his trumpet, that half of it froze in the instrument before it could get out; and a few months afterward he was startled, in Italy, to hear of a sudden the rest of the tune come pealing forth! What a blessing might come to the world if those who have had benevolent purposes in the past might get thawed out and let us have the rest of the tune!

62

Things unseen and eternal. Not long before his death, Dr. Wm. Adams preached for Dr. Cuyler; and, referring to the contrast between things seen and unseen, he said: "You stand in the Vale of Chamouni and look up. There is nothing visible where you know that Mont Blanc ought to be but a thick veil of mist that hangs so low as to seem to envelop you. The sun rises and pours a flood of rays upon the thick bank of cloud, and pres-

ently it vanishes into invisible vapor, and, like the great white throne, there stands before you the unseen and eternal!"

63

Beethoven and Mozart. "One brought angels down; the other lifted mortals up."

64

"*Architecture is frozen music,*" is attributed to Madame de Stael by some; by others, to Schlegel. It is a poetic thought that bears expansion.

Yes, as tho the strains immortal,
 Harmonies from harps in heaven,
 Floating past its pearly portal,
 At the silver hush of even;
 Should by some transforming power,
 Some prevailing angel's prayer,
 Be transformed, that very hour,
 To a crystal fabric, there!

65

This life is at best only the scaffolding about our true life, which is immortal. A scaffolding, tho useful in construction, really hides the beauty of the building, and is torn down when the building is complete. Useful as it is, it becomes a deformity when it needlessly withdraws attention from the main structure. Should a builder erect his scaffolding as if it were the building, expending on it so much time, and labor, and money, as to delay or risk the final completion of the edifice, he would be a fool, giving to the scaffolding what can properly be bestowed only on the structure itself, exhausting his means on that which is transient, rather than on that which is permanent. Such is the folly of a worldly life. In one dread moment all that is temporal collapses and falls

into ruin, however elaborate and costly. In what condition will it reveal our eternal house!

66

When Garrick conducted Dr. Johnson over his new and magnificent residence at Hampton Court, and showed him, with a minuteness of detail, all its luxurious appointments, Dr. Johnson said: "Ah, yes, Garrick; but these things are what make a death-bed terrible!"

67

The story of Naaman, the Syrian leper—2 Kings v.—is a beautiful example and illustration: 1. Of the impartiality of grace, treating alike the great and the small. 2. Of the simplicity of the way of salvation. Whatever mystery there be in the process, the duty is plain. 3. Of the efficacy of Divine ordinances. No inherent power, but all dependent on a divine arrangement. 4. Of the necessity for a complete compliance. No blessing until the seventh immersion. 5. Of the awful contrasts of life. Naaman, the Syrian, healed; Gehazi, the prophet's servant, smitten.

68

There is a curious fable or myth, either Italian or German in its origin, which represents the devil as plotting to mar the image of God in man, and consulting with his grandmother in hell. He forms four successive plans before he satisfies himself and his grandame. First, he proposes to implant in man's heart the lust of evil. But this plan has the defect that evil will be recognized as such and be repelled. Then he plans to make him a monster of self-love and self-will; but even selfishness will appear to him to be monstrous and hateful. Then Satan plans to pervert his moral nature, so that he shall

mistake right for wrong, and wrong for right. But the difficulty again is, how shall man be so perverted? The fourth plan is a master-device. He will ensnare man by things *seemingly innocent*—love of dress and temporal good. He will feed his vanity and make him the slave of fashion. Man will say all this is not in itself wrong; there can be no wrong save in excess; and, while he is philosophizing, he shall be drawn into excess. The old grandame is represented as casting her old serpent skin, glowing with rainbow hues, and Lucifer takes that as the material out of which to form the gay attire of fashion; and then there was a jubilee in hell over the triumph of Satanic ingenuity!

69

The "hanging gardens" of Babylon—among the seven wonders of the world—are supposed to have been built in a pyramidal shape—1,000 feet square at the base, rising to an apex 400 feet high, terrace above terrace, crowned with rare trees, plants, and flowers. They were constructed to reconcile Queen Amytis to her Chaldean home. Beneath and within all this mountain of verdure and bloom, was the lions' den. Ah, Babylon, the gilded! —Rev. xvii : 4, margin.

70

Sir Joshua Reynolds painted a picture of the famous Sarah Siddons in the character of the Tragic Muse. Instinctively he chose, and instantaneously, the very attitude and expression desirable in the picture. The portrait was so fine, and the poetry embodied in it so approached its ideal, that many persons were strongly affected in contemplating it. He assured the gifted Mrs. Siddons that the colors would remain unfaded as long as the canvas would hold together, and beautifully and

gallantly added: "And to confirm my opinion, here is my name; for I have resolved to go down to posterity on the hem of your garment." Accordingly, his name appears on the border of the drapery. Soon afterward ended his precious life.

71

LOST—SOUGHT—SAVED.—Luke xix : 10. 1. What a description of the *sinner's state!* Away from home, not knowing the way back, unable to get back, if he knew the way. 2. What a suggestion of *Christ's work!* He knows the way, and *is* the way. He bears the lost on His shoulders. He will never let the believer perish. 3. What an exhibition of *free grace!* It is not we who seek, but He. God beseeches men to be reconciled. He stands knocking, not we. Dr. Munhall once said, there is not even a command to any sinner to *pray, before believing.* A challenge came from a clergyman in the audience, who quoted Romans x : 13: "Whosoever shall call on the name of the Lord, *shall be saved.*" "Yes," said Dr. M., "but read the next verse: 'How then shall they call on him in whom they have not believed?'"

72

Daniel Krummacher, being once asked in an assembly of his brethren: "Who is the elder son in the parable of the prodigal?" solemnly said, "I well know now, for I learned it yesterday." Being further questioned, he quaintly, but laconically replied, "*Myself,*" and then confessed how it had fretted his heart, the day before, to find that a very ill-conditioned person had suddenly been enriched with a very remarkable visitation of grace. Even so do the very prodigals who have themselves returned to God, find working in their heart the leaven of malice and envy and uncharitableness.

73

Lukewarmness is to be regarded not as a *transitional* but as a *final* state. (Rev. iii : 15, 16.) There are three religious conditions, hot, cold, and lukewarm; they correspond to good fruit, evil fruit, *wild* fruit; or good works, wicked works, *dead* works. Lukewarmness is not the state of soul passing from utter indifference to zeal, ardor, fervor; but a form of creed without a heart trust; a form of godliness without the power. No religious state is so hopeless; a thousand publicans and harlots go into the kingdom of God to one self-righteous Pharisee.

74

Christ's Word to the Troubled. Jno. xiv : 1-27. It is noteworthy that these twenty-seven verses form a section of this grand address. They begin and end with the same sentence. This is a discourse on trouble, forbidding it and showing the disciple his refuge from trouble. 1. The Refuge of *Faith*. "Believe in God; believe also in me," etc. Here are the three grand truths which are at the basis of Christianity: God, Christ, Immortality. They are the antidotes to the faithlessness of atheism, the helplessness of guilt, and the hopelessness of death. 2. The Refuge of *Love*; a personal relation to Christ. He is the *Way* of God to man and of man to God, the *Truth* about all that the soul needs to know and for which natural theology fails to give answer; and the *Life* eternal and blissful. 3. The Refuge of *Hope*. Here was a personal bereavement. He was about to withdraw, and the loss was the more inconsolable because He was the object of faith and love. But He compensates this loss by the promise of the Holy Ghost, through whom they should do greater works, in whom the Godhead indwells in the Church as a body, by whom God is manifest in the

believer, etc., and who should abide with them forever. And He promises that He will personally intercede *for* believers above, while the Spirit intercedes *in* them below. And so He who goes away actually does not leave them orphans, but comes to them, dwells in them, manifests Himself to them, and is seen by them. And so this part of the discourse ends as it began, with *peace*. Peace for the *mind* harassed with doubt, by establishing the certainties of faith; peace for the *heart*, harassed with unsatisfied cravings, by establishing it upon God.

75

General Grant will go down to history with such military chieftains as Alexander, Cæsar, Napoleon, Peter the Great, Marlborough, and Wellington. He was specially marked by invincible determination, concentration, and expectation of results. Some of his sayings have passed into proverbs. "The only terms are immediate and unconditional surrender; I propose to move immediately on your works;" "I shall fight it out on this line all summer;" and "Let us have peace!" He was a singular illustration of a divine design and destiny in a human life, and how a man is a failure until he finds his predestined place.

76

Proverbs are mighty influences in society. It is remarkable what force inheres in the very form of an axiom. Put a sentiment in the proverbial mold, and it will be commonly assumed to be a sage saying. Take, for example, this from Pope's "Essay on Man":

And, spite of pride, in erring reason's spite,
One truth is clear: whatever is, is right.

Think how long this has been quoted by skeptics, and

by believers, too; by atheists, theists, and deists, alike, and yet how triumphantly did Charles Dickens unveil its absurdity and folly when he wrote:

The aphorism, "Whatever is, is right," would be as final as it is lazy, did it not include the troublesome consequence, that nothing that ever was, was wrong.

77

Exegesis vs. Eisegesis. We ought, as far as may be, to come to the interpretation of the Word of God, unbiased by either prejudice or prepossession as to any particular view or philosophy of exposition. Otherwise we may only, after all, warp the text to fit the crook of our dogma or preconception. This reminds one of what Robertson says in one of his letters, when speaking of much of the current criticism of Shakespeare, which finds all knowledge and all philosophies shadowed forth in this "myriad-minded" bard, he adds: "Such critics do with Shakespeare just as Swedenborg did with the Bible—inform it with themselves and their own sentiments and philosophy; or, as the wolf did with Baron Munchausen's horse, began at his tail and ate into him until the baron drove the wolf home harnessed in the skin of the horse."

78

What power there is in a magnificent metaphor, to illustrate and impress truth! An illustration sometimes becomes an argument in power to persuade and move an audience. Dr. Breckenridge, in a sermon before one of our church courts, speaking of the efforts of modern infidels to throw discredit upon Christianity, uttered this bold language: "Why, sirs, you might as well plant your shoulder against *the burning wheel of the midday sun, and try to hurl it back behind the horizon, into night!*"

Old Dr. Beecher, in a most fervent public prayer, once broke forth into this glowing imagery: "O God, let the sun of righteousness speedily break forth in its noonday splendor, and mounting to the zenith, *stand still there a thousand years!*" What a petition for the Millennium!

79

It helps a man to preach well, that he is punctually and generously paid by the people to whom he ministers. It may be that no small amount of poor preaching, in these days, may be accounted for by poor pay. Ralph Waldo Emerson wrote: "When I asked an ironmaster about the slag and cinder in railroad iron, 'Oh,' he said, 'there is always good iron to be had; if there's cinder in the iron, it is because there was cinder in the pay!'"

80

All real progress is from God. There is no little truth in the observation of Mephistopheles, "that the human mind merely advances spirally, and reverts to a spot close to its origin." Dr. R. D. Hitchcock says: "In all human advancement, the motive power has not been a force in man, lifting him upward, or on the earthward side, driving him onward, but the movement has been along an inclined plane, due to *an engine drawing from the top!*"

81

Language is more than the expression of ideas. It sustains a more vital relation. Thought is a remote abstraction, until it becomes visible, tangible, concrete, in words. Hence Wordsworth, with profound philosophy, wrote: "Language is the *incarnation* of thought." But, more than this, a man knows not *what* he thinks until he tries to put it in words. The tongue or pen, sometimes,

like a whetstone, sharpens thought, giving it edge and point; sometimes, like a painter's pencil, it communicates definiteness, precision, and exquisite coloring to the outlines of thought; again, like a prism, it seems to analyze and separate blended ideas; again, like a crystal, it imparts clearness, symmetry, brilliance; or, like a mirror, it reflects and multiplies the rays of thought. Verily, "how forcible are right words!"

82

What a prophecy of future character and destiny is to be found in our associations! Goethe said: "Tell me with whom thou art found, and I will tell thee who thou art; let me know thy chosen employment, and I will cast the horoscope of thy future." But a wiser than Goethe wrote: "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed."

83

The miracle at Cana of Galilee suggested, to some unknown author, one of the most poetic sentiments in the whole range of literature. It has been said that Dryden, when at school, was required to write an essay upon this first miracle of Christ, and that he astonished his master and fellow-pupils by presenting, as his essay, this single line:

The conscious water saw its God, and blushed!

This may be mere tradition. But, certain it is, we find this line in Richard Crashaw's poems, nearly half a century before Dryden. But even Crashaw was but a plagiarist, or at best a translator, for in the old Latin poems of the Middle Ages we find the same sentiment, shaded even more delicately:

Lympha pudica Deum vidit et erubuit.

I have met somewhere else something almost as poetic:

I stood beside the Rhine,
Where the grapes drink in the moonlight
And change it into wine.

84

A great power is lodged in what may be called rhetorical sympathy. In an author, this consists first, in sympathy with the subject on which he writes, and the object for which he writes; secondly, in sympathy with the reader. In an orator, there must be sympathy with the theme and sympathy with the audience, in order to conviction and persuasion. For unless there be sympathy with the theme, the orator himself is not convinced; how, then, can he work that conviction and persuasion in others which is *eloquence in exercise* — the transfer of the speaker's intellectual and emotional life to the hearer? Among our platform orators, Rufus Choate possessed, to a remarkable degree, this sympathy with his theme; Henry Clay was equally remarkable for sympathy with his audience, but no man perhaps, in our country, possessed both more eminently than Daniel Webster. In the pulpit, Robert Hall was an example of sympathy with his subject; George Whitefield, especially, of sympathy with his hearers; in the combination of both elements Thomas Chalmers and John M. Mason doubtless surpassed them, as Spurgeon and Christlieb after them excelled most other men.

85

What is the ideal government? This was the question asked at the court of Periander of Corinth, and seven sages gave their respective answers. Bias said: "Where the law has no superior." Thales: "Where the citizens

are neither too rich nor too poor." Anacharsis replied: "Where virtue is honored and vice detested." Cleobulus: "Where the subjects fear guilt more than punishment." Chilo replied: "Where the laws are more regarded than the orators." But Solon said: "*Where an injury done to the meanest subject is an insult upon the whole constitution.*" Combine all these tests, and behold them all, more than met, in the government of God. That is an absolute monarchy, but infinite perfection is the power that guides the one will. The law has no superior, for He is law, represented and embodied. There is social equality, no caste, no invidious distinction, no aristocracy. There holiness is loved and wickedness hated, and guilt is feared more than penalty. There no appeals to passion, or impulse, or unworthy motive sway the holy mind either to obedience or rebellion. Supreme glory of all! the least and lowest of all the citizens is borne on the very bosom of Deity, and shielded by the very panoply of heaven! All the resources of the universe are marshaled in array to protect and shelter the rights and privileges of the most insignificant. Indeed, no obedient child of God is insignificant.

86

Bernard de Palissy, a native of Agen, in France, and a maker of earthenware at Saintes, distinguished himself by his knowledge and talents. He was a Calvinist, and the French king, Henry III., said to him one day that he should be compelled to give him up to his enemies unless he changed his religion. "You have often said to me, sire," was the undaunted reply of De Palissy, "that you pitied me; but as for me, I pity you, who have given utterance to such words as 'I shall be compelled.' These are unkingly words, and I say to you, in royal

phrase, that neither the Guises, nor all your people, nor yourself, are able to compel an humble manufacturer of earthenware to bend his knee before statues.”

87

There is a kind of polyp that applies a suction-valve to every pore, until its victim melts into the form of the destroyer. I have often thought that the world is such a polyp, when it gets hold of the nominal disciple.

88

The inscriptions on sun-dials, if collected, would make an interesting and suggestive book. *Oxford*: Pereunt et imputantur: the hours perish and are imputed. *Abbotsford*: Νυξ ἐρχεται: the night cometh. Another—we know not where: Go about your business.

Another: Quae lenta accedit, quam velox praeterit hora!
Ut capias, patiens esto, sedesto vigil!

Another: En peu d'heure Dieu Labeure.

89

The importance of a decision, especially at the crises of life. A French nobleman says: “Every man goes down to Damascus once in his life.” But how few, like Saul of Tarsus, immediately obey the heavenly vision! I insert the original as a very remarkable paragraph:

Un de plus.—Sous ce titre a paru une brochure du Marquis de Talleyrand-Périgord. *Un de plus*, c'est un républicain de plus. Voici d'ailleurs la courte préface de cet écrit, qui a causé dans le faubourg Saint-Germain, quelque émotion:

Tout homme a son chemin de Damas. Bien peu imitent saint-Paul.

Comme bien d'autres, j'ai, été sourd à la grande voix qui commande à l'homme d'être utile à ses semblables; mais après les malheurs qui ont accablé la France, en présence des efforts généreux et constants de la démocratie républicaine pour faire sortir

le pays du gouffre dans lequel l'avait plongé l'empire, je ne me sens pas le droit de rester spectateur indifférent de la lutte.

Dans la grande armée humanitaire, je viens prendre mon rang de soldat, simplement, mais loyalement.

A la démocratie contemporaine, je viens dire :

Comptez sur un républicain de plus.

CH.-M., MARQUIS DE TALLEYRAND-PERIGORD.

90

The test of a sermon is, after all, its *effectiveness*. Judged by the standards of homiletics or hermeneutics, many a discourse is very *defective*, which is nevertheless very *effective*. The beauty of the fishing tackle is one thing—the catching of fish is the test of the fisherman.

91

Self-indulgence tends to a monstrous self-absorption. It is a bad thing to get into the habit of thinking and of studying to gratify self. It finds us sickening or wearying of one gratification after another, yet constantly seeking something new, till, like Xerxes, we are ready to offer a reward to any one who will invent a new form of pleasure. The habit of self-indulgence is fatal to symmetry of character. The purest gratifications come to us unsought. As Arthur Harwick says, pleasure, like our shadows, flees when pursued, but follows when we seem to forsake it.

92

Separation is the Law of Holy Living. When Israel entered Canaan they were forbidden to entangle themselves with alliances with Egypt, Assyria, and Canaanites. For 400 years they kept aloof. Then Solomon renewed intercourse with Egypt, married Pharaoh's daughter, and flagrantly violated the law in Deut. xvii : 16, by bringing vast numbers of Egyptian horses into Judea. Disasters

rapidly followed. He lived to see his worst foes, Jero-boam and Hadad, guests at Pharaoh's court; and in the next generation an Egyptian king captured Jerusalem and despoiled palaces and even the Temple. Still worse, the Egyptian Idol, *Apis*, or the sacred bull, was worshiped at Dan and Bethel and swayed the whole northern kingdom.

93

Dr. A. J. Gordon said our modern inventions are little more than the enlarging or elongating^g of our own faculties and organs. The telegraph is the extension of the arm as by nerves of wire, so that we write at the distance of a thousand miles; the telephone is the extension of our voice and of our neighbor's ear; the bicycle the lengthening of our legs so that we reach ten feet instead of two; the telescope and microscope enlarge our vision so that we see 5,000,000 miles instead of five, etc., etc.

94

The Grace of Continuance. Jno. viii: 31, 32. There is a preparatory stage of discipleship; the mind and heart and will moved, but the soul not yet made new in Christ. It is the *vestibule* of salvation; all depends on holding on, going on, continuing. The seed is in the soil, but needs to get root and grow. Satan then brings all his power to bear to prevent continuance in well-doing. Here the *results* of continuance are indicated: 1. Confirmation of Discipleship. 2. Revelation of Truth. 3. Emancipation from Sin. Our Lord puts before His followers something to *do*, to *prove*, to *know*, to *become*.

95

The nature of Liberty. Cicero says: *Libertas est potestas faciendi id quod jure liceat.* Lawlessness,

license, is not liberty. True freedom is found only in obedience to proper restraint. A river finds liberty to flow, only between banks; without these it would only spread out into a slimy, stagnant pool. Planets, uncontrolled by law, would only bring wreck to themselves and the universe. The same law which fences us in, fences others out; the restraints which regulate our liberty also insure and protect it. It is not control, but the right kind of control, and a cheerful obedience which make the freeman. Psalm xl : 8.

96

Christ in the Word. The main value of the Scriptures is that here is a casket enshrining one priceless jewel, the Lord Jesus Christ. The pearl is found in the pearl shell. The shell is beautiful, but it is only a fainter image of the beauty which is gathered into one symmetrical sphere, in the gem which it contains. That same beauty, secreted by the mantle of the pearl oyster and diffused over the interior surface, constitutes the mother of pearl.

97

The value of a thankful heart. 1. It is the *fruit of faith*. Natural gratitude is the natural pleasure felt in prosperity; gracious gratitude blesses God, like Job, in adversity, because of faith in His wisdom and goodness. 2. It is itself *one of the foremost of blessings*, and parent of all other graces. So says Cicero. It disposes to contentment in all conditions, and puts a bridle on desire. 3. It *finds blessings*. Says Dr. O. W. Holmes: "If one should give me a dish of sand, and tell me there were particles of iron in it, I might look with my eyes for them, and search for them with my clumsy fingers, and be unable to find them; but let me take a magnet and

sweep it, and how it would draw to itself the most invisible particles by the power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessings: only the iron in God's sand is gold." 4. It *fits for greater blessings*. God gives more abundantly where previous gifts are properly valued. Ps. 1: 23. Chrysostom said, "there is but one calamity, sin"; and, after many sorrows, died, exclaiming "δοξα τῷ θεῷ πάντων ἐνεκεν." "God be praised for everything!"

98

Golden Rule. Confucius, being asked if any one word formulates the duty of man to man, replied: "*Reciprocity*. Our Lord rises far above that: 'Do not even the publicans so?'" He bids us adjust our conduct, not by what men actually do, but what they should do, to us.

99

Guizot calls the Reformation a great insurrection of human intelligence. Was it not also a *resurrection* of primitive faith and evangelical doctrine?

100

License vs. Prohibition. "Natural law," says Blackstone, "requires that we should live honestly, hurt nobody, and render to every man his due." "Common law," says the same learned authority, "declares that no man has a right to use his property to the injury of another." Moral law requires that we love our neighbor as ourselves. All these are in harmony with Divine law. But no law can establish or sanction such a vicious system

without contravening all other laws, natural, common, moral, or divine. Lord Chesterfield said in the British Parliament, "Luxury, my Lords, is to be taxed, but vice is to be prohibited, let the difficulty in the law be what it will. *Would you lay a tax upon a breach of the Ten Commandments?* Would not such a tax be wicked and scandalous? Would it not imply an indulgence to all those who could afford to pay the tax?"

101

When, in 1757, Smeaton was building the great Eddystone Lighthouse, "to give light and to save life," Louis XV., King of France, heard a suggestion from an unprincipled courtier that he should give sanction to cruisers to annoy and harass the workmen. He replied: "I am the enemy of England, but *not of humanity.*"

102

Our abiding frame is the index of character, said Garfield. "I have seen the sea lashed into fury and tossed into spray, and its grandeur moves the soul of the dullest man. But I remember that it is not the billows but the calm level of the sea from which all heights and depths are measured. When the storm has passed and the hour of calm settles upon the ocean—when the sunlight bathes its smooth surface, then the astronomer and surveyor takes the level from which he measures all terrestrial heights and depths."

103

The glory of a stainless life. An Arabian princess was once presented by her teacher with an ivory casket, not to be opened until a year had passed. The time, impatiently waited for, came at last, and with trembling haste she unlocked the treasure; and lo! on the satin linings

lay a *shroud of rust*; the form of something beautiful, but the beauty gone. A slip of parchment contained these words: "Dear pupil, learn a lesson in your life. This trinket, when enclosed, had upon it only a spot of rust; by neglect it has become the useless thing you now behold, only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time leave only the dark shadow of what might have been. Place herein a jewel of gold, and after many years you will find it still as sparkling as ever. So with yourself; treasure up only the pure, the good, and you will be an ornament to society, and a source of true pleasure to yourself and your friends."

104

The Master Evidence of Christianity. "Ye are our epistle written in our hearts, known and read of all men." —2 Cor. iii : 2. Benjamin Franklin tried to convince the farmers of his day, that plaster enriched the soil. All his philosophical arguments failed to convince them, so he took plaster, and formed it into a sentence by the roadside. The wheat coming up through those letters was about twice as rank and green as the other wheat, and the farmers could read for months, in letters of living green, the sentence: "This has been plastered."

105

Moody's address to the graduates at Northfield once consisted of these two words: "*Consecrate and Concentrate,*" and he added a motto that he saw in England :

Do all the good you can,
To all the people you can,
In all the ways you can,
As long as ever you can.

106

Blessings turned to curses. Retzsch, in his ingenious and marvelous illustrations of *Faust*, has one most remarkable etching. He represents the demons as contending for the possession of the soul of Faust, and dragging it down into the abyss. From above the angels watch the struggle with intense interest, and, plucking the celestial roses from the bowers of Paradise, fling them down upon the heads of the demons. They leave the blessed heights of heaven roses, but as they pass into the sulphurous atmosphere of the abyss, turn to *burning coals*, and fall on the demons to burn and blister wherever they touch.

So it is with the mercies of God; they leave His hand as fair and fragrant flowers, full of heaven's own beauty and sweetness, but when they touch the hard heart and stubborn will of the resolute rebel against both law and grace, they *turn to coals of fire*. What was meant to bless, burns. The blood, which was shed to justify, actually condemns. In proportion to the height from which we fall is the depth to which we sink; and so it were better not to have known the way of righteousness than, after we have known it, to turn from the holy commandment delivered unto us.

107

The snares of the devil. One of the wonders of nature is called the *opelet*, about as large as the German aster, with many long petals of a light color, glossy as satin, each tipped with rose color. The lovely petals wave about in the water, while the opelet clings to a rock. How innocent and lovely it looks on its rocky bed! Who would suspect that it would eat anything grosser than dew or sunlight? But those beautiful waving arms have to provide for a large open mouth, hidden down deep

among them. The instant a foolish little fish touches one of the rosy tips he is struck with poison as fatal to him as lightning. He immediately becomes numb, and in a moment stops struggling, and then the other arms enfold him.

108

Unconverted teachers in a Sunday-school remind me of the stucco figure sustaining the gas jets in the Music Hall in Glasgow, guiding others in a way in which they never walk themselves.

109

Little words with big meaning. "It is one feature of God's Holy Book that small words get invested with a deep meaning, in consequence of being connected with other words. This is true of short prepositions and pronouns. Take, for instance, the little words, '*In, my, with.*' When these are associated with the Savior, how deep is their signification. '*In Christ,*' '*My beloved,*' '*With the Lord.*' Here we have *safety, riches, and fruition.* Many other instances might be given."

110

Involuntary and voluntary hardening. No human soul is ever in exactly the same state or on the same plane after the truth is heard—better or worse, softer or harder, higher or lower, always. There is a hardening process which is *involuntary*, and which consists simply in the *repetition of the same impression.* To handle tools makes a callous hand; no event, however startling, could impress us a second time as it did the first; and so by handling truth carelessly we get callous of mind, and an unheeded warning or invitation of providence or grace can never arouse us a second time as it did at first. No

spiritual impression can ever repeat itself in the same form or by the same means. A conviction resisted becomes ultimately a conviction lost; a heart refusing to respond to love becomes at last insensible to love; a conscience disobeyed becomes by and by silent; a will choosing evil becomes finally incapable of any other choice. This is the law of involuntary and, perhaps, unconscious hardening.

There is, therefore, also a *voluntary* process of hardening. We may cultivate insensibility to want and woe—wilfully resist the truth, shut our eyes to light, and turn the very message of life into a sentence of death. The sunshine that might melt us like wax hardens us like clay. Nay, we may deliberately sell ourselves to Satan, as Aaron Burr, after forty-eight hours of secluded thought, coolly decided in favor of the world, the flesh, and the devil. We may buy the “marble heart,” if we will, and buy it cheap. We may sear conscience as with a hot iron, and it will cost but little pain to make it painless.

III

Practical confession of Christ. The late Canon Liddon, in a sermon at St. Paul's, was advocating the public acknowledgment of Christ. There were, he said, workshops where a fierce scowl would be the herald of more active opposition if the claims of Christianity were acknowledged or pressed, and in the clubs of the educated classes there was not the less bitter curl of the mouth and the contemptuous shrug of the shoulders for those who generally professed Christ. Here followed a remarkable illustration. Fifty years ago, at a dinner party, given in the West End of London, when the ladies had retired the conversation of the gentlemen turned on what was dis-

honoring to Christ as our Lord. One guest was silent, and presently asked that the bell might be rung. On the appearance of the servant, he ordered his carriage, and, with perfect and polished courtesy, he apologized to his host for his enforced departure, *for he was still a Christian*. The Canon proceeded: "All will think it must have been a bishop or at least a clergyman. It was not; he was then a rising member of Parliament, and became the popular prime minister of the early days of Queen Victoria's reign. It was the late Sir Robert Peel."

112

Testimony to the Bible from a skeptic. The leading skeptical statesman of America, Thomas Jefferson, was wise enough to make this confession: "I have always said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands." The words explain the source of America's prosperity. The Christian statesman, Edward Everett, said: "All the distinctive features and superiority of our republican institutions are derived from the teachings of Scripture."

113

An anecdote of Isaac Barrow. It is related that at his examination for orders, when the usual questions were propounded to the candidates, Isaac Barrow, when his turn came, quickly replied to the "*Quid est Fides?*"

"*Quod non vides.*"

"Good!" exclaimed the examiner, continuing. "*Quid est Spes?*"

"*Nondum res,*" replied Barrow.

"Better yet!" cried the delighted dignitary. "*Quid est Caritas?*"

“Ah, magister, *id est raritas.*”

“Best of all!” cried the examiner. “This must be ‘either Erasmus or the devil.’”

114

The importance of Sabbath preservation. That celebrated statue of Troy was called from Pallas—one name of Minerva—the Palladium; it was regarded as the talisman on whose preservation hung the safety of the capitol. So confident were the Trojans in the power of its presence that, while it remained in the citadel, the citizens braved a siege of ten years, but when, by Diomedes and Ulysses, the image was stolen, they gave way to despair, feeling that all was lost, as did the Jews when they saw the marble and gold of their temple wrapped in a winding sheet of flame. If there be any real Palladium to the Christian commonwealth, any gift of God that has come down from heaven to stand in the midst of the state as the talisman of our national life, it is the Christian Sabbath. Enshrine that in the popular heart, and all else is comparatively safe. About the Sabbath cluster all religious interests. It is linked with an open sanctuary and an open Bible, with the worship of God and the works of piety; and while Sabbath keeping is encouraged, all these grand agencies of religious development and moral culture are a thousand-fold more potent. But rudely or recklessly break down the sacred limits which enclose the day of God—and holy hours and holy places and holy things are alike exposed to the trampling feet of the scoffer and the skeptic, the irreligious and the infidel. A blow is struck at national prosperity, national morality, national perpetuity.

115

Preaching. It is a divine *science*. The preacher may say, as Kepler did of his astronomical researches and discoveries: "O, Almighty God, I think Thy thoughts after Thee!" So is it a divine *art*; as Paul Veronese said of painting: "It is a gift from God." The preacher, like Michael Angelo, sees the angel imprisoned in the dingy, yellow block, and by God's help sets the angel free. A *sermon* is the Word of God as found in the Bible, used to save and sanctify souls, through the utterance of an anointed tongue. It implies the Bible with a man behind it, to enforce and emphasize it by personal experience. Hence converted men are chosen, rather than angels, to preach; for

Never did angels taste above,
Redeeming grace and dying Love.

And so the humblest believer can preach better than Gabriel, for he can say, "I am a sinner saved by grace."

116

There are reasons for believing that all impressions made upon memory are essentially indelible and imperishable. De Quincey says: "I feel assured that there is no such thing as *forgetting* possible to the mind. A thousand accidents may and will interpose a veil between our present consciousness and the secret inscriptions on the mind; accidents of the same sort will also rend away this veil; but alike, whether veiled or unveiled, the inscription remains forever, just as the stars seem to withdraw before the common light of day, whereas, in fact, we all know that it is the light which is drawn over them as a veil, and that they are waiting to be revealed, when the obscuring daylight shall have withdrawn." Coleridge says: "There is both proof and instance that relics

of sensation may exist for an indefinite time in a latent state in the very same order in which they were originally impressed; it is even probable that all thoughts are in themselves imperishable, and if the intelligent faculty should be rendered more comprehensive it would require only a different and apportioned organization—the body celestial instead of the body terrestrial, to bring before the human soul the *collective experience of its whole past existence*. And this—this, perchance is the dread Book of Judgment, in whose mysterious hieroglyphics, every idle word is recorded.” What an agent in reward or retribution!

II7

Recurrence of Doctrine. That was a brilliant suggestion of Dr. A. J. Gordon, that doctrinal truth has a procession through the ages. We must discriminate between innovation and renovation. Reformations are simply revivals of truth lost sight of, or buried under rubbish of error. About one hundred years lie between the great Reformers who represent often opposite phases of related truths. Huss, in the Bohemian Reformation, sounded the watchword of the Calixtines, “the Eucharist for the people.” A hundred years later, Luther trumpeted forth “Justification by Faith.” Another century, and Owen, the non-conformist of Oxford, the center of the Puritan movement, emphasized righteousness of life, the counterpart of justification by faith. Another century, and Wesley in Oxford insisted on the witness of the Spirit: interior vital, spiritual life, the counterpart of external rectitude. Then another century, and Spurgeon and Moody preached salvation by the objective work and word of Christ. Every doctrine lies in two opposite poles, or extremes. Heresy is dividing these, and asserting one

to the exclusion of the other. Hence in time an old doctrine comes about in a recurrence to be the "present truth," needing emphasis in view of present error.

118

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.

119

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. Taylor, 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 his sunshine, the golden shower of Danaë. The queen is the moon, and her transparent honey the moonlight. The maid is the rosy-fingered dawn which 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.

120

"None other name." Joshua Reynolds, closing his lecture 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.

121

Jeremy Taylor's Inaccuracy. He was not a careful and critical inquirer into facts of history and philosophy. Strange as it may seem for a man of such genius and learning, if such alleged facts suited his purpose, he received them without examination and retailed them without scruple: and we therefore read in his works of such doubtful or incredible examples as that of a single city containing 15,000,000 inhabitants! of the Neapolitan manna, which failed as soon as it was subjected to a tax! of the monument, nine furlongs high, erected by Ninus! He referred to a mule as begotten of the horse as father, and born of the ass as mother—the exact reverse of fact. He located Gideon's 300 with rams' horns and pitchers at the *siege of Jericho!* His own understanding was evidently inventive rather than critical.—*Bishop Heber.*

122

Oriental Justice. Dr. Jacob Chamberlain of the Arcot Mission tells the following: Four men in India buying cotton undertook to transport it to the seaboard, but were overtaken by the monsoons, and, finding the roads impassable, built a thatched shed to shelter the bales. Then, to keep out rats and mice, bought a cat. In all their transactions they shared equally, and so each took one leg of the cat as his property. In turning over the bales, the cat, springing after the rats and mice, got her right foreleg broken. Its owner put it up in splints, and kept it bathed with the oil of balsam. A fire was built in the shed to keep them warm; but a large spark snapped out and set the oiled splints of the cat's leg afire;

she ran among the bales and set them afire, and so the cotton and the shed were consumed. The other three men conspired to make the owner of the unfortunate cat-leg pay them for their cotton, on the ground that it was this broken leg that carried the fire among the bales, and got a decision in their favor. But a sagacious rajah, to whom the case was appealed, reversed the decision, on the ground that *it was the other three legs that enabled the broken one to move among the cotton bales!* This reminds one of the Syrian judge, to whom a son appealed for justice. A slater fell from a roof upon a passer-by and killed him, but himself escaped unhurt; the unfortunate passer-by was the complainant's father, and the charge brought was "manslaughter." The judge decided that the slater was guilty, and decreed this sentence: "You, the son, shall go up to the roof from which he fell; he shall stand where your father stood, and *you shall fall upon and crush him!*" At the last accounts the sentence had not been carried into effect.

123

The Faith of Jesus transforms sorrow, and even death. The southern cape of Africa used to be known as the "Cape of Tempests," from the violent and dangerous storms encountered by early navigators in doubling it. But a Portuguese navigator, discovering a safe passage round this bold promontory, the old ominous title gave way to a more auspicious one. He said: "Henceforth it shall be 'Cabo de Bon Esperanza'; *Cape of Good Hope.*" Even the stormy cape of death has been changed into the Cape of Good Hope since Jesus himself sailed round it and opened a safe passage for all believers.

124

"*Le Chasse de Bonheur*" is the name of a magnificently melancholic picture—an awful satire on the mad pursuit of the gilded prizes of worldly treasure and pleasure. A nude female figure floating in air, and of surpassing seductive beauty, draws after her a youth, who madly spurs on an exhausted steed, chasing the lovely vision. At her feet she rolls a golden sphere along a narrow beam that spans an awful chasm, holding in her hand a gilded crown. Behind the haggard-faced rider Death closely follows, holding up the hour glass, with the sand half run out. Beneath the feet of the wild horse which the young man urges on, lie crushed forms of fairest beauty, symbols of the precious heritage of love and bliss, which the idolater of pleasure tramples under foot in pursuing phantom joys. His eyes are so fascinated by the seducing vision before him, that the madman sees not the yawning gulf into which he is just about to plunge! Ten thousand counterparts to that sad picture may be seen in society around us. O, for a trumpet to arouse the seekers of worldly gain and pleasure and power, to the sense of their peril!

125

The peril of self-satisfaction. In the memoir of Baron Bunsen it is related that, calling one day on the great sculptor, Thorwaldsen, he found him greatly depressed. He had recently put the finishing touches on his colossal statue of Christ for Copenhagen. He explained his discouragement and melancholy by saying that he feared his genius had reached its best and would henceforth decline, "for," said he, "I have never before been satisfied with any of my works; but I am satisfied with this and shall never have a great idea again," which reminds us of

Spinoza's famous saying that there is "no foe to progress like self-conceit, and the laziness which self-conceit begets."

126

Nothing is such a revelation of character as our unconscious habits of speech and conduct. There is a deep philosophy in the Latin word, *mores*, which means both *manners* and *morals*. "MacGregor's boy was stolen during the war between the Scottish clans, and made to exchange clothes with a peasant boy. He unconsciously revealed his identity, however, even in peasant's clothes, *by the way in which he used the things of the palace.* The question to be decided was, which of the lads is MacGregor's son? And this was the method of discovery. Both lads were brought into the palace and watched. The peasant boy threw himself down to sleep upon the straw bed in the servants' apartment, for such was his wont; but MacGregor's boy spurned the bed of straw and chose the best couch in the palace. Everybody said, as they looked upon the sleeping boy, 'That is MacGregor's son.'"—*Rev. David Gregg.*

127

A timely and needed warning. Dr. Paley says he spent the first two years of his life as an undergraduate happily but unprofitably. "At commencement of my third year, after having left the usual party at a late hour, I was awakened at 5 A. M. by one of my companions who stood at my bed: 'Paley, I have been thinking what a fool you are. I could do nothing were I to try, and can afford the life I lead. You can do everything and can not afford it!' Paley changed from that hour the whole course of his life."

128

“Matter and force not eternal, but contingent.”

“The real princes of science, on whose brows the ivy is still green, have not been slow to lift an anthem of praise to God. Herein they stand in bold contrast with the atheistic scientists of our day. As I read the biographies, I am impressed with their reverence for God, and His right of recognition in all their discoveries. I hear the ardent Galileo, all trembling with the inspiration of true science, singing aloud, ‘Sun, moon, and stars, praise Him!’ I hear Kepler, overawed with a sense of God’s majesty in the firmament, saying, as the discovery of his ‘third law’ broke in upon his mind, March 8, 1618, ‘God has passed before me in the grandeur of His ways! Glorify him, ye stars, in your ineffable language! and thou, my soul, praise Him!’ I hear the immortal Newton exclaiming: ‘Glory to God, who has permitted me to catch a glimpse of the skirts of His garments. My calculations have encountered the march of the stars!’ What sublimity of expression! What rapture of emotion! So sang Copernicus and Volta. Were these men less ‘scientific’ because they recognized God, or believed themselves made in the ‘image of God,’ and not in the image of atoms or apes? No. Young has said: ‘The undevout astronomer is mad,’ but I have still higher authority for saying that the non-considerer of God in all his ways is lower than ‘the ox and the ass!’ For the natural sciences are but the embroidered robes of the majesty and presence of God as He reveals Himself to the vision of man; every law a fragment of His will, every discovery a monument of His wisdom and His power. And while it is false to teach Pantheism, or that all is God, it is true to teach Theopantism, or that God

is in all things, the source and support of their being, motion, and life, so that, in this sense, we can truly say of Him that He

“ Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees—
Lives thro' all life, extends thro' all extent,
Spreads undivided, operates unspent.

“ And sometimes a fond dream ‘overcomes’ me ‘like a summer cloud,’ that if all men would only so think and feel, we would soon have an ‘instauration,’ once more, of philosophy and faith, religion and science, tripping hand in hand in a sublime dance—‘all four forward’—to the music of Divine love; drying many a tear, disburdening many a heart, and crowning many a life with joy. Then, perchance, when false science has sped away on her dark wings, like some dusky demon of the night before the ascending sun, a new cosmos will appear, rising out of our chaos, and science and religion, freed from their errors, illustrate to men the grandeur and truth of God’s work and way as never before. Then, when the conflict is over, the lovers of ‘culture,’ the children of the ‘Zeitgeist,’ will condescend to hear the ‘Gospel of the grace of God,’ and not abuse it, and find that the faith required of them to believe in Him who is the ‘one thing needful’ for salvation, exacts of them no more than does the faith required of them to believe in first truths, the ‘one thing needful’ for science. Then the oracles of consciousness will return to their right, and be respected by all, and the Word of God be revered. Then academy and lyceum will unite with synagog and church, and Athens and Jerusalem become one ‘City of God,’ and the disciples of Hæckel, and Comte, and Spencer, and Clifford will burn, as the Ephesians did, their books of sorcery, and the whole crowd bow, consalutant, to the

incarnate One, as the sheaves of Joseph's brethren bowed, in the dream, to Joseph's sheaf, and 'crown Him Lord of all.'"—*Dr. Nath. West.*

129

Paul's passion for souls. He was, at Rome, a prisoner under military custody, chained by the arm both night and day to one of the imperial bodyguard. What passion for souls burned like a pent-up fire in his bones when he not only turned his lodgings into a sanctuary, "receiving all who came to him," but actually used his close contact with these soldiers as a means of extending his acquaintance and influence. With these sentries he spoke of the great salvation, until, as they relieved each other, he was brought into contact with the whole bodyguard in turn; and this is doubtless what he means when in Philippians i : 13 he says, that his bonds became manifest in Christ *throughout the whole of the Prætorian camp.* Grand man! the clank of whose chain, like the pomegranates and bells on the high priest's robe, were vocal with the music of the Gospel's message! who could not be kept from witnessing to Christ and winning souls even by present fetters and prospective martyrdom!

130

The significance of dynamite. Professor Ely, of J. Hopkins University, says, dynamite explosions are "a local manifestation of an international devil," and adds: "I believe we are just beginning to enter on a terrible era in the world's history—an era of internal and domestic warfare, such as has never been seen, and the end of which only the Almighty can foretell." The *Christian Statesman* adds: "As if to prove the futility of mere force as an agent for the regulation of society, and to

throw the world back on the necessity for spiritual influences as the controlling power in human affairs, science has armed the dangerous classes with a weapon so terrible, so easily concealed, and so easily procured, that the strongest government is helpless before it. The lesson will be terrible, but it will not be long. In Milton's immortal epic, when the warring angels armed themselves with subterranean fires, and when they began to overwhelm each other with the lifted hills, the eternal Father sent his Son to subdue the commotion, whose continuance threatened the security of heaven itself. The very violence of the impending conflict, and the nature of the weapons employed, will be a reason to hope for a speedy issue of the struggle. 'For the elect's sake, those days shall be shortened.' The 'overturning' of earthly things will indicate the near approach of His kingdom, 'whose right it is to reign.'"

131

Fearlessness of faith. When the Broadcloth mob were thundering before Wm. Lloyd Garrison's office in Boston, crying, "Hang him!" the women were met in an adjoining room praying for the cause of abolition; and at that moment one of them was praying, "O Lord, there be many to molest, but none can make us afraid." There is a political, commercial, social conscience; but woman's conscience is often corrective of all.

132

The demands of skepticism. There is a familiar story of the Russians, chased by a hungry pack of wolves, driving at the height of speed over the crisp snow, finding the beasts of prey gaining fast upon them, and throwing out one living child after another, to appease

the maw of wolfish hunger, while the rest of the family hurried on toward safety. The skepticism of the day pursues Christian believers, and some would appease the spirit of infidelity by making concession after concession; but it is vain. Offering after offering may be flung to the sacrifice, but only to be followed by a hungrier clamor and demand for more. We may as well stop right here and fight these wolves; it has already become a question of life and death, and the crisis is desperate.

133

Scales of Divine Judgment. I Sam. ii : 3; Dan. v : 27. A most interesting Egyptian relic is the "Grand Hall of Judgment." The God, Thoth, led the Soul into Amenthe, the Lower World, at whose entrance was a big-throated monster, "Devourer of many who go into Amenthe; lacerater of heart to him who comes with sins to the house of justice." The Soul, entering, kneels before the forty-two Assessors of Osiris, with deprecating declarations and entreaties. Then in the awful "Hall of the Two Truths," the final trial; the approving and condemning hall, or Hall of the Double Justice, the Reward and Punishment; where the three divinities, Horus, Anubis, Thoth, weigh the Soul in the balance. In one scale, a standard weight, the image of Thmei, goddess of truth; in the other, a heart-shaped vase, symbol of the heart of the deceased, with all the actions of the earth-life. Thoth notes on a tablet the result, and the Soul advances with it to the throne of Osiris to receive sentence.

134

The fable of the Effendi and the little bird. A bird being caught in the folds of his garment, he said, "Allah is good; here is a bird sent for my dinner." "Don't kill

me," said the bird, "and I will give you three wise maxims: the first, perched on your knee; the second, on a tree above your head; and the third, as I fly away." It being agreed, the bird, perched on his knee, said: "*Never believe the impossible.*" On the tree branch, "*Never regret the past.*" But, as the bird flew away, he said: "*I have a diamond weighing ten ounces in my throat.*" The Effendi wrung his hand. "Why did I let you go? my fortune would be made!" "You forget my two wise maxims, for you believe the impossible. How could a little bird like me, weighing only a few ounces, carry a diamond in the throat weighing ten? And you forget that you should never regret the past." And away he flew.

135

Eggs and evolution. Frank Buckland, the naturalist, says: "Birds that lay their eggs in holes have round eggs. Certain birds, however, incubate their eggs without any nest, upon the ledges of rocks. In this position the egg is at risk of being accidentally moved by the parent-bird, or by the wind. If the egg was *round*, it would probably roll off the precipice and be smashed. See how the problem of the preservation of this egg is managed by creative wisdom. The egg of the guillemot, for example, is not round, but *elongated at one end*; consequently, when touched, like a common screw placed near the edge of a table and set gently in motion, instead of running off the edge, it will simply turn round on its small end—its own axis. I can not conceive anything more beautiful than this arrangement of the eggs of birds which build on ledges of rocks, and which are very liable to destruction. Of late years the doctrines of 'evolution' and 'development' have seemingly gained ground. I

steadfastly believe that the Great Creator made all things perfect and 'very good' from the beginning; I am very willing to prove my case by holding a court, at any time or place, before any number of people of any class. I would empanel a jury of the most eminent and skilful railway and mechanical engineers, while the only witnesses I would call would be the fish fresh from the fishmonger's slab. I would adduce from them evidence of 'design, beauty, and order,' as evinced in such as the electric organs of the torpedo, the gunlock spire of the file-fish, the water-reservoirs and spectacles of the eel, the teeth of the gilt-head bream, the anchor of the lump-sucker and remora, the color of the perch and bleak, the ichthyophagous teeth of the pike, shark, and silvery hair-tail, the tail of the fox-shark, the prehensile lips of the dory and sprat, the nose of the barbel and dogfish, the resplendence of the Arctic gymnetrus and scabbard-fish, the dagger in the tail of the stingray, the vest of the stickleback, the armor-plates of the sturgeon, the nostril-breathing powers and store of fat on the salmon; migrations of the salmon, herring, pilchard, sprat, and mackerel, and, above all, the enormous fertility of fishes useful as food to the human race. I am satisfied that I should obtain a verdict in favor of my view of the case—namely, that in all these wonderful contrivances there exists evidence of design and forethought, and a wondrous adaptation of means to an end."

136

The sin of selfishness. I. It is the foe of the selfish soul. We become monsters by simply consulting our own interest and gratification. No heroic character ever developed without self-sacrifice. II. It is the foe of our fellowman. Society makes us mutually dependent. We

are bound to think of others. Politeness is unselfishness in common and often little things. A thousand little obligations are created by our bond of social life. This law of unselfishness, for instance, makes *punctuality* a duty, that we may not disturb or delay others, etc. Any form of *monopoly* is a crime, for it assumes that the individual is independent. No love can be won without self-sacrifice. Philip Sidney showed himself the "gentleman of his age," when, himself wounded and burning with thirst on the battlefield, he passed on to a dying soldier the vessel of water offered him, saying, "His need is greater than mine." When Muelhouse, in Prussia, plunged his arms into seething pitch to pull out the explosive hand-grenade accidentally dropped by a workman, the citizens came *en masse* to present him with a splendid sword and watch in admiration of such heroism. Clara Barton's labors among poor, sick, and wounded in late European wars, brought to her the Black Cross of Germany, the Golden Cross of Remembrance, and the Red Cross of Geneva, signs and symbols of self-sacrifice.

III. It is the foe of God. Selfish souls are like the Caspian Sea, which receives into its immense basin the floods of six great rivers and many others, and the pouring rains, and sends out not one rill to gladden the wastes. Selfishness is the root of all sins. Comp. 2 Tim. iii : 3-6. This awful catalog of hideous sins starts with *love of self*, and culminates in *hypocrisy*. Selfishness leads to rebellion against God. The issue is: Self or God; and idolatry of self would dethrone God as a rival were there a chance of success. Yet this sin lies so deep, is so subtle and secret, has so many forms of manifestation, that, while we cut off a thousand of its branches, the deadly root remains.

137

The power of the Bible. In "Unbeaten Tracts in Japan," Isabella L. Bird relates a remarkable instance of the power of the Scriptures over criminals. A portion of the New Testament, the only parts then translated and printed in Japanese, was given to the keeper of the prison at Otsu, a place in the interior of Japan, beyond the reach of missionary instruction. The officer of the prison gave it to a scholarly convict, incarcerated for manslaughter. Time passed, and nothing was heard from this precious gift. It seemed to have been thrown away on these heathen. But not so. A fire finally broke out in the Otsu prison. "Now is your opportunity," would be the natural thought to each of the hundred prisoners. But when all were looking to see them attempt an escape, every one of the prisoners helped to put out the flames, and voluntarily remained to serve the rest of his sentence. Such honorable conduct mystified the heathen authorities, and led to a careful investigation. This investigation developed the fact that the manslaughterer had become so impressed with the truth of Christianity by studying the Scriptures which the officer had given him, that he had embraced the life-giving truth, and then had devoted himself to teaching his fellow-prisoners. Thus the power of the Word of God wrought in these men. The circumstance led to the release of the manslaughterer, but he preferred to remain in Otsu, that he might teach more of the "new way" to the prisoners.

138

The Genoa Crucifix illustrated remarkably the force of native genius. This exquisite statue was the work of an untutored monk, Fra Carlo Antonio Pensenti, of the Convent of St. Nicholas, Genoa, who, acting under the

influence of genius for art, heightened by religious enthusiasm, believing himself inspired, felt bound, as a labor of penance and devotion, to carve from an immense block of ivory which had long been an object of curiosity and wonder in Genoa, an image of his Savior on the Cross. The weight of this block of ivory was 125 lbs., its length 3 feet, its diameter upwards of 14 inches. This being a fragment of one of the tusks of an animal of the elephant species, some idea may be formed of the bulk and mass of the whole of the head to which a pair of such tusks, and a trunk of corresponding magnitude had been attached, and of the size and muscular power of the animal that could wield so enormous a mass. This monk's waking dream, which he regarded as a heavenly visitation, he realized, after four years of labor in his solitary cell, secluded from the world, and almost so from the other inmates of the convent, frequently devoting twenty or thirty hours continuously to labor and prayer, without sleep or food. The result was a work of *the highest order of art, worthy of the great sculptors of ancient Greece, or the old Italian masters*, possessing the same characteristics as their most celebrated productions; exquisite beauty combined with perfect accuracy, and a purity and simplicity of style which contrasts so strongly with the often popular efforts of mere mediocrity, where contortion is substituted for expression, and exaggeration for originality. In this really wonderful work, produced by a man unacquainted with the technicalities of art, and aided by no other teacher than his own extraordinary genius, all is calm, beautiful, and divine. There is no coarse struggle, altho not merely the countenance, but the whole figure, every muscle, vein, and fiber, powerfully express the moment of dying; yet so finely is this expression combined with that of God-like resignation, that it can hardly be said

that the agonies of death are represented, but rather the last pulsation of life. This figure was purchased from the monk by the American Consul at Genoa; was carried to Florence, and there visited, criticized, and admired by Mr. Powers and the most celebrated artists and amateurs of that city. It has been seen by thousands in this country; and while in London was visited by many of the first artists and anatomists, who unanimously pronounced it a masterpiece, combining the highest perfections of anatomical accuracy, manly beauty, and divine expression. It now adorns the Roman Catholic Cathedral in Philadelphia.

139

Christianity and philanthropy. There have been Seven Golden Ages of History: the Age of the Ptolemies in Egypt, of Augustus in Rome, of Pericles in Greece, of Leo X. in Italy, of Ivan III. in Russia, of Louis XIV. in France, of Elizabeth in England; but, notwithstanding the glories of architecture and art, poetry and music, wisdom and law, warlike achievement and intellectual attainment, all these were as ages of iron and stone as to all sympathy for humanity in its woe and pain, except so far as *Christianity* touched some of them with its humanizing influence. At the height of Athenian culture and Roman virtue asylums were unknown. To be helpless was to be hopeless. Society rudely flung her burdens from her shoulders, and so faithful slaves who had lived beyond their days of service were cruelly slain, and even aged parents were turned out of doors to die of starvation. The first genuine *teacher of philanthropy* was the Christ, by whom men were first truly taught to love one another, and to account every destitute human being a neighbor and a brother. Among nations, unblessed by the influence

of Christianity, we look almost in vain for those hospitals, asylums, and retreats which are the peculiar offspring of a *Christian* civilization.

140

Obstructionists. There are people that are great, like Dr. Guthrie's elder, only *in objecting*. They are good on a *pull*, but it is only a *pull back*. They used to say of Lord Eldon that the amount of *good he prevented* was greater than the *evil* any other man had *done*. Wm. Wilberforce wrote and spoke and wrought for twenty years against an opposing Parliament to get the slave traffic stopped by England; but he had to wait twenty-six years more for the Emancipation Act, while he was giving from one-quarter to one-third of his whole income to charity. Wm. Carey was hindered for ten years in carrying out his holy enthusiasm for missions, by the apathy and lethargy and downright opposition of brethren in the ministry.

141

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

142

The awful enormity and deformity of sin. There is, in the Luxembourg Gallery, at Paris, a painting which made for Couture, the French painter, both fame and fortune. It is the "Romans of the Decadence." The scene, the court of a temple in the last days of Roman decline, and during the orgies of a Bacchanalian revel. In the center, a group of men and women, wreathed in elaborate

indelicacy of luxurious posture. Their faces, dehumanized and brutalized with excesses, no longer burning with the old Roman fire, scarce flicker with the light of reason and intelligence. Their disheveled hair is encircled with coronals of leaves, while they drain from goblets of antique grace the fatal liquid-fire. Looking down upon the revelers, stand the statues of the good and great, relics of the golden age of Roman virtue, as tho integrity, even when chiseled in marble, rebuked the wild wickedness of such riotous sensuality. A youth, whose bloom of boyish beauty is inflamed with the flush of intoxication, and redness of eyes, is sacrilegiously touching, with his dripping goblet, the marble mouth of a venerated Roman patriot. Toward the extreme edge of the picture, is another group, representing all that survives of the age of the Antonines, a few noble and virtuous Romans, with careworn brows, and hands raised to their faces as in melancholy meditation, just quitting forever the dishonest court of the ruined and falling empire.

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

143

Bismarck on fame. In the conduct of public affairs he often seemed strangely indifferent to personal honors. An English lady chanced to be at his house, when, after the final victory of the Franco-Prussian war, the people thronged the street to do him honor, and were loudly

calling for a speech. After many calls he rose from his chair in the most indifferent manner, and saying: "If the battle had turned the other way, they would have been here to mob me,—*such* is fame," he walked to the balcony and merely bowed his acknowledgments, with a few words of praise to the *soldiers* who had won Sedan. Yes, *such* is fame. "The king is dead—long live the king." A bronze statue of Sir Robert Peel was lately melted down and recast into a statue of Lord Palmerston.

I44

Origin of weights and measures. A curious fact it is, that we have to recur to nature for standards of uniformity. The word "*grain*" occurring in Troy weight, and "barley corn" in long measure, show, that in England the originals or natural units resorted to as the means of fixing, and, in case of need, restoring, the value of measures, were *natural objects*. A statute of Henry III., A.D. 1266, enacts "that an English penny, called the sterling, round, without clipping, shall weigh 32 grains of wheat, well dried, and gathered out of the middle of the ear; and twenty pence (penny weights) to make one ounce, 12 ounces a pound, 8 pounds a gallon of wine, and 8 gallons of wine a bushel, which is the eighth part of a quarter." Edward II., A.D. 1324, provides that the length of 3 barley corns, round and dry, shall make one inch, 12 inches a foot, etc.

I45

Effective preaching. Were all preaching judged by its *effectiveness*, how speedily would the pretensions of some brilliant pulpit orators have a disastrous fall. Sir Astley Cooper, visiting Paris, was asked by the chief surgeon of the empire, how often he had performed a certain wonderful feat of surgery. "Thirteen times," said he, "I have

performed that operation." "Ah! but Monsieur, I have done him 160 times." "How many times did you save the patient's life?" continued the curious Frenchman, looking into the blank amazement of Sir Astley's face. "I saved eleven out of thirteen; and how many did you save out of 160?" "Ah, Monsieur, I lose dem all! but de operation was *very brilliant*." When it is remembered that, on the whole, Mr. Spurgeon was, perhaps, the most *effective* preacher of the century, how puerile become some of the *criticisms* which have been hurled at him!

146

The touchstone. This was kind of silicious stone, or flinty jasper, otherwise called "Lydian stone," or basanite, velvet black and densely hard and smooth, used for testing precious metals. When metals were rubbed across it, the streak left on the stone, when compared with that left by touch-needles, revealed to the experienced eye of the assayer the relative proportions of metal and alloy. The Divine touchstone of character is Romans viii : 9.

147

Searching with all the heart.—Jerem. xxix : 13. Kepler, first in fact and in genius of modern astronomers, deservedly called "the legislator of the heavens," sought with all his heart to solve astronomical problems. With agony he strove to enter the strait gate and narrow way that lead to the secret chamber of science, and to explain the enigmas of six thousand years. Vainly did the secrets of planetary and stellar worlds seek to elude him. He forged key after key, that he might unlock the doors of these mysteries. His courage and patience transfigured even failure into success. If one theory proved inadequate, there was at least one less to try, and so the limits became narrower within which truth would be

found. He exhausted eight years of toil, only to prove worthless nineteen successive experiments. At last, driven to abandon the *circular orbit*, he founded his twentieth hypothesis on the curve which is next to the circle in simplicity, viz., the *ellipse*, and, as all the conditions were met, the problem was solved. Bursting with enthusiasm, he cried: "O, Almighty God, I am *thinking Thy thoughts after Thee!*" Pressing his research further, he established his second and third laws, and, almost wild with triumph, exclaimed: "Nothing holds me! I will indulge my sacred fury! The book is written to be read either now or by posterity; I care not which! It may well wait a century for a reader, since God has waited six thousand years for an observer." If Kepler was the minister of science, Agassiz was her missionary. He had no time to make money, but was found wandering alone on Pacific slopes, a pilgrim, to gather specimens of flora and fauna, minerals and metals, shells and pebbles, for the cabinets of science. What would not such zeal accomplish in religion?

148

Salamanders. The fable, that there were animals that lived in the fire, came from the glowing brilliance of some metals that when they are heated to a white heat acquire a supernal splendor and apparently a new and mysterious life. The metal seems now to live, breathe, heave, move; at every new expansion and contraction, a hundred hues, indescribably brilliant and radiant, play around the molten surface. So of heroic and holy souls in the furnace-fires of trial. The flames can not *destroy*, but only *display*, them. They manifest a new and divine vitality in fires that consume others.

149

Power of prejudice. Francis Bacon long ago affirmed that the principal hindrances to scientific progress or religious advancement are the *prejudices of men*: first, prejudices of the *race*, or "idols of the *tribe*"; second, prejudices of the *individual*, or "idols of the *den*" or cave; third, prejudices communicated by common contact, or "idols of the *forum*"; and, last, prejudices imbibed from the great teachers, or men of influence, "idols of the *theater*."

150

Christ's miracles. The famous clock in Strasburg Cathedral has a mechanism so complicated that it seems to the ignorant and superstitious almost a work of superhuman skill. The abused and offended maker, while as yet unpaid for his work, came one day and touched its secret springs, and it stopped. All the patience and ingenuity of a nation's mechanics and artisans failed to restore its disordered mechanism and set it in motion. Afterward, when his grievances were redressed, that maker came again, touched the inner springs, and set it again in motion, and all its multiplied parts revolved again obedient to his will. When thus, by a touch, he suspended and restored those marvelous movements, he gave to any doubting mind proof that he was the maker—certainly the master—of that clock. And when Jesus of Nazareth brings to a stop the mechanism of nature, makes its mighty wheels turn back, or in any way arrests its grand movement—more than all, when he can not only stop, but start again, the mysterious clock of human life, He gives to an honest mind overwhelming proof that God is with Him. For a malignant power might arrest or destroy, but only God could reconstruct and restore!

151

Self-made men. A half-drunken Congressman once staggered up to Horace Greeley and exclaimed, "I am a self-made man." Horace replied that he was glad to hear it, "for," said he, "that relieves God of a great responsibility."

152

Expulsive power of a new affection. Dr. Chalmers, riding on a stage-coach by the side of the driver, said: "John, why do you hit that off-leader such a crack with your lash?" "Away yonder," said he, "is a white stone; that off-leader is afraid of that stone; so by the crack of my whip and the pain in his legs, I want to get his idea off from it." Dr. Chalmers went home, elaborated the idea, and wrote "The Expulsive Power of a New Affection." We must annul the influence of the world, the flesh and the devil by putting a new idea in the mind.

153

Thou hast given a banner, etc. Ps. 1x : 4. The American army stood before Fort Donelson, exhausted with three days' fighting. Late on Saturday afternoon, February 15th, it was resolved to storm that almost impregnable fortress. Colonel Lauman led his brigade into the very jaws of death—the leaden hail poured upon the ranks; but the storming party moved in solid columns up the steep hill, scaled the heights, drove the enemy from his intrenchments, and flung out the Federal ensign. As the smoky cloud lifted, and the army saw the national banner displaying its folds from the enemy's citadel, the enthusiasm was indescribable. It rose to the intensity of frenzy. First they saw the flag near the top of the hill—then they lost sight of it—then again it appeared planted on the citadel. In an instant deafening cheers rose from

tens of thousand of loyal voices. Half-bandaged patients—men with heads bound up with bloody handkerchiefs, and, with shattered limbs, crawled, hopped, or hobbled along to see so great a spectacle, while the whole of that grand army, forgetting the discipline of war, rushed in overwhelming numbers to sustain the ensign where a few determined men had planted it. It was the Star-Spangled Banner, waving from that parapet, that won the day.

154

The Son of Man. We notice about Jesus no narrow limits of *individuality*. James Watt suggests the inventor; Benj. West, the painter; Napoleon, the warrior; Columbus, the discoverer; Pitt, the statesman. Men of mark stand out from the mass with individual traits, as Peter suggests impetuosity, Paul energy, and John love.

But Christ's peculiarities did not isolate him from other men, so as to draw some to him from sympathy and similarity, and drive others from him by natural antagonism. Yet there is no lack of positiveness in this perfect man, like a coat fitting everybody, yet fitting nobody; no such elasticity of character as stretches or contracts to suit every new demand; but such a common fitness as tells of something in common with every man; a beautiful fulfilment of the Scriptural figure that "as in water face answereth to face, so the heart of man to man."

Nor was this perfect man limited to a narrow *nationality*. Demosthenes is always the Greek; Cicero, the Roman; Hannibal, the Carthaginian; the Jew, always and everywhere the Jew, who scarcely associates, and never assimilates or amalgamates, with any other people. The Jew is the iron forever unmixed with the clay; try to weave him into history—the scarlet thread is seen all through the fabric, never lost sight of amid the other

colors of the warp and woof. Paul said, "I am a Jew;" but Jesus, "I am the *Son of Man*;" not so much Hebrew as human, filling out the grand motto of Terence, "*Homo sum—nihil humani a me alienum puto!*"

Christ represents the generic man, which properly includes the woman as well as the man. "God made man in his own image, in the image of God created He him; male and female created He them." The ideal man combines and includes the womanly graces with the manly virtues; that which is gentle and tender with that which is strong and firm. The king of birds has not only the stern eye, the firm beak, the strong talons, but the soft, downy breast as well; and the king of men will be a woman also, in the qualities of heart which make her the radiant center of the home. Christ had the kingly majesty and the queenly grace—none could be manlier than He; yet without being effeminate He was feminine; without being womanish, he was womanly.

155

Spoiled by promotion. Fox quaintly said of the elder Pitt that he "*fell upstairs*" when he was elevated to the peerage. Many a man can not stand going up higher. He becomes haughty, proud; he affects dignity, he lords it over God's heritage, he becomes too big with conscious superiority. Like Jeshurun, he waxes fat and kicks. He falls *up-stairs*, if not *down*.

156

Unsatisfactoriness of skepticism. "Mr. Spencer gives us the hint of a God discovered by science, but no adequate religion; Mr. Harrison, the hint of religion found in and derived from humanity, but no worshipful God; and Mr. Matthew Arnold has added to Mr. Spencer's hint of a God found in nature, and Mr. Harrison's hint of a relig-

ion found in humanity, a worship based upon fable and fiction, with which he asks us, self-deluded, to beguile ourselves, that we may feed the spirit within us, which needs the satisfaction of a true life."—*Contemp. Review*.

157

The power of the resurrection. "What manner of persons ought we to be in all holy conversation and godliness?" That hope has widened the scope of all our plans and purposes. It is told of Michael Angelo that on examining the work of one of his students, he took his pencil and wrote on it the one word, "*amplius*"—*wider*. So the resurrection of Christ has written "*amplius*" on the whole sphere of human life and character.

158

"The Pillar Coin." This relic of antiquity, known as "Moneda Columnaria," presented on one side the arms of Spain, supported by the Pillars of Hercules, the boundaries of the world as known to the ancients. Above was the Latin inscription, "*Plus Ultra*," "more beyond," to hint that one must cross the ocean to find the rest of the empire of Charles V., who had caused the coin to be struck from the royal mint. The believer comes to the bounds of his mortal life, and says, "more beyond." The two globes, which this same great monarch bore on his escutcheon, suggest another illustration of the believer's inheritance in two worlds: "Godliness" hath "promise of the life that now is, and of that which is to come."

159

Temporal and eternal things. Over the triple doorways of the Cathedral of Milan there are three inscriptions, spanning the splendid arches. Over one is carved

a beautiful wreath of roses, and underneath is the legend: "All that which pleases is but for a moment." Over the other is a sculptured cross, and there are the words: "All that which troubles us is but for a moment." But underneath the great central entrance to the main aisle is the inscription: "That only is important which is eternal."

160

Giving versus hoarding. "It is a shame for a rich Christian to be like a Christmas-box, that receives all, and out of which nothing can be got till it is broken in pieces."—*John Hall, D.D.*

161

Blunders of skeptics. 2 Samuel xii: 31 has been violently assailed as proof of David's cruelty. This man "after God's own heart" sowed the people of Rabbah in twain, drew over them iron harrows, clove them with axes, or roasted them in brick-kilns! But what if this verse only refers to the *work* at which he set them? An infidel paper in Boston devoted a column of ridicule to the "quail story" (Numb. xi: 31), estimating the bushels of quails piled up over the country, and showing that each of the 6,000,000 Israelites would have 2,888,643 bushels of the quails per month, or 69,629 bushels for a meal. But the Bible does not say that they were *piled two cubits high* over a territory forty miles broad; the wind brought them from the sea and swept them within reach, or about three feet above the ground. If one should say that he saw a flock of birds as high as a church spire, would an infidel suppose they were, in a solid mass, *packed so high?*

162

"*The Oyster Boy.*" There was a boy at Dr. Richards' private asylum in New York, who seemed utterly irrational, and without the self-helpful instincts of a normal animal. He would lie on the floor, his tongue lolling from his mouth, without apparent thought or sensation. For months they tried to awaken a sign of conscious life, or impress upon him one idea. One day Mrs. Richards dropped her thimble on the floor, and the metallic ring startled the idiotic mind into feeble action—and he turned slowly, as Bottom would say, "to see a noise which he heard," and then back his intellect retreated into the darkness, as a snail into its shell. But that simple sign meant the awakening of consciousness! It was the first tint that tells of the dawn of day. And on the morrow, again, the thimble was dropped, and again the oyster boy moved and looked, this time a little more quickly and intently—and so, little by little, the darkness gave place to the dawning light, till the tongue no longer hung from the mouth, but began to learn the mystery of speech. By-and-by a shoemaker made a shoe before his eyes, fitting it to his feet, and then Dr. Richards, laying his hand on the shoe, and then on the workman, would say, "Shoemaker makes shoe." And so a tailor and a coat. Dr. Richards then desired to arouse at once the mental and moral faculties by introducing to this awakening intelligence some conception of God. It was a summer morning—and the glorious sun was pouring his flood of light into the bay-window. He took the boy to the casement, reverently pointed to the sun and said, with holy awe: "God made the sun!" and the boy, catching the tone and the thought together, repeated, "God made the sun!" And Dr. Richards left him gazing. He returned two hours later, and that oyster boy still stood

reverently gazing and saying as though his whole soul were overwhelmed, "God made the sun!"

163

Too Late. Russian peasants tell of an old woman at work in her house when the Eastern sages passed by seeking the infant Christ, and guided by the star. "Come with us," they said; "we are going to find the heavenly child!" "I will come," she replied, "but not just now; I will follow very soon and overtake you." But when her work was done the wise men were gone, the star had disappeared, and she never saw the Holy Child.

164

Searching the Bible. "Texts from the inexhaustible mine of truth remind us of those singular formations which often occur in rocks, called *Drusic Cavities*. You pick up a rough, ordinary-looking stone of somewhat round shape; there is nothing specially attractive or interesting about it. You split it open with a hammer, and what a marvelous sight is displayed! The commonplace boulder is a hollow sphere, lined with the most beautiful crystals, amethysts purple with a dawn that never was on land or sea."—*Hugh McMillan*.

165

"*Worldly Pleasures.*" Centers or center-pieces of wood are put by builders under an arch of stone, while it is in process of construction, till the keystone is put in. Just such is the use that Satan makes of *pleasures to construct evil habits upon*; the pleasure lasts, perhaps, till the habit is fully formed; but, *that done, the structure may stand eternal. The pleasures are sent for firewood, and the hell burns in this life.*—*Coleridge*.

166

Master Kung's Golden Rule. "Kung's grandson, Tsze-Kung, having asked the Master if there were one word which would serve as a universal rule for life, was answered, 'Is not *reciprocity* such a word? *What you do not want done to yourself, do not to others.*'"

167

Sheridan said of Gibbon, that he was an author rather "voluminous than luminous."

168

All men adopt as their motto, "Win Gold." But men are distinguished from each other by the practical ending of that motto. The vain man adds, "and wear it"; the generous man, "and share it"; the miser, "and spare it"; the prodigal, "and spend it"; the usurer, "and lend it"; the fool, "and end it"; the gambler, "and lose it"; but the wise man, "and use it."

169

Genius of Industry. Lady Morgan visiting Rossini exclaimed, "I have found you in a moment of inspiration." "You have," he rejoined, "but *this inspiration is thundering hard work.*" Hogarth told Gilbert Cooper: "Genius is nothing but labor and diligence."

170

The Gospel in Miniature was Luther's characterization of John iii:16. How wonderfully the Great Teacher condensed into one brief sentence the essence of the good news of salvation! Twenty-five years ago, we put upon a card of invitation to church services that marvelous epitome of grace in the form of a simple acrostic that

strikingly illustrates how that utterance of Jesus enshrines the *Gospel*:

God so loved the world that He gave His
Only begotten
Son, that whosoever believeth in Him should not
Perish, but have
Everlasting
Life.

This arrangement is an illumination of this condensed Gospel that is suggestive. 'The Gospel in a nutshell' is a common expression, but the above form of putting that text frames the Gospel 'apple of gold in a picture of silver.' "

Here is another acrostic arrangement:

Come unto me all ye that labor. . . and I will give you
Rest! Take my yoke upon you and learn
Of me. . . . And ye
Shall find rest unto your
Souls.

171

Samson as a type of misdirected force.

1. Violence of passion, lust, anger, revenge.
2. Riot and anarchy. Carrying off gates at Gaza.
3. The foes of the public weal. The lion's carcass.
4. Destructive recklessness. Foxes and firebrands.
5. Slavery of superstition. Grinding in mill.
6. Pulling down church and state. Dagon's temple.

172

Friends in heaven. Recovering from a slight illness, William Wilberforce remarked: "I can scarce understand why my life is spared so long, except it be to show that a man can be as happy without a fortune as with

one." And then, soon after, when his only surviving daughter died, he writes: "I have often heard that sailors on a voyage will drink 'friends astern,' till they are halfway over; then 'friends ahead.' With me it has been 'friends ahead' this long time."

173

Zoroaster's followers were enjoined periodically to quench the fires burning on their hearths, that they might rekindle them with coals from the sacred fires in the temple of the sun, and so be frequently reminded that fire was the gift of heaven. What an illustration of our need of frequently resorting to God, for the gift of the sacred fire which alone supremely qualifies us to preach the Gospel and win souls!

174

Themistocles, who led the Greeks in the famous naval battle of Salamis, unaccountably to his troops, delayed the engagement. It was expected that he would avail himself of the early morning hours; and, when what seemed the golden opportunity had gone in inactivity, there were not a few who were ready to suspect him of being a traitor to his country. But he was *waiting for the land breeze* which he knew would begin to blow at nine o'clock in the morning. He proposed to harness the very winds to his war-galleys, and make them waft his boats to sea, and so save the strength of his men for the fighting. And so those who would have been only rowers, became warriors. Blessed is he who, waiting for power from on high, thus finds himself able to use in the proper work of God, energies that would be otherwise exhausted in secular employments.

175

At Waterloo, the English troops, obeying orders, fell on their faces for a time, and let the hot fire of the French artillery pass over them; then they sprang to their feet, and rushed to the thickest of the fight and beat back their foes. The Lord wants His people flat on their faces, before they attempt to meet the great crises of life.

176

Infidelity. A thoughtful scholar said that "for years he had read every book he could find that assailed the religion of Jesus Christ, and should have become an infidel *but for three things.*" First: "I am a man. I am going somewhere. To-night I am nearer the grave than I was last night. I have read all such books can tell me. They shed not one ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone blind." Second: "I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream." Third: "I have three motherless daughters. They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel."

A London clergyman met with an infidel who "wished all the churches were swept from the land, beginning with Spurgeon's." "Then which of you infidels will be the first to take upon himself the responsibility of Mr. Spurgeon's Orphanage?" was the clergyman's reply. The silence following the question was very expressive.

177

Secularism begetting atheism. A recent incident in the Paris Municipal Council illustrates the canker of atheism. The council has control of the public schools, and has prohibited instruction in religion. The national schools are conducted on a purely secular basis, to preserve Catholic children from Protestant teaching, and the reverse. But the Paris council discovered a text-book in use which had *the audacity to recognize God*. Here is an extract from this "First Reader :"

"Q. Towards whom have you duties ?

"A. First toward God.

"Q. Do you think of loving Him and thanking Him? Children, there is some one who is better to you than your mother. It is He who gave you this good mother; it is He who gave you all things; it is He who made this earth upon which we live; it is God.

"A. I know nothing; but I should like to learn to become good, to love God with all my heart, etc.

"Upon the reading of these passages the council shouted 'blasphemy,' and an order was passed banishing the book from the schools, and forbidding parents to possess copies, under heavy penalties. But this was not all. One of the most influential members of the council declared, with great heat, that there was no fixed system of morals, since immorality varies according to human ideas, and, therefore, the 'teaching of morals as a science must be banished from the school curriculum.'"

178

Thos. Chalmers. Guthrie said: "Men of his caliber are like mighty forest trees, we do not know their size till they are down."

179

Evolution. Prof. Dana is reported to have stated in a recent lecture that "*No evidences have ever been found of any inferior race from which men could have sprung.* The similarity between the recent study of Nature and the Mosaic law ought to satisfy the doubting students of Nature of the truth of the creation as related in the first chapter of Genesis."

180

Betterton's epigram.

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

This is the original, which Whitefield used to quote as follows: "Betterton, the actor, said to the Lord Bishop of London, 'We actors speak of things imaginary as tho they were real; you clergymen speak of things real as tho they were imaginary.'"

181

The wonders of an egg. Mr. Matthieu Williams, in one of his lectures, says: "Every one who eats his matutinal egg eats a sermon and a miracle. Inside of that smooth, symmetrical, beautiful shell lurks a question which has been the Troy town for all the philosophers and scientists since Adam. Armed with the engines of war—the microscope, the scales, the offensive weapons of chemistry and reason—they have probed and weighed and experimented; and still the question is unsolved, the citadel unsacked. Prof. Bokorny can tell you that albumen is composed of so many molecules of carbon and nitrogen and hydrogen, and can persuade you of the difference between active and passive albumen, and can show by wonderfully delicate experiments what the alde-

hydres have to do in the separation of gold, from his complicated solutions; but he can not tell you why from one egg comes a 'little rid hin' and from another a bantam. You leave your little silver spoon an hour in your egg-cup, and it is coated with a compound of sulphur. Why is that sulphur there? Wonderful, that evolution should provide for the bones of the future hen! There is phosphorus also in that little microcosm; and the oxygen of the air, passing through the shell, unites with it, and the acid dissolves the shell, thus making good, strong bones for the chick, and at the same time thinning the prison walls."

182

A fable about preaching. "Once on a time the Christian faith heard of the threatening and formidable incursion of her foes, so she determined to muster her preachers and teachers to review their weapons, and she found beyond all her expectations everything prepared. There was, namely, a vast host of armed men; strong, threatening forms, weapons which they exercised admirably, brightly flashing from afar. But as she came nearer she sank almost into a swoon; what she had thought iron and steel were toys; the swords were made of the mere lead of words; the breastplates, of the soft linen of pleasure; the helmets, of the wax of plumed vanity; the shields were of papyrus, scrolled over with human opinions; the colors were spider webs of philosophical systems; the spears were thin reeds of weak conjecture; the cannon was Indian reed; the powder, poppy seed; the balls, of glass. Through the indolent neglect of their leaders, they had sold their true weapons and substituted these; moreover, they had sallied forth in their own strength,

forgetting to take with them the Sword of the Spirit which is the Word of God."

183

Spiritual culture and art. The Duke of Northumberland, in an address at the Alnwick Art Exhibition, said to the students: "In addition to the cultivation of the intellect, cultivate *the spiritual part* of your nature, without which all art will comparatively assume a low level. It was a devotional feeling which animated all the great masters, who, at any time, have left lasting marks in the history of art, or occupied a great space in history. Whether you take the early Greek artists, the Egyptian, or the Roman, you will find, more especially in the first two, that the great periods in which their art flourished and triumphed were when it was exercised upon devotional purposes. So with medieval art, wherein all the great works have been made through the means of that devotional feeling; and I think it is the want of this feeling to which, in a measure, the comparative poorness of modern art may be attributed, and from which it arises that so many modern edifices, and so many results of statuary art, are calculated rather to deface than to improve our great towns."

184

Death. The stanza, given below, was written by Mrs. Barbauld in extreme old age. Our admiration grows with every reading, and it seems to us increasingly beautiful. The poet Rogers regarded it as one of the finest things in English literature. Henry Crabbe Robinson says that he repeated the stanza to Wordsworth twice, and then heard him muttering to himself, "I am not in the habit of grudging people their good things, but I wish I had written those lines." It is stated that in his

last moments Dr. Fuller said to his nephew, Dr. Cuthbert, on taking leave of him, " Good night, James—but it will soon be good morning!" Perhaps the echo of this stanza was in the ear of the dying preacher:

Life! we have been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear;
Then steal away; give little warning;
Choose thine own time.
Say not, Good-Night! but, in some brighter clime,
Bid me, Good-Morning!

A lady once asked Mr. Wesley, " Supposing that you knew that you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?" " How, madam?" he replied. " Why, just as I intend to spend it now. I should preach this evening at Gloucester, and again at five to-morrow morning; after that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."

185

An Oriental myth. When the Creator fashioned the birds they were at first without wings. With gorgeous plumage and sweet voices endowed, they knew not yet how to soar. Then He made the wings alone, and bade the birds go take these burdens up and bear them. At first they seemed a load, but as they carried them upon their shoulders cheerfully and patiently, lo! they grew fast.

The burdens became pinions, and that which once they bare now bore them up to realms of cloudless day.

We are the wingless birds, and our duties are the pinions. When at the beck of God we first assume them they may seem but burdens. But if we cheerfully and patiently bear them we shall find them less and less a load. The yoke will be easy and the burden will be light, till we shall at last discover that we who were once but servants are now freemen, free to rise on wings, as eagles, free to soar aloft toward God and heaven. To do His will shall thus become our delight.

186

The triumvirate of authors: Hooker, Barrow, Taylor. "Hooker claims the foremost rank in sustained and classic dignity of style, in political and pragmatismal wisdom. To Barrow must the praise be assigned of the closest and clearest views, and of a taste the most controlled and chastened; but in imagination, in interest, in that which more properly and exclusively deserves the name of genius, Taylor is to be placed before either. Hooker awes most, and is the object of our reverence; Barrow convinces most, and is the object of our admiration; but Jeremy Taylor persuades and delights most, and is the object of our love."—*Dr. Rust's sermon at Taylor's funeral.*

187

We must consider times and seasons. George Müller used to say that he first asked and settled this question concerning any proposed measure: "*Is this the Lord's work?*" Then, "*Is it my work?*" Then, "*Is this the Lord's way?*" And last, not least, "*Is this the Lord's time?*"

188

Curious facts about the sea. As to the quantity of light at the bottom of the sea, there has been much dispute. Animals, dredged from below seven hundred fathoms, either have no eyes, or there are but faint indications of them, or else their eyes are very large and protruding. If the creatures in those lower depths have any color, it is of orange or red, or reddish-orange. Sea anemones, corals, shrimps, and crabs have this brilliant color. Sometimes it is a pure red, or scarlet, and in many specimens it inclines toward purple. Not a green or blue fish is found. The orange-red is *the fish's protection*; for the bluish-green light in the bottom of the ocean makes the orange or red fish appear of a neutral tint and hides it from its enemies. Many animals are black, others neutral in color. Some fish are provided with *boring tails*, so that they can burrow in the mud. The surface of the submarine mountain is covered with shells like an ordinary sea-beach, showing that it is the eating-house of vast schools of carnivorous animals. A codfish takes a whole oyster into its mouth, cracks the shell, digests the meat, and spits out the rest. Crabs crack the shells and suck out the meat. Whole mounds of shells are dredged up. Not a fishbone is ever dredged up. A piece of wood may be dredged up once a year, but it is honeycombed by the boring shellfish, and falls to pieces at the touch of the hand. If a ship should sink, with all on board, it would be eaten by fish, with the exception of the metal, and that would corrode and disappear. Not a bone of a human body would remain after a few days. Nothing made by the hand of man was dredged up after cruising for months in the track of ocean vessels, except coal clinkers shoved overboard from steamships. Twenty-five miles from land was dredged

up an india-rubber doll. That was one thing the fish could not eat.—*Prof. Verrill.*

189

Possibilities of mankind. To appreciate these, we must look on men, the most degraded and depraved, as we look on the reflection of trees in a stream. Their inverted images indicate the possibilities and capacities of right and nobleness.—*Dr. Punshon.*

190

Lyman Beecher, when born, was a seven months' child, so puny and feeble that the woman who attended on his mother actually thought it useless to attempt to keep him alive. He was wrapped up and laid aside. But after a while, finding that he was not dead, it was concluded to wash and dress the baby. Many a young convert is treated in the same way by the Church, that should be a nursing mother to his feebleness and infancy.

191

Shaftesbury's dying words: "I am touching the hem of His garment." John Newton's: "I am still in the land of the dying; I shall be in the land of the living soon."

192

Agis IV. of Sparta was one of the most beautiful and unselfish characters of antiquity. Ascending the throne at twenty years of age, he found 700 heads of families, of whom not more than 100 were wealthy, monopolizing all the power and privilege of the state, and he, with his mother and grandmother, were among the wealthiest. He assumed the plain attire of a citizen, and publicly, in the town hall, set the example of giving up his property, encouraging the Lycurgian law of limiting property

owners to one lot of land. He shared all the hardships of soldiers in his army, and was as popular in camp as in the town hall. The rich monopolists headed a revolt, and Agis had to flee to a sanctuary; but on coming out of the temple he was kidnapped and imprisoned; then hurriedly tried and sentenced, and at once put to death. Observing one of his guards weeping, he said: "Lament me not; I would sooner die innocent, as I am, than live as my murderers will do."

193

A higher civilization! The Maoris say that their beautiful honey bird sucked the blossoms in which their native bee also hid, having no sting. But the English came and brought their European bee, with its sting, and as the honey birds, unsuspecting, sucked the blossoms they were stung, and so have all perished from New Zealand. And so, they say, has it been with *rum*, which they have learned to use from contact with Christian civilization.

194

Regeneration. I have seen, beneath the microscope, a seed, three thousand years old, start into instant germination, when touched with a drop of warm water. So, a human soul, long apparently lifeless, begins to grow when touched by the water of life.

195

Dislodging sin. Buckland, the naturalist, found a vessel in port infested with cobras. They had gotten between the ship's armor and planking, and there was no way to dislodge them. He advised the ship-owners to remove the cargo, put the vessel in dry dock, and then let in the water upon her until she was entirely sub-

merged, and so every cobra was drowned. So it is with the man who, after vain efforts to dislodge evil habits, comes to Christ, and has his whole nature submerged in the sea of His love.

196

Inconsistent Christians. A rocky reef without a lighthouse is less dangerous than one where the lighthouse stands, but the light has gone out.

197

Getting a living. "I have no quarrel individually with the rumsellers, neither have I with those little insects which are fine entomological specimens, exquisitely constructed, and beautiful as specimens of creative power, with a jumping energy forty times greater than mine; but I do object, in both cases, to *the way they get their living!*"—*Canon Wilberforce.*

198

Rum drinking is ruinous to the most of those who indulge; it is *dangerous* even for the professed moderate drinker; while total abstinence is for all absolutely safe.

Early to bed and early to rise,
Wear the blue ribbon and advertise,

is now the motto of success in England.

199

The peril of conscience is, that it shall give you no unrest. There is a mine in Sweden where an electric bell always rings, unless the fire-damp finds vent, when it affects the mercury, and the mercury the electric apparatus, and the bell stops. When the miner no longer hears the bell, he rushes to the shaft, and seeks instant escape.

200

Need of a firm hold on God. A sailor on one of Her Majesty's vessels tumbled out of the rigging; in his fall he caught with both hands a rope; and observers said: He is saved! But the rope itself had no fastening, and he fell further and faster as the rope payed out, till he struck the deck a mangled mass. A man may attempt to save himself by will-power; but what if the will itself have no hold on God!—*Canon Wilberforce.*

201

Gen. Gordon and prayer. When the heroic Gordon went to the Sudan, his parting message to me was—written on a card, and referring to a prayer-meeting held at his house—"I value more the prayer of that little circle than all the wealth of the Sudan."

202

Salvation. The captain shouted to a man overboard, "Have you got hold of the rope?" There came back a faint voice, "*No, but the rope has a hold of me.*" The man had slipped the noose under his arms, and so he was pulled on board.

203

Upon your knees. A marble cutter, with chisel and hammer, was changing a stone into a statue. A preacher looking on said: "I wish I could deal such clanging blows on stony hearts." The workman made answer: "Maybe you could, if you worked like me, upon your knees."

204

A thousand dollar diamond stole. An announcement was made that a certain clergyman wore a white stole embroidered in three shades of blue, the same done in monograms and flowers, set with carbuncles and bugles; with Maltese crosses set with sapphires and diamonds; with lilies set with garnets; the whole number of diamonds numbering forty, and of precious stones, one hundred and thirty-five. Estimated cost of this memorial gift, \$1,000." An editor adds: 'The caption should have been, "A THOUSAND DOLLARS STOLEN."

205

Talleyrand's brain. Victor Hugo tells this story concerning its fate: "The doctors embalmed the corpse. After the manner of the ancient Egyptians, they removed the bowels and brains. After having transformed Prince Talleyrand into a mummy, and having nailed it up in a coffin, lined with white satin, they went away, leaving on the table that brain which had thought so much, inspired so many men, constructed so many ambitious edifices, managed two revolutions, deceived twenty kings, and held the world in check. The doctors gone, the servant entered and saw what they had left. Not knowing that it was wanted, and regarding it as a loathsome object, he gathered it together and *threw it into the sewer* in front of the house."

206

The corruptibility of popular leaders is one of the worst "signs of the times." The greatest of European journals moves like a weather-vane just as the day's wind blows. The best talent of Europe is for sale, for or against despotism. Some of the most gifted men in the House of Lords have been of plebeian birth, bought by

the bribe of a title, like Harry Brougham, when his great influence became a terror to the aristocracy. The Duke of Newcastle is said to have bought one-third of the House of Commons. A measure, however infamous, may be pushed through legislative bodies if the lobbyists are "influential and numerous," and the money plentiful enough. We may well give God thanks for every man in the community who is not on the auction block to be knocked down to the highest bidder. In days of abounding fraud and falsehood, men begin to feel the *value of simple honesty*. In their admiration of the genius of intellect, men sometimes forget that only the genius of goodness inspires heroism. Better to nerve timid hearts to be loyal to principle than to deserve the encomium of Augustus, who "found Rome of brick, and left it of marble." The Earl of Chatham refused to keep a million pounds of government funds in the bank and pocket the proceeds; as Edmund Burke, on becoming paymaster-general, first of all introduced a bill for the reorganization of that department of public service, refusing through the emoluments of that lucrative office to enrich himself at public expense.

207

Escorial. Philip II. vowed that if St. Lawrence would give him victory over the French in the battle of St. Quentin in 1557, he would build for him the most magnificent monastery in the world. St. Lawrence suffered martyrdom by being broiled on a *gridiron*, and the ground plan represents a gridiron reversed, with handle and bars complete. The body and bars of it are represented by 17 ranges of buildings, 60 feet high, crossing each other at right angles, forming a parallelogram enclosing 24 courts, with a square tower 200 feet high on each of the four

corners for the upturned feet. A wing 460 feet long, and containing the royal apartments, represents the handle.

208

Gulf Stream. There is a river in the ocean. In the severest droughts it never fails, and in the mightiest floods it never overflows. Its banks and its bottom are of cold water, while its current is warm. The Gulf of Mexico is its fountain, and its mouth is the Arctic seas. It is the Gulf Stream. There is in the world no other so majestic flow of water. Its current is more rapid than the Mississippi or the Amazon, and its volume more than a thousand times greater. Its waters, as far out as the Carolina coasts, are of an indigo blue. They are so distinctly marked that the line of junction with the common sea water may be traced with the eye. Often one-half of the vessel may be perceived floating in the Gulf Stream water, while the other half is in the common water of the sea, so sharp is the line and want of affinity between these waters; and such, too, the reluctance, so to speak, on the part of those of the Gulf Stream to mingle with the waters of the sea. In addition to this there is another peculiar fact. The fishermen on the coast of Norway are supplied with wood from the tropics by the Gulf Stream. Think of the Arctic fishermen burning upon their hearths the palms of Hayti, the mahogany of Honduras, and the precious woods of the Amazon and Orinoco.

209

Daily grace. When some one asked Mr. Moody whether he had grace for a martyr's death, he said "No." "Have you grace to die?" "No! I only want grace to stay where I am, for these three days, and do my duty."

210

An Eastern story. The haughty favorite of an Oriental monarch threw a stone at a poor priest. The dervish did not dare to throw it back, for the favorite was very powerful. So he picked up the stone and put it carefully in his pocket, saying to himself: "The time for revenge will come by and by, and then I will repay him." Not long afterward, walking in one of the streets, he saw a great crowd, and found, to his astonishment, that his enemy, the favorite, who had fallen into disgrace with the king, was being paraded through the principal streets on a camel, exposed to the jests and insults of the populace. The dervish seeing all this, hastily grasped at the stone which he carried in his pocket, saying to himself: "The time for my revenge has come, and I will repay him for his insulting conduct." But, after considering a moment, he threw the stone away, saying: "*The time for revenge never comes*; for if our enemy is powerful, revenge is dangerous as well as foolish, and if he is weak and wretched, then revenge is worse than foolish, it is mean and cruel. And in all cases it is forbidden and wicked."

211

The cost of Solomon's Temple. It has been estimated that the talents of gold, silver, and brass, expended and used in the construction of the temple, amounted to \$34,399,112,500. The jewels, reckoned to have exceeded that amount, may be estimated as at least equal to it. The vessels of silver consecrated to the uses of the temple were equal to \$2,446,720,000; the vessels of gold, \$2,726,481,015; the silk vestments of the priests, \$50,000; the purple vestments of the singers, \$1,000,000; trumpets, \$100,000; other musical instruments, \$200,000.

Ten thousand men were engaged in hewing timber on Lebanon, 70,000 were bearers of burdens, 20,900 men were overseers, all of whom were employed seven years. Solomon bestowed on them \$33,669,885. Food and wages, estimated at \$1.12½ per day, \$469,385,440; the cost of the stone and timber in the rough, \$12,726,480,000.

212

Methods of composing. M. Théophile Gautier, like the poet of society, could "reel it off for hours together;" but he was so bored by the daily task, that he used three inks—red, black, and blue—saying: "Now, when you have finished this page, you shall have a turn at the red ink; that helps to cheat the tedium of putting black on white forever." M. Paul de Saint-Victor—according to M. Alidor Delzant—when he had to "do" a new play, collected all the books bearing on the subject. Then he took a sheet of paper and threw on to that phrases and "mots-images," separated by spaces of blank. Then into these blanks he introduced other words necessary for the harmony of the sentence, and finally he packed it all up in his article and went to press.

213

Progress by trial.

'Tis weary watching wave on wave,
 And yet the tide heaves onward;
 We build like corals—grave on grave,
 But pave a pathway sunward.
 We're beaten back in many a fray,
 Yet ever strength we borrow;
 And where the vanguard rests to-day,
 The rear shall camp to-morrow.

214

Poetic retribution. A French statesman has recently showed that, when France signed the revocation of the Edict of Nantes, France *by this very act*, gave, at least, 80 eminent officers to the German staff of the terrible invasion of 1870, by which the nation was trodden in the dust!

215

Tennyson in the "New Locksley:"

Tumble nature heel over head and yelling with the yelling street;
Set the feet above the brain and swear the brain is in the feet;
Bring the old dark ages back, without the faith, without the hope
Beneath the State, the Church, the Throne, and roll their ruins
down the slope;

Authors, atheists, novelist, realist, rhymester, play your part;
Paint the mortal shame of nature with the living hues of art.
Feed the budding rose of boyhood with the drainage of your
sewer;

Send the drain into the fountain, lest the stream should issue
pure.

Set the maiden fancies wallowing in the trough of Zolaism;
Forward, forward, aye, and backward, downward, too, into the
abysm!

216

The marvelous reproductive power of insects. Alphonse Karr says of plant lice: "One of these aphides will produce nearly 20 young ones in the course of a day; a volume of offspring 10 or 12 times equal to its own body. A single aphis, which, at the beginning of warm weather, would bring into the world 90 aphides, which 90, 12 days after, would each produce 90 more, would be in the fifth generation author of 5,904,009,000 aphides. Now one aphis is, in a year, the source of 10 generations; I very much doubt whether there would be room for them upon all the trees and the plants in the world. These aphides

are the game that nourish other insects, which, in turn, form the food of birds we eat.”

217

The use of thinking. Galileo, when under twenty years of age, standing one day in the metropolitan church of Pisa, observed a lamp suspended from the ceiling, swinging backward and forward. Thousands had *seen* it before; but Galileo *observed* it, and struck by the regularity with which it moved backward and forward, reflected on it, and perfected the method now in use of measuring time by means of a pendulum.

218

A historic bull. In Duruy's History of France, the writer says: "The first king of France was Pharamond, an imaginary being, who never had existed. He was succeeded by his son."

219

Organic penalty. A young heir complains to Jupiter that, in consequence of his father's debaucheries, he is pierced with pangs, and punished with pains for sins not his own. Jupiter replies that, in accordance with the very law of which he complains, he also receives from his father delicate nerves, vigorous muscles, and keen senses, which are inlets of joy, and many noble capacities and faculties of mind and heart. Jupiter offers in his case to suspend the offensive organic law; but warns him that, in losing his pain, he shall also lose all advantages and benefits coming to him through that same law of hereditary descent. And he further reminds him that even his pain is a messenger of mercy, a monitor to warn him from the paths of vice, trodden by his own father. The sufferer withdraws his complaint, resigns himself

to his sufferings, and resolves, by pious obedience to all bodily laws, to reduce his pains, and, if possible, bring back his body to a normal and healthy estate.—*Combe on the constitution of man.*

220

“*Just as I am.*” An artist in Rome saw a beggar on the street, so utterly abject and forlorn that he hired him to sit for his picture, as a *typical beggar*. The next day he came to him, quite transformed. He had hired the clothes of a companion in which to have his portrait taken. The artist did not recognize him; and on learning that he was the beggar he had hired, he said: “No! I hired a beggar, and wanted him just as he was, or not at all.” Christ, for a different reason, wants us just as we are, without any effort at self-transformation, that the new Creation may all be “to the praise of the glory of His grace.”

221

Grace knows no respect of persons. Wilfrid S. Blunt attributes the spread of Islam in Africa to the fact that the Mohammedan missionary from Morocco says, even to the Negro: “Come up and sit beside me. Give me your daughter and take mine. All who pronounce the formula of Islam, ‘There is no God but Allah, and Mohammed is his prophet,’ are on an absolute level of equality in this world and in the next.” Whereas the Christian missionary makes his way slowly, for he has no true brotherhood to offer the Negro, except in another life. He makes no appeal to the present sense of dignity in the man he would convert, does not descend to the Negro’s level, and sit with him at meat as his equal. At best he is the teacher with the pupil, the master with the servant, the man with the child.

222

The death of Strauss. At Ludwigsburg—where Strauss was born, and where also he died and is buried—a gentleman, one of his personal friends and admirers, told the following, of which he claimed to have been an eye and ear witness: Strauss had a daughter, whom he had, strangely, sent to a pietistic school, while he was separated from her mother. She was educated a pious girl, and subsequently married a physician. She was called home when her father was about to die, and was deeply affected. When he saw her weeping, he took her hand in his and said: "My daughter, your father has finished his course. You know his principles and views. He can not comfort you with the assurance of seeing you again. What your father has done will live forever, but his personality will forever cease to be. He must bow to the unchangeable law of the universe, and to that law he reverently says, 'Thy will be done!'"

223

A costly burial. There is a tomb in the famous Milan Cathedral, in a subterranean chapel, which is the richest sepulchre in Europe. Here the visitor comes in contact with the most distinguished and wealthiest deadhead in the world, the lamented St. Charles Borromeo, who died two hundred years since. "None knew him but to love him; none named him but to praise." He was a cardinal, Bishop of Milan, and good to the poor, and for his many virtues was canonized. His remains lie in a rich coffin of silver, and through the crystal sides may be seen the dead and withered skull grinning in the midst of rich robes, rare jewels, and flashing gems. The coffin is hung with costly offerings, and the ceiling of the chapel is covered with bas-reliefs, in solid silver, representing

events in the saint's life. In this little chapel, ten feet by twelve, four million francs have been lavished. In the coffin hangs a gold cross containing seven emeralds, each as large as a chestnut, incrusting in diamonds. This little ornament is worth \$100,000.

224

A German princess, Marie Dorothea—let her name live with her saying!—took leave of a Christian missionary with these words: "Christians never see each other for the last time—Adieu!"

225

There is need of a reconstruction of our giving to missions and to every other benevolent cause. Bishop Coxe once said he knew a man in Western New York who put five cents in the offering on Sundays in the free church which he attended, but paid \$800 a season for an opera-box; and *The Living Church* matches him with a millionaire who subscribes a dollar a Sunday toward the expenses of his church, but stops payment during his winter excursions in the South, in which he spends thousands of dollars upon himself and family.

Every dollar belongs to God.—If we have been purchased by the precious blood of Christ, all we are and all we have belongs to him. Dr. William Kincaid says: "A friend of mine, receiving some money at the hands of a bank officer the other day, noticed depending from one of the bills a little scarlet thread. He tried to pull it out, but found that it was woven into the very texture of the note, and could not be withdrawn. 'Ah!' said the banker, 'you will find that all the government bills are made so now. It is an expedient to prevent counterfeiting.' Just so Christ has woven the scarlet thread of His blood into every dollar that the Christian owns. It can

not be withdrawn; it marks it as His. When you take out a government note to expend for some needless luxury, notice the scarlet thread therein, and reflect that it belongs to Christ. Do not trifle with the price of blood.”

226

Self-giving.—The well-known authoress, A. L. O. E. (Charlotte Maria Tucker), when she addressed a letter to the secretary of the Christian Vernacular Education Society, proposing the mission station of Batala, in the Punjab, as a promising central point for their operations, said in the course of her appeal: “It has often occurred to me that many true servants of God are not sufficiently ingenious in finding out ways to increase their means of giving. When, in Israel’s tabernacle, brass was required for a laver, the women gave their metal *mirrors*. What a *sacrifice of vanity* was there! A Mohammedan woman here has lately devoted the jewels which adorned her head (120 rupees in value) to swell the subscription for Turkey. Is there here no example for us? Many a Christian lady could sacrifice the gold chain and the jeweled ring, and so realize the delight of laying her gems at the feet of her Lord. Why should the table of the Christian gentleman be loaded with superfluous plate, when it might afford to him the privilege of laying up treasure in heaven? Oh, if my brethren and sisters in Christ saw what I see—the struggle so interesting, so momentous, between darkness and light—and realized the honor of being permitted, however feebly, to fight under the banner of the cross, they would feel more inclined to throw themselves into the breach and sacrifice everything for God and souls.”

Seven ways of giving.—1. The careless way: to give something to every cause that is presented, without inquiring into its merits.

2. The impulsive way: to give from impulse, as much and as often as love and pity and sensibility prompt. This is uncertain and irregular.

3. The lazy way: to make a special effort to earn money for benevolent objects by fairs, festivals, etc.

4. The self-denying way: to save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacency.

5. The systematic way: to lay aside, as an offering to God, a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether rich or poor, and gifts would be largely increased if it were generally practised.

6. The equal way: to give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

7. The heroic way: to limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.

Nathaniel Cobb, more than half a century ago, sat down in his counting-house in Boston and wrote the following solemn covenant:

“By the grace of God, I will never be worth more than fifty thousand dollars. By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth *twenty thousand dollars*, I will give *one-half* of my net profits; if I am ever worth *thirty thousand dollars*, I will give *three-fourths*, and the *whole* after fifty thousand. So help me God, or give to a more faithful steward and set me aside.”

This covenant he subscribed and adhered to with a conscientious fidelity as long as he lived. On his deathbed he said to a friend, "By the grace of God, nothing else, I have been enabled, under the influence of these resolutions, to give away more than *forty thousand dollars*. How good the Lord has been to me!"

228

"*Slopping over.*"—"I am accused of slopping over. I suppose I *do* slop over sometimes. Well, it's the mistake of temperament and disposition. Can you carry a brimming pail without its slopping over? Put a pint of milk in a big bucket and it will stay there. And take a man that has but a pint in him, and if he is a roomy man there is no danger *he'll* slop over. But bring a bucket of water from the well, and it will be dripping, dripping, dripping all the way, and every blade of grass and daisy is glad of it. So don't be sorry you have been generous even to an unworthy object. You can't afford to calculate when you'll be mean. Give your heart some headway, and in the long run it will be better."—*H. W. Beecher.*

229

There is help even in an inimitable ideal of life. We shall never here *perfectly* do the will of God, fulfil *all* His will. But we must *aim* toward it. "Bring back the flag to the men," said some one to a standard-bearer who was pushing on to a parapet faster than the ranks could follow. "Bring up the men to the flag!" was the heroic reply.

To go where God leads, to do what he bids and wait everywhere and always for his signal, is the grand perfection of heroism.

General Elliott, governor of Gibraltar during the siege

of that fortress, was making a tour of inspection to see that all under his control was in order, when he suddenly came upon a German soldier standing at his post silent and still, but he neither held his musket nor presented his arms when the general approached.

Struck with the neglect, and unable to account for it, he exclaimed, "Do you know me, sentinel, or why do you neglect your duty?"

The soldier answered respectfully: "I know you well, general, and my duty also; but within the last few minutes two of the fingers of my right hand have been shot off, and I am unable to hold my musket."

"Why do you not go and have them bound up, then?" asked the general.

"Because," answered the soldier, "in Germany a man is forbidden to quit his post until he is relieved by another."

The general instantly dismounted his horse. "Now, friend," he said, "give me your musket, and I will relieve you. Go and get your wounds attended to."

The soldier obeyed, but went to the nearest guard-house, where he told how the general stood at his post; and not till then did he go to the hospital and get his bleeding hand dressed. This injury completely unfitted him for active service; but the news of it having reached England, whither the wounded man had been sent, King George III. expressed a desire to see him, and for his bravery made him an officer.

230

Noble use of money.—A man who shall give five hundred dollars a year, say for twenty years of his life, may leave *twenty churches virtually built by him* to bless all coming generations. He who gives five thousand dollars

at once, and builds in a single year ten or twelve Christian sanctuaries in which shall perpetually be dispensed the Word and ordinances by which men shall be trained for heaven, does a work the ultimate value of which only the judgment day itself will fully reveal. He who in the final disposition of his property, when life is drawing toward its close, shall leave his ten or twenty or thirty thousand dollars for the building of temples of the living God for the use of those who are to fill this land in coming years, will be a blessed minister of good to men and will be helping to elevate and save his country, when he himself shall be walking with the redeemed of God and with the Lamb.—*Dr. Ray Palmer.*

231

Giving blessed.—A merchant of St. Petersburg at his own cost supported several native missionaries in India, and gave liberally to the cause of Christ at home. On being asked how he could afford to do it, he replied:

“Before my conversion, when I served the world and self, I did it on a grand scale and at the most lavish expense. And when God, by His grace, called me out of darkness, I resolved that Christ and His cause should have more than I had ever spent for the world. And as to giving *so much*, it is God who enables me to do it; for at my conversion I solemnly promised that I would give to His cause a fixed proportion of all that my business brought in to me, and every year since I made that promise it has brought me in about double what it did the year before, so that I easily can, as I do, double my gifts for His service.” And so good old John Bunyan tells us,

A man there was, some called him mad,
The more he gave, the more he had.

And there are truth and instruction in the inscription on

the Italian tombstone, "What I gave away I saved, what I spent I used, what I kept I lost." "Giving to the Lord," says another, "is but transporting our goods to a higher floor." And, says Dr. Barrow, "In defiance of all the torture and malice and might of the world, the *liberal* man will ever be rich, for God's providence is his estate, God's wisdom and power his defence, God's love and favor his reward, and God's word his security."

232

Richard Baxter says, "I never prospered more in my small estate than when I gave most. My rule has been, *first*, to contrive myself to need as little as may be, to lay out none on *need-nots*, but to live frugally on a little; *second*, to serve God in any place upon that competency which he allowed me to myself, that what I had myself might be as good a work for common good as that which I gave to others; and, *third*, to do all the good I could with all the rest, preferring the most public and durable object and the nearest. And the more I have practised this the more I have to do it with, and when I gave almost all more came in, I scarce knew how, at least unexpected. But when by improvidence I have cast myself into necessities of using more upon myself or upon things in themselves of less importance, I have prospered much less than when I did otherwise, or had contented myself to devote a stock I had gotten to charitable uses *after my death* instead of laying it out at present."

233

A clown's sermon. During the exhibition of a traveling menagerie and circus in a Virginia town the painted jester of the ring delivered the following homily: "We have taken in six hundred dollars here to-day—

more money I venture to say than any minister of the Gospel in this community would receive for a whole year's services. A large portion of this money was given by church members, and a large portion of this audience is made up of members of the church. When your preacher asks you to aid in supporting the Gospel you are too poor to give anything. Yet you come here and pay dollars to hear me talk nonsense. I am a fool because I am paid for it; I make my living by it. You profess to be wise, and yet you support me in my folly. But perhaps you say you did not come to see the circus, but the animals. If you came to see the animals, why did you not simply look at them and leave? Now is not this a pretty place for Christians to be in? Do you not feel ashamed of yourselves? You ought to blush in such a place as this.'

It is facetiously added that the sensation following a speech like this, in such a place, from such a speaker, may be imagined. The local clergy availed themselves of the spirit thus produced; a religious revival was attempted and a collection for foreign missions resulted in the sum of \$4.50.

234

Hatred of sin. There are three things which the true Christian desires with respect to sin: Justification, that it may not condemn; sanctification, that it may not reign; and glorification, that it may not be.—*Cecil.*

An Arminian, arguing with a Calvinist, remarked, "If I believed your doctrine, and were sure that I was a converted man, I would take my fill of sin." "How much sin," replied the godly Calvinist, "do you think it would take to fill a true Christian to his own satisfaction?" Here he hit the nail on the head. "How can we that are dead to sin live any longer therein?" A truly con-

verted man hates sin with all his heart, and even if he could sin without suffering for it, it would be misery enough for him to sin at all.

235

A holy life. Dr. Arnold of Rugby gives in one of his letters an account of a saintly sister. For twenty years through some disease she was confined to a kind of crib; never once could she change her posture for all that time. "And yet," says Dr. Arnold, and I think his words are very beautiful, "I never saw a more perfect instance of the *spirit of power and love* and of a sound mind. Intense love, almost the annihilation of selfishness; a daily martyrdom for twenty years, during which she adhered to her early-formed resolution of never talking about herself; thoughtful about the very pins and ribbons of my wife's dress, about the making of a doll's cap for a child; but of herself—save as regarded her improvement in all goodness—wholly thoughtless; enjoying everything lovely, graceful, beautiful, high-minded, whether in God's work or man's, with the keenest relish; inheriting the earth to the very fullness of the promise; and preserved through the very valley of the shadow of death from all fear or impatience, or from every cloud of impaired reason which might mar the beauty of Christ's glorious work. May God grant that I might come within but one hundred degrees of her place in glory."

236

Whitefield's prayer. "I prayed God this day to make me an extraordinary Christian." So reads an entry in the diary of the great and good Whitefield, and his life is the evidence that the prayer was heard and answered. In spirit, in prayerfulness, in ceaseless labor, in love to Christ, and in earnest and tireless efforts to win men from

their sins to Him, he was, as he prayed to be, “*an extraordinary Christian.*” As I read the prayer I can not but approve and admire its spirit. But can I and do I adopt it as *my own*? Is it my daily, earnest, heartfelt prayer, “O Lord, make *me* an extraordinary Christian.”—*T. Edwards, D.D.*

237

Sanctification and influence. “That no man put a stumbling block or occasion to fall in his brother’s way.” We have heard of a blind man carrying a lantern to prevent others from stumbling over him. On the contrary, a street lamp in a very conspicuous place is often rendered useless by one shattered pane; the wind blows against the light, makes it waver and flicker, and go almost if not quite out. How like a life whose inconsistencies and inconstancies make all uniform and unvarying testimony impossible! The Christian’s relation to the *world* must be considered in determining all questions of outer and even inner life: not the inherent character of an act or example alone, but the relative character and influence even on the weak, is to be prayerfully weighed.

238

God honors our faith. Sir William Napier was one day taking a long walk near Freshford, when he met a little girl about five years old, sobbing over a broken bowl. She had dropped and broken it in bringing it back from the field to which she had taken her father’s dinner in it, and she said she would be beaten on her return for having broken it; then, with a sudden gleam of hope, she innocently looked into his face and said: “But ye can mend it, can’t ye?” Sir William explained that he could not mend the bowl; but the trouble he could mend

by the gift of a sixpence to buy another. However, on opening his purse, it was empty of silver, and he had to make amends by promising to meet his little friend in the same spot at the same hour next day, and to bring the sixpence with him, bidding her, meanwhile, tell her mother she had seen a gentleman who would bring her the money for the bowl next day. The child, entirely trusting him, went on her way comforted. On his return home he found an invitation awaiting him to dine in Bath the following evening, to meet some one whom he especially wished to see. He hesitated for some little time, trying to calculate the possibility of giving the meeting to his little friend of the broken bowl, and of still being in time for the dinner party in Bath; but, finding that this could not be, he wrote to decline accepting the invitation, on the plea of a "pre-engagement," saying to one of his family as he did so, "*I can not disappoint her, she trusted me so implicitly.*"

239

Communion with God. Prayer is not always and only petition, thanksgiving, confession, adoration; often an unuttered and unutterable *communion*. A nervous clergyman who could only compose to advantage when absolutely alone and undisturbed, thoughtlessly left his study door unlocked, and his little three-year old child softly opened the door and came in. He was disturbed, and a little impatiently asked: "My child, what *do* you want?" "Nothing, papa." Then what did you come in here for?" "*Just because I wanted to be with you,*" was the reply. To come into God's presence and wait before Him, wanting nothing but to be with Him—how such an hour now and again would rest us! We have a friend who leaves his business place, especially when particularly

burdened with care, and rides up to the great Cathedral, where he sits down for an hour, and then goes back again to business. He says: "It is so quiet there, it rests and quiets me." How much more might we find a quiet resting-place for our weary souls and bodies, by just resting in the Lord, sitting without petition at his feet, or as John, leaning our heads upon His bosom.—*Independent*.

240

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

241

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

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

desire of the righteous shall be granted. Pray and wait. The answer to all true prayer will come. In Judson's case the news of the answer came before he died, but it was answered long before.

243

C. H. Spurgeon said that the efficacy of prayer was with him not a matter of faith, but of knowledge and every-day experience. He could no more doubt it than doubt the law of gravitation. He pointed to his orphanage: to keep it going entailed an annual expenditure of about £10,000. "Only £1,400 is provided for by endowment. The remainder comes to me regularly in answer to prayer. I do not know where I shall get it from day to day. I ask God for it, and He sends it. Mr. Müller of Bristol does the same on a far larger scale and his experience is the same as mine. The constant inflow of funds—of all the necessary funds to carry on these works—is not stimulated by advertisement, by begging letters, by canvassing, or any of the usual modes of raising the wind. We ask God for the cash, and He sends it. That is a good, solid, material fact, not to be explained away."

244

Spurgeon's witness. Some two years ago a poor woman, accompanied by two of her neighbors, came to my vestry in deep distress. Her husband had fled the country; in her sorrow she went to the house of God, and something I said in the sermon made her think I was personally familiar with her case. Of course, I had known nothing about her. It was a general illustration that fitted a particular case. She told me her story, and a very sad one it was. I said: "There is nothing that we can do but to kneel down and cry to the Lord for the

immediate conversion of your husband." We knelt down, and I prayed that the Lord would touch the heart of the deserter, convert his soul and bring him back to his home. When we rose from our knees I said to the poor woman, "Do not fret about the matter. I feel sure your husband will come home; and that he will yet become connected with our church." She went away, and I forgot all about it. Some months after she reappeared with her neighbors and a man, whom she introduced to me as her husband. He had indeed come back, and he had returned a converted man.

On making inquiry and comparing notes we found that the very day on which we had prayed for his conversion, he, being at the time on board a ship far away on the sea, stumbled most unexpectedly upon a stray copy of one of my sermons. He read it. The truth went to his heart. He repented and sought the Lord, and as soon as possible he returned to his wife and to his daily calling. He was admitted a member, and last Monday his wife, who up to that time had not been a member, was also received among us. That woman does not doubt the power of prayer. All the infidels in the world could not shake her conviction that there is a God that answereth prayer. I should be the most irrational creature in the world if, with a life every day of which is full of experiences so remarkable, I entertained the slightest doubt on the subject. I do not regard it as miraculous; it is part and parcel of the established order of the universe that the shadow of the coming event should fall in advance upon some believing soul in the shape of prayer for its realization. The prayer of faith is a divine decree commencing its fulfilment.

245

Answer long delayed. When Captain K—— of Philadelphia sailed on his last voyage from America he left a prayer for his infant child, written on a paper, and sealed up in an oaken chest. He died at sea. His widow locked up the chest for the use of the child when he should have grown to manhood. The child grew up, dissipated and dissolute. The mother, on her dying bed, gave him the key of the chest; but he was afraid to open it, for his conscience suspected that there was something in it to trouble him. When he was fifty-six years old, he determined one day to gratify his curiosity, and opened the chest. On the bottom of it he discovered a carefully folded paper on which was written: "The prayer of M—— K—— for his wife and child." He opened the paper, read it, and then putting it back, resolved that he would never unlock that chest again. But the arrow of conviction had entered his soul. His distress became so intense that the woman with whom he was living in guilt thought him deranged! He cried to his father's God for mercy, and repented of his sins as in dust and ashes. Faith in Jesus brought peace to his conscience, and a new and purer life to his home. He married the woman he had wronged, made a public confession of Christ, and served faithfully his father's God to a ripe old age.

246

Apparent denial. When Augustine, a great champion of the faith once delivered to the saints, was a young man, his habits were very dissolute. When he avowed his purpose to go to Rome, his mother, Monica, prayed earnestly that he might be prevented, apprehending that in so corrupt a city he might be led on by surrounding

temptations to utter ruin. Notwithstanding all her entreaties, her son went to Rome; and thence, on the recommendation of a friend, he passed on to Milan, and was there converted to the truth under the ministry of Ambrose. "Thou, O my God!" he says, "didst give her not what she asked *then*; but by refusing that, didst give what she was *always* asking."

247

Pitt's dying testimony. Mr. Pitt on his deathbed felt and deplored his own neglect of prayer. When told of his imminent danger, and invited to prepare himself by prayer for appearing before God, "I have too long neglected prayer," said he, "during life to have much confidence in its efficacy on my deathbed. But I throw myself on the mercy of God through Jesus Christ." This he uttered with a fervency but humbleness of devotion which was most touching.

248

Even *material creation* is pervaded by truth. God's works conform to truth, and exhibit the supreme love of truth. Man's work cautiously covers up and conceals imperfections. The Roman potter pressed wax into the cavities of the vessel which he wrought to conceal its flaws; hence a *sincere* vessel was one *without wax—sine cera*. The more minutely and microscopically God's works are examined, the more perfect they appear. Behind the apparent perfection of man's work appears the real defect. Behind the apparent blemishes of God's works their perfection is revealed on a more careful study.

The Bible is preeminently a revelation of truth. Nowhere else is such a sublime system of morals to be

found. It is unadulterated ethics, winnowed wheat, silver "seven times purified." Not an encouragement there of anything false or superficial. *Truth* in the *inward parts* is inculcated, virtue inherent in the substance of being, like substances imbedded in amber.

Truth may not be *analyzed*, but may be recognized by its effects. Light is still a mystery, so is heat; so, above all, is life. Yet we know all these by their effects, and how to make them subservient to the needs and uses of man. No reasoning, however subtle, will persuade a man that truth and falsehood are not exactly contrary, both in nature and tendencies. The chemistry of substances is often misleading. Poisons and the most harmless substances may be composed of similar elements, and even in similar proportions; there is something in their respective *combinations* that renders one innoxious and the other harmful.

The *pursuit of truth* can not, therefore, be vain. Nor can it be a matter of indifference whether truth be found and embraced or not. It does make a difference whether truth or error be believed, however sincere the embrace of error may be; for truth and error can never build up character into equal beauty and symmetry.

The *highest evidence of Christianity* is a life incarnating truth. "My dear, in thy face I have seen the eternal!" said Bunsen to his English wife when dying. A noted infidel dared not stay in Fénelon's company for two hours; it would "compel him to be a Christian." Hume confessed that his Deistic "philosophy could not explain a Christian life." These are living epistles, translating the Word of God into actual forms, and illustrating and illuminating that Word. "Christians are the world's Bible"—the only one that many ever read.

Christ taught the truth on the very highest themes: life,

its origin and end; death and the hereafter; the character of God; the impassable gulf between Jehovah and Jove; between monotheism and polytheism. Other systems contain truth, but it is like an exotic flower in the midst of a garden of weeds. In Christianity truth is indigenous and in harmony with its surroundings. Christ speaks of the deep things of God as a master discourses of the mysteries of science as of most commonplace and familiar things.

249

There have been *three great centers* whence life has radiated: three metropolitan exponents: *Rome* left us a legacy of law that is even yet the basis of the code of the most enlightened nations. *Greece* was the mother of arts and eloquence, and the models she left are the standards to-day. But from Jerusalem and Judea went forth the grandest conceptions of moral and religious truth, before which all ethical teaching pales its splendor. All other systems of morals or religion shine, at best, like the moon, with a light borrowed from this sun.

250

Truth is to be esteemed above all price, both as a trait in man and as a gift from God. To be true and know what is true represents the height of character and knowledge. Instinctively we feel the beauty and sublimity of truth, and bow before it, even tho ourselves false and faithless. Truth is the foundation of all goodness, as falsehood is the prime element of all sin. God is the God of truth. The devil is a liar and the father of lies, and his first act on earth was a falsehood. Cain's first crime was murder; his second was a lie. Truth is the very bond of the universe. "Do the devils lie?" was asked of Sir Thomas Browne. "No," he replied, "for then even hell could

not subsist." Truth is so essential to God, that Pythagoras said that if it were possible for God to become incarnate, He would take light for His body and truth for His soul.

251

Truth and morality. Without it no man can make any pretension to character. Even the false and vain Chesterfield acknowledged, "Truth makes the manners of a gentleman." Characters, great and noble, were remarkable from an early age for reverence for truth. Masters of education, like Arnold of Rugby, always succeed in awakening and cherishing youthful regard for this prime virtue. Thomas Sherwin, late Master of Boston's English High School, among many traits, had a grand manner of administering rebuke. Once, when one of his pupils had been guilty of falsehood, he called him to the platform, and then began a soliloquy on the beauty and majesty of truth, and so impressively was it spoken, that the boy's face turned scarlet, and then he burst into tears. Without a word of direct rebuke, he was allowed to take his seat, and was never afterward known to be untruthful.

252

Statue of Truth. In Aurora, N. Y., is an institution for the education of young ladies. In its parlor stands a marble statue, a symbolic feminine figure of full life-size. The face expresses womanly sweetness, blended with heroic resolve, befitting the helmet on the head, and the sword in the right hand. An open lily lies upon the pure bosom; the left hand gathers the folds of the robe, as if keeping it from contact with something which might soil its whiteness; the point of the sword touches the pedestal near the feet, and close beside lies a mask. As

the eye glances downward along the figure, it falls at last upon the inscription on the front of the pillar, "Truth." She has smitten the face of Dissimulation, and carefully holds her white garments away from the defiling touch of her foe. The power of that silent statue is wonderful. It tells of the awful loveliness of Truth; of such absolute sincerity that Dissimulation is unmasked and put to shame. What a regeneration of social life would there be, if only truth should purify social intercourse! "In such a social atmosphere men would rise to a nobler manhood, and human speech from lips of man or woman would become a power, filling with nobler, holier meaning than we have yet conceived, that deep word *eloquence*."—*Dr. H. A. Nelson*.

253

Half truths are almost as bad as whole errors. Satan's first lie was a half truth. He told our first parents that to eat the forbidden fruit would open their eyes, and it did, but it was to see themselves sinners; he said they would know both good and evil, and so they did; but how much better to have known only good! He said they should not, in the day they ate, surely die; and they did not, in the lower sense of physical death, tho they did die to God's favor and sympathy. Satan's favorite device for deluding and destroying souls is to use half truths. He coats the poison of error with a sugar coating of truth, and so it tastes sweet at first, but is bitter and deadly after we swallow it.

254

Truth vindicated. At the funeral of a man, very generous and lovely, but ungodly and dissipated, I felt unwilling to make a funeral address that should be untrue to my convictions of the truth of the Word of

God. Accordingly I spoke to the business men, present in very large numbers, who had been his companions, about the folly of neglecting the soul even for the sake of worldly profit. They had expected to hear a eulogy of the dead, and get comfort in their own ungodliness, and were much incensed. One of them cursed and swore that he would provide in his will that I should never officiate at his funeral. Shortly after, God smote him with incurable disease, and for many months he lingered in great agony, and died. He would send for me and cling to me like a child, confess to me his sinful life, and beg me to pray for him and with him. Before his death he wrote me a letter with a trembling hand—a letter that is to me as precious as gold. In it he says: "Be always honest and true with men; tell them the truth, and even those who at the time may take offence, will afterward stand by you and approve your course." When he came to look into the great hereafter, he wanted no shallow quicksand of flattering falsehood on which to rest his feet. There comes a time when every man wants to know the truth.

255

Sinners like to believe a lie, and will not come to the light, lest their deeds be reproved. A celebrated clergyman, riding in the same conveyance with a noisy infidel, and hearing him propose a shallow objection to Christianity, thought he would see how sincere he was, and he said: "My dear sir, have you ever examined the book of the *prophecy of Jediah* as furnishing an answer to your objection?" "Yes," said the skeptic, "*I have examined it thoroughly and do not deem it satisfactory!*" Dr. Brookes, of St. Louis, once challenged a blatant infidel who had much to say about the irreconcilable contradictions and absurdities of the Bible, to show him *one such*

contradiction, offering \$500 reward for each instance. After four weeks of brooding over the challenge, he sent Dr. Brookes the following amusing reply:

“DEAR SIR: In Matt. xii : 30 it is said: ‘He that is not with me is against me.’ In Mark ix : 40 it is said: ‘He that is not against us is on our part.’”

And on this shallow basis he claimed the \$500!

There is very little honest skepticism. Men take refuge from a guilty conscience in cherishing doubts of the truth; they try to persuade themselves that some things are not true because they do not want to believe them; and sometimes they succeed. But there comes a day when the eyes open to see—tho it is too late.

256

A death vision. A young, talented architect of my acquaintance had led a life of neglect of God and religion, and cultivated skeptical opinion, till he got to doubt even whether there was a God or a future life. One day he sank into a slumber so profound that he was supposed to be dead. After a half hour he opened his eyes, and slowly said: “Yes, there is a life beyond! I know it now, for I have been treading along its boundary and looked across into the eternity beyond.” And shutting his eyes he passed into the great hereafter. He had come back long enough, after touching the bound, to leave his testimony! A glance into the future, from the dying hour, cured him of his skepticism.

257

The telling of the truth transfers all responsibility to the hearer. He that knows the truth is responsible for acting or not acting up to his knowledge. And therefore he that knows his Lord’s will and doeth it not, shall be beaten

with many stripes. This, above all, will make the sinner speechless at the bar of God. To have heard and to have rejected the Gospel of salvation makes damnation both sure and terrible. Men frame many pretexts to cover their guilt here; but no excuses will stand at the great white throne.

About 1826 the Third Presbyterian Church in Rochester, N. Y., was organized. Joel Parker was chosen pastor. Samuel Lee was one of his first converts. At the request of Samuel Scofield, one of the elders and a brother-in-law of Lee, Mr. Parker called on Lee to talk with him about his salvation. Mr. Lee was indifferent and self-righteous and full of excuses. He thought himself a pretty good man. Was moral and industrious; that he was quite as good as many professors of religion, and in his own opinion much better. Mr. Parker tried to make him realize that he was a sinner; that he must be born again of the Spirit or he could not be saved. After a long and earnest conversation Mr. Parker saw that he had made no impression on Mr. Lee's mind. Mr. Lee had thrown off all his arguments with this and that excuse.

At last he said to him: "Mr. Lee, I want to tell you one thing, and I want you to remember it. Will you remember it?" "Probably," said Mr. Lee, "if it is anything important." "But," said Mr. Parker, "I want you to promise to remember it." Mr. Lee hesitated. He thought, "What has Mr. Parker got to tell me, that he wants me to promise to remember? What can it be? He has been talking about death and the future life. What can he have more to tell?" "Mr. Lee," said Mr. Parker, "will you promise to remember it?" "Yes, I will," said Mr. Lee. "You will have no excuse at the bar of God, poor man!" said Mr. Parker, and turned and

left him. Mr. Lee resumed his work. But the arrow had penetrated through all his defences and reached a vital part. "No excuse," rang in his ears. He tried to drown this inward voice by the increased noise of his hammer. (He was a silversmith.) But his awakened conscience repeated in thunder tones, "No excuse! no excuse!" Then he stopped work and said to himself: "Did I not go forty miles to Batavia on foot to bail out Brother Scofield, where he was sent to prison for debt? Is that nothing?" "No excuse!" came back. Then he called up one kind act after another of his life, and said to himself, "Is there no excuse or set-off in these deeds?" His awakened conscience replied to all these pleas for justification, "No excuse! no excuse!" At length his conviction became so deep that he dropped his hammer, closed his shop, went into his house, took down his unused Bible, and with it under one arm and his wife on the other, went to his chamber, and there fell on his knees and prayed and wept, and wept and prayed, and read the Bible until he found joy and peace in believing. His joy was so great that the same day he went around among his friends to tell what a Savior he had found.

That day, in after years, was kept sacred as his birthday. No work was done. In the morning he recounted to his wife and children the mercies and blessings received during the last year, following this review with family prayer and thanksgiving. The balance of the day was spent in calling on his friends and recounting God's mercies.

258

To obey the truth is to make constant advance. Some people, however active, seem to be not at all aggressive; there is motion, but no progression. They are like the man who got on the ferryboat and kept going to and fro.

At last he was asked where he was going. He said "he started for Charleston, but they had been making landings ever since, and he could not seem to get on."

259

Devotion to truth and justice. In Regulus, the Roman Senator, calmly turning away from his weeping family and the awe-struck Senate to redeem his pledge to the enemy, and meet the dreadful death prepared for him rather than break his word, you have a magnificent example of the virtue of whatsoever things are *true*; also in the Roman Judge delivering up his sons to die, amid tears and intercessions of wife, mother and citizens; and in the steadfast resistance of that Hebrew youth to the solicitations of sin in circumstances of most powerful temptation; so in the Roman matron presenting to her trembling husband the dagger plucked from her own bosom, "It is not painful, Paetus"; or Lady Jane Grey, bidding farewell to her husband as he passed on to the scaffold, where she so soon was to follow; or the widow of John Brown, of Priesthill, gathering up her husband's scattered remains and yet warm skull, and answering to the rude taunt of the murderers, who asked "What thinkest thou of him now, woman?" "I aye thocht much of him, and now much more than aye."

260

Departures from truth. One denial of essential truth leads to another, until the first step of departure ends in the falling away of a dreadful apostasy. A man plays Hamlet on the theater stage who was some years since an orthodox Congregational minister in Brooklyn, N. Y. He first became unsettled as to the doctrine of the atonement, then successively abandoned the incarnation of God in

Christ, and the inspiration of the Scriptures; then a future state of rewards and punishments. He was called to succeed Robert Collyer of Chicago, but so rapidly did he go down into the abyss of utter unbelief, that even the loose creed of the Unitarian was too confining to his "liberalism," and he startled that congregation of skeptics by announcing his inability longer to defend any distinctive doctrine of our holy faith. He proclaimed himself an agnostic—sure of nothing, not even the existence of God, and so turned to destroy the faith he once preached; an awful warning of the rapid apostasy that follows the denial of one fundamental doctrine. And he is but one of hundreds whose downfall illustrates the same law of progress in denial of the truth.

261

Dignity of truth. The truth can not be burned, beheaded or crucified. A lie on the throne is a lie still, and truth in a dungeon is still truth; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory.

262

Loyalty to the truth. When the Italians were smarting under the yoke of multiform oppression, and yet jealous of their own liberty and independence, they managed to display their darling tricolor in the very face of their foes, by a seemingly accidental arrangement of *red, white and green*, the colors of Italy's flag, in the very vegetables they displayed in market or carried to their homes. "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."—Ps. lx : 4.

263

Truth vs. consistency. "Don't be 'consistent,'—but be simply TRUE. The longer I live, the more I am satisfied of two things: first, that the truest lives are those that are cut rose-diamond fashion, with many facets answering to the many-planed aspects of the world about them; secondly, that society is always trying in some way or other to grind us down to a single flat surface. It is hard work to resist this grinding-down action."—O. W. Holmes.

264

Aristotle on truth: "Truth is what a thing is in itself, in its relation, and *in the medium through which it is viewed.*" It is impossible to separate our vision of truth from the organ of vision. A humid atmosphere not only bedims the heavenly luminaries, but invests them with a false halo. A colored lens will impart a hue to any object viewed through it. A diseased eye sees double. "If thine eye be evil, thy whole body shall be full of darkness."

265

Obedience to the truth brings the certainty of experiment. When Congress appointed the famous committee of five to examine as to the expediency of appropriating \$30,000 to build that pioneer telegraph line from Washington to Baltimore, the vote stood two and two—the fifth man withdrew and experimented on a miniature telegraph line erected for the purpose. On returning, he said, "Now, gentlemen, I am prepared to vote 'Yes,' for I have myself had a communication over the wires."

266

Near to the path, but not walking in it. On September 5th, 1870, a caravan of eleven persons left Chamouni to ascend Mt. Blanc; Messrs. Randall, Bean, and Corkindale, with guides and porters. On their way down they were overtaken in a wild storm, which lasted more than a week, and they were found—ten of the eleven—dead near the summit. They became bewildered and wandered around, going over their own tracks, in a space not more than a hundred yards square, until, exhausted by hunger, cold, and fatigue, they at last lay down to die, not knowing that they were so near to the path that five more steps would have brought them into it! How many souls perish as close as that to the way of truth and life!

267

A woman's heroism. During the siege of Gibraltar, over one hundred years ago, Count d'Artois came to St. Roch to visit the place and works, and while in company with the Duke de Crillon, a bomb fell among them. A French woman, who had at the time two children in her arms, deliberately seated herself on the bombshell and put out the match! What wonder the count and duke united to bestow on her a pension of eight francs a day?

268

The alphabet of church socials. The church entertainments that are devised to raise money for various ends—pastor's salary, parsonage building and furnishing, church building and repairing, to furnish mission funds, etc.—have, as *The Faithful Witness* remarks, exhausted the alphabet. We have art socials and authors' socials, blackberry and broom brigade, and busy bee, cream, cake, calico and charade, dorcass and donkey, evergreen and

Easter, farewell and fan, garden and gift, harvest home and Halloween, ice cream and instrumental, jug-breaking and jelly-making, knitting and keepsake, lawn and literary, May queen, Martha Washington and mission, necktie and New Year, old folks' and old fashion, pink and pound, quarterly, reading and raspberry, spelling-bee and strawberry, tea-drinking, tableaux and Thanksgiving, union and variety, white yuletide, young folks' and zenana socials. It is suggested that the alphabet be completed by a few xtra xcentric socials, if it is possible for any progressive church to arrange it.

269

Phosphorescence at sea. The luminous appearance of the surface is sometimes so widespread and brilliant that the vessel seems floating in a sea of liquid silver. This brilliance seems to depend upon the *agitation* of the water, and is most intense in the wake of the ship. Naturalists are divided in opinion, some attributing phosphorescence to electricity generated by friction, others to the presence of countless animalculæ. In 1785, on the evening of July 31, Dr. Buchanan, during a voyage from Johanna to Bombay, saw the sea milk-white and floating luminous bodies so that the ocean seemed to have become a "milky way," in which larger stars could be seen as in constellations. The light was so bright as to illuminate the ropes and rigging of the vessel. He found 400 of these phosphorescent animals in one gallon of water.

270

Sacred gardens. "Eden" has its counterparts. The gardens of Alcinoüs and of the Hesperides, of Adonis, of Flora, were famous among the Greeks and Romans. These traditions are verifications of Scripture history.

The very name "*Horti Adonides*" answers to that of Paradise or Eden; "gardens of pleasure," as *Horti Adonides*, to Garden of the Lord.

271

Avenging monkeys. The East Indians superstitiously revere these animals and seldom destroy them. A new mode of revenge is to sprinkle rice or corn on the roof of an enemy's house or granary, just as the rainy season begins. The monkeys will congregate on the roof, eat all they can find outside, and then rip off the tiles to get at what has fallen through the crevices. Thus the house or granary is exposed to the weather and the contents are ruined.

272

Chinese mirrors. Sir David Brewster describes a singular illusion produced by images delineated on the face of metallic convex mirrors. The figures are drawn on the surface in very shallow lines or are eaten out by acid. Then the surface is very highly and delicately polished, so that the sunken lines take as high polish as the rest, and the figures appear only in a strong light. We fear that some of the images seen in the mirror of the Word are those that human hands have delineated there!

273

The follies of fashion. Nothing can be more absurd than the silly homage paid to the fashions of this world, notwithstanding they quickly pass away, and the pains taken to keep up with the latest style, however extreme. In the fifteenth century the headdresses of women in Flanders rose to a height so enormous that those of a late day were but dwarfs in comparison to these giants. Juvenal des Ursins declared that so high and broad were

these hair ornaments, with their huge artificial *ears*, that ladies could not go through any ordinary door! Thomas Conecte, the Carmelite friar, preached vehemently against these absurd superfluities, and was burned at Rome in 1434 in consequence.

274

The social instinct may be found remarkably prominent even in animals, as the beaver among quadrupeds and the bee among insects. The *Loxia socialis* of South Africa is a notable illustration among birds, as also the *Philæterus socius*. These birds build an enormous assemblage of nests under a common roof placed among the branches of a tree, the roof so compactly interwoven of herbage as to shed the heaviest rain. The separate nests are on the lower surface, having separate apertures. Le Vaillant found 320 chambers inhabited. And most curiously he found that these birds do not pair, but each male has several wives, each of them having, as becomes a polygamous community, a separate cell.

275

Insect eyes are alone a sufficient proof of a designing hand in the great Creator. They are evidently adapted for distinct modes of vision of which we, whose eyes are modelled on one pattern, can not conceive. Many insects have on the crown of the head several eyes set "like 'bull's eyes' in a ship's deck," and besides these, compound eyes on each side of the head, whose multitudinous lenses depend on the same optic nerve. These lenses vary in number from 50, as in the ant, to 25,000 in the mormella, every one a perfect eye furnished with iris and pupil and nervous system.

276

Queen bee. Reaumur witnessed the apparent drowning of a queen bee and her attendants. He drew them from their peril before they were quite dead, and by application of gentle heat revived them. The common bees first revived, and the instant the queen bee began to show signs of life they came about her and rubbed and licked the body as tho the bees had some code of laws for resuscitation of drowned members of their community; and as soon as she moved they hummed aloud as if they were performing a triumphant anthem.

277

Hair as an index of character. The ancients thought ringlets not only an ornament but a sign of merit, as in Achilles, Ajax, and Augustus. Auburn locks were supposed to indicate industry, intelligence, and amiability, but red hair was viewed with aversion; hence the proverb, "Wicked as a red ass." Abundance of hair was associated with liberality, and lank hair with cowardice and parsimony.

Scientific men are not infallible. Jacob Bobart, keeper of the physic garden at Oxford, it is said, took a dead rat, altered its head and tail, distended its skin on each side with sticks to resemble wings, then let it dry as hard as might be and submitted it to the learned for classification. It was pronounced a *dragon*, and essays were written and verses composed about this rare relic of an extinct and remarkable species of animal.

278

Demosthenes' stratagem in the oration "On the Crown": "Athenians, do you regard Eschines as Philip's friend or hireling?" For the last word he used *μισθῶτος*, but he

accentuated the last syllable, *μισθωτός*. The acute ear of the Athenians, resenting a mispronunciation, cried out, “*μισθῶτος, μισθῶτος.*”

“There, Eschines,” said Demosthenes, “you see what they think of you!”

279

Mausoleum. Artemisia built a tomb for her husband Mausolus, so sumptuously splendid that all costly sepulchres have borrowed his name, “mausoleum.”

280

Joy at deliverance. When the Greeks heard that the Macedonian invader was overthrown, it is said that a whole nation raised to heaven such a shout that birds on the wing dropped down as if stunned. In their ecstasy they exclaimed, *Σωτηρ, Σωτηρ!* “Savior, Savior!”

281

A brilliant retort. Sergeant Armstrong was pleading in the Irish Assizes. The window of the court-room being open, a jackass feeding in the yard stuck his head in the window and brayed. The judge rapped with his gavel, and said, “One at a time, sergeant.” Subsequently, while the judge was charging the jury, the ass again intruded his head into the open window, and made the court-room resound with his braying. Quietly rising and motioning to the judge, the sergeant begged his pardon for interrupting him; but, said he, “There is a very disagreeable *echo in the court!*”

282

Homer, Virgil, and Milton.

Three poets, in three distant ages born,
Greece, Italy, and England did adorn;
The first, in loftiness of thought surpassed;
The next, in majesty; in both, the last.
The force of nature could no further go;
To make a third, she joined the other two.

—Dryden.

283

“*Old Harry*” as a name for Satan. Henry VIII. committed a crime so bad that the people of those days thought that only the devil could equal it. He imprisoned the pope and put his mitre on his own head, and so they named the devil “*Old Harry*!”

284

Poetry consists of three things: “Invention, expression, inspiration.”—Schlegel.

285

Meters and their uses.

Trochee trips from long to short;
From long to long, in solemn sort,
Slow *spondee* stalks—strong foot! unable
Ever to come up with *dactyl* trisyllable.
Iambics march from short to long;
With a leap and a bound the swift *anapests* throng;
One syllable long with one short at each side,
Amphibrachys haste with a stately stride.
In the *hexameter* rises the fountain’s silvery column;
In the *pentameter* aye falling in melody back.

—Coleridge.

286

A fine example of onomatopœia.

I love that language, that soft bastard Latin,
Which melts like kisses from a female mouth,
And sounds as if it should be writ on satin,
With syllables which breathe of the sweet South,
And gentle liquids, gliding all so pat in,
That not a single accent seems uncouth,
Like our hard northern, whistling, grunting guttural,
Which we're obliged to hiss and spit and sputter all.

—Byron.

287

Hexameter. Longfellow says, "Inexorable hexameter, in which the motions of the English muse are not unlike those of a prisoner dancing to the music of his chains." Is this necessarily so? Take this version of Calypso's bower written in college days:

Flowers of great beauty were there, and with branches gracefully
blending,
Forests of stateliest trees the fairy-like grotto surrounded
With alder and poplar growths, and sweet-scented cypress
abounded.
Vines with luxuriant clusters about the fair grotto were growing,
Fountains of crystal water in every direction were flowing, etc.

Longfellow's finest lines,

Clamorous labor

Knocked with its hundred hands at the golden gates of the
morning,

will be recognized by Homeric students.

288

The word "God," originally "good," is found in many tongues spelled with four letters, and often the words bearing to each other a strong resemblance, which argues a common linguistic stock:

Deus, Zeus, θεος, Dieu, Gott, Odin, Codd, Adon,

Adad, Syra, Idza, Dios, Esgi, Zeni, Addi, Aumn, Zeut, Zain, Lian, Zene, Chur, Eher, Dieh, Doga, Oese, Alla, Rogt. Zeus, from Ζεω, "I am," reminds us of the "I am" of Exodus, etc.

289

"*Bankrupt*" is from the Italian "*banco rotto*," a broken bench. When first adopted into English, spelled bankerout. "Bankerout quite his wits."—*Shaks., Love's Labor's Lost*. When a money-changer could no longer redeem his pledges, the people broke up his bench.

290

Modern inventions. During the last fifty years more of the great mysteries of nature have been penetrated, and more of her resources have been developed and utilized, than during five thousand years preceding. So say scientific men, and it is probably no exaggeration. The last fifty years have probably been the most important and intellectually progressive period of human history. Within this half century the following inventions and discoveries have been among the number:

Ocean steamships, street railways, elevated railways, telegraph lines, ocean cables, telephones, phonograph, photography, and a score of new methods of picture making, aniline colors, kerosene oil, electric lights, steam fire-engines, chemical fire-extinguishers, anæsthetics and painless surgery, gun-cotton, nitro-glycerine, dynamite, giant powder, aluminum, magnesium, and other new metals; electro-plating, spectrum analysis and spectroscope, audiphone, pneumatic tubes, electric motor, electric railway, electric bells, typewriter, cheap postal system, steam heating, steam and hydraulic elevators,

vestibule cars, cantilever bridges. These are only a part. All positive knowledge of the physical constitution of planetary and stellar worlds has been attained within this period, and before 1840, there were but 500 miles of slow steam railway in the United States.

291

Curiosities of vibration. When the first iron bridge was building at Colebrook Dale, England, it is said a fiddler came along and threatened to "fiddle the bridge down." The workmen laughingly bade him "fiddle away." He tried note after note on his instrument until he hit upon one that coincided with the structure's vibratory movement, and as he sounded that note with prolonged effort, the structure began to quiver so perceptibly, that the workmen begged him to stop lest the half-completed bridge should fall. A human voice will sometimes cause a glass shade or delicate vessel to crack or break because it strikes the key-note of that vessel. A dog's bark or other animal sound will set piano strings vibrating. When vibrations of two substances correspond, the motion of one will often set the other moving. Two clocks, with pendulums oscillating over similar arcs, will often start each other. The milk-carriers in London discover that unless they change their step from time to time, they spill the milk from the pails.

292

Some modern wonders of the world. 1. The Bank of England with buildings covering eight acres and with over 1,000 clerks. 2. The Vatican gallery of sculpture, the largest and richest in the world. 3. Tintoretto's Paradise, the largest painting in the world, now in the

Doge's Palace, Venice, covering 2,700 square feet of canvas. 4. The imperial emerald, in the Schatzholm at Vienna, weighing nearly 3,000 carats. 5. The monster cannon at Ghent, Belgium, with a bore 33 inches in diameter. 6. The monster organ, in St. Bayou Church, Haarlem, Holland, with 5,000 pipes and 60 stops. 7. The Maelstrom, off Norway, near Lofoden Isles, which is one and a half miles broad. 8. The monster numismatic collection, at Vienna, containing 125,000 coins, 50,000 of which are Greek and Roman. 9. The monster theatre, at Milan, "La Scala," the stage of which is 150 feet wide, overlooked by six tiers of boxes. 10. The largest chain, in the imperial arsenal, Vienna, with 8,000 links. It was thrown across the Danube by the Turks in 1529. 11. The monster suspension bridge from New York to Brooklyn, one mile and a quarter long, the greatest triumph of engineering skill. The cantilever bridge over the Firth of Forth, near Edinburgh, is two miles long. 12. Nature's greatest cathedral, the famous Fingal's Cave, on Staffa, the roof rising to a height of 76 feet in the gable, on beautiful columns of basalt; the breadth of the cave is 56 feet, and the distance from the opening to the rear wall, 324 feet. We never felt such emotions of awe as when we heard "Old Hundred" sung beneath those arches!

293

Trees as meteorological records. Exogenous trees preserve in their rings a record of the seasons for the entire period of growth. Mr. Twining, over sixty years ago, inspected a large lot of hemlock timber, and every tree *told the same story* as to the *same season*. He found, for instance, that some layers or accretions were much broader than others, perhaps five or six times as broad.

This was the record of a very growing season. Beginning with the external layer, and counting back to the wider rings, he always found them correspondent, whether the rings were thirty or two hundred in number, indicating, therefore, the same year of growth. "I had thus before me two or three hundred meteorological tables, all of them as unerring as nature." Mr. Twining suggested that these sections of trees might thus be utilized as records. One side, neatly smoothed, would exhibit its record as distinct as a drawing; on the other side might be recorded the locality of the tree, sort of timber, exact date of felling, soil in which grown, points of compass in respect to its growth, and any other data of any importance.

294

Diogenes not "the philosopher of the tub," after all. The *pithos* is a sort of earthen jar, distinguished from the *amphora* by a wide mouth and a flattened base. It was shaped more like a gourd or pot, and in size adapted for a small cistern or water-butt. Brougnart stoutly maintains that the celebrated cynic dwelt in a pithos. So does Dr. Murray, custodian of the British Museum, who showed us a pithos abundantly large to hold a man, and which, lying on its side, would offer a very comfortable sleeping berth, with a sloping arched roof to shed rain, and a corresponding arched floor to prevent too close contact with the damp earth, offering also a much more comfortable bed for a human being than a flat surface. Juvenal, referring to this story, speaks of the fragility of these vessels, and of the fact that fire would not burn them, which would not be true of a tub.

295

The black stone at Mecca. This is near the entrance of the Kaaba, and is called by Moslems the Heavenly Stone—*Hajra el assouad*. It forms part of the sharp northeast angle of the building, and is inserted four to five feet above ground level, in shape an irregular oval, seven inches in diameter. Its color is a deep reddish brown, with a border of similar color, both encircled by a silver band. It looks as if it had been dashed to pieces and reunited by cement. It has passed through many disasters. In 682 A.D., a fire split it in three pieces; hence the rim of silver. It was broken during the plunder of Mecca; in the eleventh century, Ha Kem, the mad Sultan of Egypt, tried to destroy it with an iron club, but he was slain by the populace. The millions of caresses and kisses have worn it uneven and to a considerable depth. Orthodox Moslems hold it to have been originally a translucent hyacinth brought by Gabriel from heaven to Abraham, but which has degenerated both in color and substance by contact with the impurities of humanity

296

Ancient ventriloquism. This seems to have been associated with necromancy and divination. The witch of Endor is called in the Hebrew a woman-mistress, or owner of *ôb*. The word *ôb* means a skin-bottle, and seems to be applied to the distended belly of the ventriloquist, as if it were a bottle in which the demon was contained. The Greeks had necromancers, called *psychagogi*, and who called up departed spirits for consultation. Some think that the "wizards that peep and mutter" were ventriloquists. The art of "speaking from the belly" seems to have been carried to singular

perfection, and used in the interests of imposture, peculiarly by the Egyptian priests and diviners. The people might easily be persuaded that a god was speaking, so thoroughly was the ventriloquist's voice disguised.

297

The origin of the crescent. During the progress of the great siege of Byzantium, by Philip of Macedon, the city was saved from capture by surprise in a way that was deemed miraculous. As the besieging party drew near under cover of night, a sudden flash of light illumined the northern horizon like a silver semi-circle and betrayed the proximity of the besiegers. In honor of this supernatural event, interpreted as a divine interposition in behalf of the city of the Golden Horn, a crescent was stamped on the Byzantine coins. When the Turks in the fifteenth century took Constantinople, they adopted this municipal symbol as their own national device, and it has ever since been the elect symbol inscribed upon their banners, standards, and mosques, and they have named their dominion the Empire of the Crescent.

298

The Egyptian emblem of charity. A boy, naked, his heart in his hand, giving honey to a bee that has lost its wings. How beautiful, and how suggestive!

299

Ludicrous effect of fear. In 1712 Mr. Whitson, having calculated the return of a comet for the 24th of October, at five minutes past five in the morning, gave notice to the public accordingly; also that a dissolution of the world by fire would take place on the Friday following. Mr. Whitson's repute, both as a divine and philosopher,

left little doubt with the populace as to his prediction. Several ludicrous events now took place. A number of persons about London seized all the barges and boats on the River Thames, concluding that when the conflagration took place there would be the most safety on the water. A gentleman who had neglected family prayers for five years informed his wife of his intention to resume them the same evening; but his wife, having a ball on hand at her house, persuaded him to put it off till they saw whether the comet appeared or not. The South Sea stock immediately fell to five per cent., and the India stock to one; and a captain of a Dutch ship threw all his powder into the river, that the ship might not be endangered. The next morning the comet appeared according to prediction, and before noon the belief was universal that the day of judgment was at hand. One hundred and twenty-five clergymen were ferried over to Lambeth, it is said, to petition that a short prayer might be ordered, there being none in the service for such an occasion. Three maids of honor burnt their collection of novels and plays, and sent to the booksellers to buy each of them a Bible and a copy of Taylor's "Holy Living and Dying." The run upon the bank was so prodigious that all hands were employed in discounting notes and handing out specie. On Thursday considerably more than 7,000 who kept mistresses were legally married, and to crown all, Sir Gilbert Heathcote, at that time head collector of the bank, issued orders to all the fire officers in London, requiring them to keep a good look out, and have a particular eye upon the Bank of England.

300

Curious Bible facts. The Old Testament ends with "curse;" the New, with a blessing. How befitting, since one embodies law and the other reveals grace! The middle verse of the Bible is Psa. cxvii : 8; the longest verse, Esther viii : 9; the shortest, John xi : 35. In Psa. cvii four verses are alike, the 8th, 15th, 21st, and 31st; each verse in Psa. cxxxvi ends alike. Somewhere in the Bible, and usually but once, may be found an exhaustive treatment of all subjects that most closely concern man's welfare and happiness. Acts xxvi is the finest chapter to read. The most beautiful is Psa. xxxiv. The five most inspiring promises are John xiv : 2, xiv : 23, John vi : 37, Matthew xi : 28, and Psa. xxxvii : 4. Isaiah lx : 1 is the verse for the new convert. All who boast of their perfectness should learn Matthew vi. All humanity should learn Luke vi from the 20th verse to the close.

301

Apostle spoons. Among old English spoons some are called Apostle spoons, of various forms, the handles terminating in sculptured figures of the twelve Apostles. Sets of thirteen were sometimes made, but only very few containing the "Master" spoon are known to exist, one of them being in possession of Corpus Christi College, Cambridge, England. The figure of each spoon is recognized by some emblem, and the list of these may be of interest to those who have a taste for these old treasures:

1. James the Less, with a fuller's bat.
2. Bartholomew, with a butcher's knife.
3. Peter, with a key, or sometimes with a fish.
4. Jude, with a cross, a club, or a carpenter's square.
5. James the Greater, with a pilgrim's staff and a

gourd, bottle, or scrip, and sometimes a hat and scallop shell.

6. Philip, with a long staff, sometimes with a cross in the T, in other cases with a double cross or a small cross in his hand, or with a basket of fish.

7. The Savior or Master, with an orb and cross.

8. John, with a cup (the cup of sorrow).

9. Thomas, with a spear; sometimes he bears a builder's rule.

10. Matthew, with a wallet, sometimes an ax and spear.

11. Matthias, with an ax or halberd.

12. Simon Zelotes, with a long saw.

13. Andrew, with a saltier cross.

302

The Devil's Code. In the Royal Library at Stockholm is a literary curiosity called the "Devil's Code," said to be the largest manuscript in the world, yet each letter as beautifully formed as the most minute care could make it. The story of its origin is as follows: A poor monk, condemned to death, was told that his sentence would be commuted if he could copy the whole of the code in a single night. His judges, knowing the impossibility of the task, furnished him with the requisite materials and left him in his prison. He began his impossible task, but he quickly saw that he could not save his life by his own exertions, and, afraid of the cruel and certain death, and doubtful of a better life hereafter, he invoked the aid of the Prince of Pandemonium, who appeared at the summons, and promised to help the affrighted man *if he would surrender his soul*. The bond was made, and in the morning the task was completed; hence the Devil's Code.

303

Decalogue of Jefferson's practical rules. 1. Never put off till to-morrow what can be done to-day.

2. Never trouble others to do what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs as much as hunger, thirst, and cold.
6. We never repent of eating too little.
7. Nothing is troublesome that we do willingly.
8. How much pain those evils cost that never happen.
9. Take things by their smooth handle.
10. When angry always count ten before you speak.

304

A remarkable plant. In South Africa there is a curious plant, known as hook-thorn or grapple-plant, said to bear some resemblance to the cuttlefish. The large flowers are of a lovely purple hue, and spread themselves over the ground, or hang in masses from the trees and shrubs. The long branches have sharp, barbed thorns, set in pairs throughout their length. When the petals fall off and the seed-vessels are developed and fully ripe, the two sides separate widely from each other, and form an array of sharp curved hooks. Wo be to the traveler who ventures near at such a time! The English soldiers in the last Kafir wars suffered terribly from this plant. While the Kafir, unclothed and oily, escaped harmless, the European was certain to be made and held prisoner. Imagine one hooked thorn catching a coat sleeve. The first movement at escape bends the long slender branches, and hook after hook fixes its point into the clothing. Struggling on trebles the number of thorned enemies, and there is no way of escape except to stand still, cut off the

clinging seed vessels, and remove them one by one. What an illustration of the malign power of evil habit!

305

Da Vinci and the Last Supper. Upon the large fresco of "The Last Supper" at Milan, Da Vinci was engaged at least ten years. It is said that he often spent whole days so absorbed that he forgot to eat. Then for days he would only come and stand before it with folded arms, as if criticizing it. Sometimes he would hasten in the heat of midday from the cathedral, add a touch or two to his picture, and immediately return. Unfortunately he mixed his colors with oil—a fatal innovation—so that in the course of a few centuries it has been repaired no less than three times. With strange insensibility the monks allowed the lower portion of the central group to be destroyed in order to make a door in the wall; and Napoleon's dragoons not only made the refectory a stable, but amused themselves throwing brickbats at the apostles. It is now a ruin, but one can form an idea of its merit from the copy made by Marco Uggione, one of Leonardo's best pupils, and which is now in the Royal Academy, London. Goethe has, perhaps, better than any one, given verbal expression to the artist's intention.

306

How old is glass? The oldest known specimen of pure glass is a little molded lion's head bearing the name of an Egyptian king of the eleventh dynasty, in the Slade collection at the British Museum. More than two thousand years before Christ glass was made, and with a skill which shows that the art was nothing new. The invention of glazing pottery with a varnish of glass is so old that among the fragments which bear inscriptions of the

early Egyptian monarchy are beads, possibly of the first dynasty. Of later glass there are numerous examples, such as a bead found at Thebes, which has the name Queen Hatasoo or Hashep, of the eighteenth dynasty. Of the same period are vases and goblets and many fragments. The story, preserved by Pliny, which assigns the credit of the invention to the Phœnicians, is so far true that these adventurous merchants brought specimens to other countries from Egypt. Dr. Schliemann found disks of glass in the excavations at Mycenæ, tho Homer does not mention it as a substance known to him. That the art of the glassblower was known long ago is certain from representations among the pictures on the walls of a tomb at Beni Hassan, of the twelfth Egyptian dynasty; but a much older picture, which probably represented the same manufacture, is among the half-obliterated scenes in a chamber of the tomb of Thy, at Sakkara, and dates from the time even of the fifth dynasty.

307

Curious facts about man. According to Prof. Huxley, the proper normal weight of man is one hundred and fifty-four pounds, made up as follows: Muscles and their appurtenances, sixty-eight pounds; skeleton, twenty-four; skin, ten and one-half; fat, twenty-eight; brain, three; abdominal viscera, eleven; blood which would drain from the body, seven. The heart of such a man should beat seventy-five times a minute, and he should breathe fifteen times a minute. In twenty-four hours he should vitiate one thousand seven hundred and fifty cubic feet of pure air to the extent of one per cent.—a man, therefore, of the weight mentioned should have eight hundred cubic feet of well-ventilated space. He would throw off by the skin eighteen ounces of water, three

hundred grains of solid matter, and four hundred grains of carbonic acid every twenty-four hours, and his total loss during that period would be six pounds of water and a little more than two pounds of other matter.

308

How coffee was discovered. We have read a quaint story concerning the discovery of this favorite beverage. Toward the middle of the fifteenth century, a poor Arab, traveling in Abyssinia, and finding himself weak and weary from fatigue, stopped near a grove. Then, being in want of fuel to cook his rice, he cut down a tree which happened to be full of dead berries. His meal being cooked and eaten, the traveler discovered that the half-burned berries were very fragrant. Collecting and crushing them with a stone, he found that their aroma had increased to a great extent. While wondering at this, he accidentally let fall the substance into a can which contained his scant supply of water. Lo, what a miracle! The almost putrid liquid was instantly purified. He brought it to his lips; it was fresh, agreeable, and, in a moment after, the traveler had so far recovered his strength and energy as to be able to resume his journey. The lucky Arab gathered as many berries as he could, and having arrived at Aden, in Arabia, he informed the Mufti of his discovery. That worthy divine was an inveterate opium-smoker, who had been suffering for years from the effects of that poisonous drug. He tried an infusion of the roasted berries, and was so delighted at the recovery of his own vigor that, in gratitude to the tree, he called it *cabuah*, which in Arabic signifies *force*.

309

A Chinese Solomon. Two women before a Mandarin, each protesting that she was the mother of a little child they had brought, were so eager and positive that the Mandarin was sorely puzzled. He retired to consult with his wife, a wise and clever woman, whose opinion was held in great repute. She requested five minutes to deliberate. At the end of that time she said: "Let the servants catch a large fish in the river and bring it to me here alive." This was done. "Bring me now the infant, and leave the women in the outer chamber." This was done, too. Then the Mandarin's wife caused the baby to be undressed, and its clothes put on the large fish. "Carry the creature outside now, and throw it in the river, in the sight of the two women." The servant obeyed her orders, and the fish rolled about in the water, disgusted, no doubt, by the wrappings in which it was swaddled. Without a moment's pause, one of the "mothers" threw herself into the river with a shriek, to save what she thought was her drowning child. "Without a doubt she is the true mother," the Mandarin's wife declared, and commanded that she should be rescued, and the child given to her. And the Mandarin nodded his head, and thought his wife the wisest woman in the Flowery Kingdom. Meantime, the false mother crept away. She was found out in the imposture, and the Mandarin's wife forgot all about her in the occupation of dressing the little baby in the best silk she could find in her wardrobe.

310

Simplicity in preaching. Lord Cockburn was both a sagacious barrister and a wise and witty judge. He used to say that his rule, while practising at the bar, was this: "When addressing a jury, I invariably picked out the

stupidest looking fellow of the lot and addressed myself specially to him; and for this good reason: I knew that *if I convinced him, I would be sure to carry all the rest.*"

311

Pictorial preaching. Dr. McCosh called Dr. Guthrie "the pictorial preacher of the age." When an artist, with a little warmth repelled his criticism saying, "Remember, Dr. Guthrie, you are a preacher, not a painter," he replied, "Beg your pardon, my friend, I am a painter: only I paint in words while you use brush and colors."

312

Careful elaboration of illustrations. Dr. Guthrie cultivated his illustrative power, but he studied accuracy and variety. One hearer said of his nautical illustrations: "He is an old sailor; at least he was a while at sea!" Another said, referring to his illustrations drawn from anatomy, "If he *stick* the minister trade, yon man would make his bread as a surgeon!" It has been said: "In his logic you might detect a flaw; in his illustrations, never."

313

Vivid effect of Guthrie's preaching. He described a shipwreck and the launching of a life-boat to save the perishing crew in such vivid colors that a young naval officer sprang to his feet and began to take off his coat. His mother took hold of him and pulled him down; but it was some time before he could realize where he was. He was so electrified that he rose to cast his coat and man the life-boat.

314

Power in argument. Dr. McCosh, hearing Sir William Hamilton say that Dr. Guthrie was the best preacher he ever heard, replied that while he did not wonder at the high estimate of Guthrie, he was surprised to hear it from so eminent a logician, since logic was not Guthrie's forte. "Logic!" said the philosopher; "he has the best of all logic: there is but *one step between his premises and his conclusion.*"

315

Do not read sermons. Dr. Guthrie wrote to Rev. A. Maxwell: "One thing you must shake off, that is your *chain*; I mean the 'paper.' Perhaps you don't read commonly; but you should read *never*. You will find one among a thousand who can read so well it does not mar the effect of the matter—not more. The reading of sermons produces monotony, and acts like mesmerism on an audience; to keep an audience wide awake, attentive, active and on the stretch, all the *natural* varieties of tone and action are necessary—qualifications incompatible with the practice of reading." He encouraged committing to memory, saying: "What I find difficult to remember has commonly fallen flat upon the people. Finding it blunt, I have set myself to give it point and grind it to a sharper edge. Finding it heavy, I have joined it to a figure—an illustration—something like a balloon, to make it rise," etc. "Another advantage of preaching without a manuscript is that you are more free to avail yourself of those thoughts and varieties which the animation and heat of the pulpit give. When the soul is excited, thoughts and even language acquire a fire and brilliancy which they have not in the calmness of the study."

316

Arousing conscience. "Agitation" was Daniel O'Connell's motto. Burke defined it as "marshaling the conscience of a nation to make its laws." And Dr. John Ritchie, when he was remonstrated with for going up and down the country resorting to it, to arouse the churches, replied: "What good was ever done in the world without agitation? We can not even make butter without it!"

317

Free churches. In passing up and down the old Cowgate in the Scotch Athens, one observes the public well, where all comers, old and young, rich and poor, without class or caste distinctions, draw water. They bring their pitcher without their penny, for the water flows full and free without money and without price. Dr. Guthrie used to sigh to see the Gospel well of salvation equally free. He entered house after house in his own parish, where for years the inhabitants had never crossed a church threshold. It was vain to bid them "come to church," for it was bidding a man to pay six shillings for a seat who would bless you for six pennies that he might buy a meal for his children. But says one, "Send him to the pauper seats." But what right have you to make any man a "pauper" in God's house? No man likes to be branded by his fellows as a pauper. One man being told that there were free sittings answered with a natural and laudable pride: "Wait till I can make up five shillings, for I have no notion of being set among those pauper bodies." Would you not, if you are half a man, feel just as he did?

318

Sometimes there may be found in a Latin proverb, not only the seed of a whole sermon but the embodiment of centuries of human history—the essence of the wisdom of ages. We propose giving a few examples:

Good works. “Regula retributionis, sed non causa mercedis.” Was there ever a better expression of the true relation of good works to salvation? They are not the causal ground of our entrance into heaven, but they are the measuring rule of our reward, determining its comparative degree.

319

Conscience. “Index, Judex, Vindex”—the indicator of duty, the adjudicator of destiny, the vindicator of right and wrong. Here is the germ of a whole volume on the province of the moral sense.

Vide meliora proboque
Deteriora sequor.—*Ovid.*

I see and approve the better while I follow and practise the worse. Here is a hint both as to the testimony and the condemning power of conscience.

“Mens conscia recti.”—What greater blessing than a mind conscious of its own rectitude! What a support in the hour of calumnious assault!

320

Justice. “Justitia liberalitati prior.”—In other words, justice before generosity. Or, as Sir Matthew Hale said, “When I am tempted to exercise undue mercy, let me remember that there is a mercy due to my country!” What would God’s love be but a blemish, if it were at the expense of justice!

“Silent leges inter arma.” While conflicts are ra-

ging, it is difficult to secure equitable administration of law.

321

Discrimination. "Nullum simile est idem."—Things may be similar and yet not the same, or identical. What a secret of sophistical argument is often exposed when we stop to draw this distinction! Antecedents are not causes; pretexts are not excuses, nor excuses reasons.

322.

Mediocrity. "Mediocra firma." "Medio tutissimus ibis." Both these express the idea of Agur, "Give me neither poverty nor riches." The safest, surest, best position in life is the middle position.

323

Character. "Rex metuit, cupit nihil."—A true king neither fears nor covets. He is an independent man, a real sovereign among men, who is free alike from cowardice and envy. "Cassis tutissima virtus."—*Horace.* Virtue is thy safest helmet.

"In magnis voluisse sat est."—It is a great thing to have formed a great purpose. Men are shown not altogether by what they accomplish, but by what they *will* to do.

"Nobilitas sola est atque unica virtus."—*Juvenal.* The only true nobility is that of virtuous character. All pride of ancestry and high sounding titles are insignificant before the intrinsic beauty and dignity of character.

324

Concentration. "Non omnia possumus omnes."—*Virgil.* We can not, all of us, do everything. Let us find out what we can do and concentrate our attention

upon that. Undue versatility is usually at expense of effectiveness.

“*Vitam operose nihil agendo perdidit.*”—One may spend his life laboriously doing nothing. There is a great deal of activity that is like a treadmill in which with all our walking we fail to get on.

“*Cogenda mens est, ut incipiat.*”—*Seneca*. The mind needs to be compelled to exert itself.

“*Arcum intensio frangit, animum remissio.*”—The bow is broken by undue tension, but the mind is weakened by undue relaxation. What wisdom is here?

325

Drunkenness. “*Absentem lædit cum ebrio qui litigat.*”—He who quarrels with the inebriate, hurts the absent—*i. e.*, when your opponent is drunk, his sense, his reason is gone, his true self is absent.

326

Truth. “*Ridentem dicere verum quid vetat?*”—*Horace*. What forbids one to speak the truth, laughing? A humorous veil does not conceal a sober fact. Under the garb of a jest, many a serious truth may be found.

“*Candor dat viribus alas.*”—Truth, candor, gives pinions to our energies.

327

Pleasure. “*Voluptates commendat rarior usus.*”—*Juvenal*. In other words, the moderate indulgence of pleasures prolongs our capacity to enjoy, and intensifies our relish while it lasts.

“*Curtæ nescio quid semper abest rei.*”—*Horace*. To our imperfect human estate always something is felt to be lacking.

328

The three kingdoms. "Lapides crescunt; vegetabilia crescunt et vivunt; animalia crescunt, et vivunt, et sentiunt." All the ages have failed to improve on this wise distinction of Linnæus. The minerals grow by accretion; vegetables grow and *live*; animals grow and *live* and *FEEL*. We need to add Hobbes' "rationale et orationale." Animals and man differ by reason and speech, properly possessed by man alone.

329

Humane sympathies. "Homo sum; et humani a me nil alienum puto." I am a human being, and nothing which pertains to man is alien to me. So said Terence, who, nevertheless, advised his wife to "expose" their baby because it was a girl!

330

Charity. "In necessariis unitas, in non necessariis libertas, in omnibus caritas." This famous motto is from Augustine.

In things essential, unity,
In non-essentials, liberty,
In all alike, sweet charity.

"Multæ terricolis linguæ, cœlestibus una." Many tongues to mortals, but to heaven's inhabitants but one.

331

Value of a specimen. "Ex pede Herculem," from Hercules' foot, you can construct the whole statue. So Cuvier from a bone modeled the whole body of an extinct species of animal. "Ex uno disce omnes."

332

The argument from silence. "Tacent, satis laudant."—*Terence.* A fine hint this that, when our adversaries are silent it is the highest proof that they have no cause of attack. Compare Daniel, vi : 5. When the censorious find nothing to complain of, it is the highest praise.

333

Eloquence. "Pectus est quod disertum tacit."—*Quintilian.* In other words, the true fountain of eloquent speech is fervent feeling—or, as *Theremin* says, there must be a man behind the speech. Eloquence is virtue, speaking.

"Ars est celare artem." The highest skill is found in concealment of art in public address, so that everything shall appear spontaneous and natural.

334

Holy wrath. "Odit errores, amat errantes." God hates the sins while He yearns over the sinner.

335

Death. "Mors Janua Vitae." Death is the gateway of immortality.

"Mors ultima linea rerum est."—*Horace.* Death is the outermost limit of all human activities.

"Omne capax movet urna nomen."—*Horace.* In death's capacious urn, every name is shaken. All are mortal. The high and low alike come to the same inevitable fate.

"Dum exspiro spero." The worldly man can at best say, "Dum spiro, spero," while I still live, I hope. The

Christian can triumphantly say, while I am dying, I still hope.

“Ne plus ultra.” Nothing more beyond, says the worldling; the disciple says, “plus ultra”—my greatest possessions are on the other side.

“Pereunt et imputantur.” The hours perish, but an account is to be rendered.

336

God's plan in our lives. 1. The late Prince Albert's maxim: “Find out the plan of God in your generation; and then beware lest you cross that plan, or fail to find your own place in it.”

2. Pastor Monod of Paris: “Our work is but a segment in the great sphere of God's eternal work, and if we have eyes to see, we may read in that portion of His work which belongs to us, our name and the date of the present year.”

3. Constantine, when marking out the bounds of Constantinople, being told that the city would never fill out such a vast area, replied: “I am following Him who is leading me.”

337

Unconscious accommodation to the world. No believer can afford simply to breathe a polluted atmosphere, and if his work for God compels such associations, he must frequently go, as Christ did, apart with God, and on the lofty mountain tops breathe a pure air, taking long and deep inspirations of that purifying and strengthening oxygen and ozone. Prof. Bernard used to illustrate our unconscious accommodation to a vicious atmosphere by placing a sparrow under a bell glass receiver, with air enough for three hours' respiration. Then, at the end of

two hours, he put a second sparrow under the receiver, and it fell over dead, while the former bird was able to sustain the process of respiration for the remaining hour.

So there is a law not only of physical but of *spiritual toleration*. We learn to live in a polluted atmosphere, to accommodate ourselves to a low level of spiritual life. Could we come suddenly from a pure society into the carnal and worldly and selfish atmosphere often found even in Christian churches, we should be stifled. Let us live much with God, in the closet, and so learn to detect and flee from a contaminated atmosphere. May this law not explain in part the high consecration of true missionaries? They can maintain spiritual life amid such surroundings only by much converse with God.

338

Taking a stand for God. The Rev. George Duffield was the author of "Stand up! Stand up for Jesus!" This hymn was written under affecting circumstances. In 1858 the Rev. Dudley A. Tyng had been engaged in a remarkable mission in Philadelphia, and on the Sunday before his death had preached in Jayne's Hall one of the most stirring sermons of modern times, so that out of the five thousand present at the delivery, at least a thousand are believed to have been converted. On the following Wednesday he left his study and went to a barn where a mule was at work on a horse-power shelling corn. Patting him on the neck, the sleeve of his study-gown caught in the cogs of the wheel, an arm was torn out by the roots, and in a few hours he died. Just before his death he sent the message, "Stand up for Jesus!" to those assembled at the Young Men's Christian Association prayer-meeting, a message which suggested the hymn, and formed the concluding exhortation of the funeral

sermon for Mr. Tyng, which was preached from Ephesians vi: 14, by its author. It was printed as a fly-leaf for the Sunday-school scholars.

In the Waldensian Synod Hall there is a crest of the Vaudois Church—an anvil with many hammers broken about it, and the motto: “*Trituntur mallei: remanet incus.*”

339

The greatness of self-rule. Stanley has said some fine things in a letter to the *London Times*: “For myself I lay no claim to any exceptional fineness of nature. But I say that, beginning life as a rough, ill-educated, impatient man, I have found my schooling in these very African experiences. . . . I have learned by actual stress of imminent danger that self-control is more indispensable than gunpowder, and that persistent self-control is impossible without real, heartfelt sympathy.”

340

The true gentleman. It is almost a definition of a gentleman to say that he is one who *never inflicts pain*. He carefully avoids whatever may cause a jar or a jolt in the mind of those with whom he is cast—all clashing of opinion or collision of feeling, all restraint or suspicion or gloom or resentment; his great concern being to make every one at ease and at home. He has his eyes on all his company, he is tender toward the bashful, gentle toward the distant, and merciful toward the absurd. He can recollect to whom he is speaking; he guards against unseasonable allusions on topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors when he does them, and seems to be receiving when he is conferring. He never speaks of himself

except when compelled, never defends himself by a mere retort; he has no care for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantages, never mistakes personalities or sharp sayings for arguments, or insinuates evil, which he dare not say out. From long-sighted prudence, he observes the maxim of the ancient sage, "that we should ever conduct ourselves toward our enemy as if he were one day to be our friend." He has too much good sense to be affronted at insults. He is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing, and resigned on philosophic principles; he submits to pain because it is inevitable, to bereavement because it irreparable, and to death because it is his destiny.—*Cardinal Newman.*

341

The true riches. God shows us what is His estimate of riches, first, by what He says about them: "A man's life consisteth not in the abundance of the things which he possesseth;" and, secondly, in the condition in which He permitted His own Son to enter and pass through this world. "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head."

342

I saw at Braemar, near the Queen's castle at Balmoral, four emblems: A tree by the water, lilies of the valley, a vine in process of pruning, and waving palms. The four together represent the four stages of Christian life. First, growing through the truth; second, blossoming into beauty; third, undergoing chastisement; and fourth, enjoying final triumph.

343

Justice the strength of government. It was a saying of Solon, the Athenian lawgiver, that a republic walks upon two feet; one being just punishment for the unworthy, the other due reward for the worthy. If it fail in either of these, it necessarily goes lame. How if it fail in both?

344

An officer of the English army, in Egypt, asked an Egyptian why he believed in the Mahdi, and the answer was, because he can work miracles. The officer, having a glass eye, took it out, tossed it up, caught it and put it back in its place. "Do you think the Mahdi could do that?" The Egyptian was appalled, and could not say a word.

345

The appeal to the Bible. The wife of a French infidel successfully trained her family to a pious life, without direct antagonism with her husband and their father, by simply *appealing for a decision* of every question to the supreme authority of the Bible. Instead of coming into constant collision with the authority or opinion of the father, she taught them to ask: "*What saith the Lord?*"

346

They have their reward. A well-known woman in Western New York sent, on her dying bed, for a very godly minister, and told him as her dying confession, that she had trained her children to a nominally godly life, but really had desired for them fashionable culture, polite manners, wealthy alliances, etc., and that her heart's desire had been fulfilled but to the ruin of their spirituality. Not her outward professions but

her inward longings had shaped their characters and life. They grew up to be vain, beautiful, gay, and practically godless. That clergyman declared it was the most solemn confession to which he ever listened.

347

A practical cure for skepticism. In the life of Dr. Fleming Stevenson we find an interesting commentary on the words, "If any man will do His will he shall know of the doctrine." At one time his mind was in a somewhat unsettled state regarding some elements of the creed in which he had been brought up, to which he clung with loyal reverence. It was by plunging into practical mission work that light was to come to him upon these thorny points of theology.

This reminds us of what Shaftesbury used to say to young men:

"Nothing is more likely to keep you from mischief of all kinds—from mischief of action, of speculation—from every mischief that you can devise, than to be everlastingly engaged in some great practical work of good. Christianity is not a state of opinion and speculation. Christianity is essentially practical, and I will maintain this, that practical Christianity is the greatest curer of corrupt speculative Christianity. No man, depend upon it, can persist from the beginning of his life to the end of it in a course of self-denial, in a course of generosity, in a course of virtue, in a course of piety, and in a course of prayer unless he draws from his well-spring, unless he is drawing from the fountain of our Lord Himself. Therefore, I say to you again and again, *let your Christianity be practical.*"

348

Lowering the standard. The unjust steward, liable to be thrust out of his stewardship, curries favors with his lord's debtors *by reducing the face of their bills* of obligation. What an illustration of the so-called preachers of the Gospel who venture to make concessions to unbelievers and disbelievers and worldly-minded hearers, changing the terms of the Word of God and catering to the demands of the carnal nature!

349

A hint on inspiration. In the palace of Belshazzar the awful sentence of doom on the wall was a divine message inspired and infallible, yet it was written *with the fingers of a man's hand* (comp. Daniel v : 5, 26-28).

350

The three advents: a key to sacred history. There are *three prominent events* in sacred history, all of them ADVENTS. 1. *Creation*, or man's advent. 2. *Incarnation*, or Christ's advent, as last Adam. 3. *The second coming*, or the final advent of Christ. About the first—the advent of man—cluster five events: The creation of the *world*, the creation of *man*, the *fall*, the *curse*, the *promise* of a Redeemer. About the first advent of Christ cluster five more: *Incarnation*, *manifestation*, *crucifixion*, *resurrection*, *ascension*, with the ascension gift of the Holy Ghost. About the second coming cluster five great consummations: "*Redemption*," "*Restitution*," "*Regeneration*," "*Resurrection*," "*Revelation*"—the Biblical terms to express them. It will be seen that each advent thus links itself to that which follows—the promise of a Redeemer links the first with the second, and the ascension

links the second with the last, which is the descent of Christ again to earth.

351

Hints of the Trinity in the Old Testament. Rev. David Baron, the converted "prince of the House of David," has shown in his marvelous Bible expositions how the adumbrations of the Trinity are found all through the Old Testament, from the verse, "Let us make man in our image," in Genesis, and the plural *Elohim*, down to Malachi, with the "God of Israel," the "Lord" suddenly coming to His temple, as the "Messenger of the Covenant," and the "Spirit," with whom is the residue or excellency. The attentive student will find hints of the Triune God where he has never thought of them before. Many promises are threefold — e.g., *Christ's* promised presence (Matt. xxviii.), the promise of the *Father*, the power of the *Holy Ghost*. In Luke xv. the three parabolic divisions seem to hint the three persons of the Godhead—the *Son* as Shepherd, the *Father* of the Prodigal, the Holy Spirit as the *woman* in the house seeking the lost silver that belongs on the necklace of the bride. And so the three-fold "verily, verily," in John iii: 3, 5, 11. In the first place, we observe "the kingdom of *God*;" in the second, the birth "of the *Spirit*;" in the third, *Christ* speaks as a witness. It is curious and interesting to trace the *triune* form in many statements, promises, and presentations of truth. Sometimes it is suggested in clusters of graces, like faith, hope, charity—God as the object of *faith*, the Lord Jesus our blessed *hope*, the Holy Spirit the spirit of *love*.

352

Hypocrisy. In one of the paintings in the old world is a suggestive picture of hypocrisy. A friar is seen clad in canonicals, and apparently absorbed in his religious devotions. We draw very near. What seemed to have been a book proves to be a punch-bowl, into which the clasped hands are squeezing a lemon.

353

A law of God. In God's government it is a law that the things most easily obtained are the necessities of life, and luxuries are more difficult to obtain. Things that are decidedly hurtful, like alcohol, are obtained only by torturing nature by a kind of malignant sorcery.

354

Human praise. The Pope of Rome has to build himself a tomb while he is alive, if he wants any, because his successor may not care enough for him to build a monument to his memory.

355

Eloquence. Gladstone defines eloquence as "the pouring back upon an audience in a flood of that which has been first received from them in vapor." We greatly need a monograph which shall set forth the true contribution of a hearer to the eloquence of the speaker.

356

Truth. Aristotle has defined truth as "what a thing is in itself, in its relations, and in the medium through which it is viewed." The last condition is a very important one. Goethe says: "When one is reading a writing, it behoves him to see to it that all is clear within.

In the twilight, even a clear writing is illegible. What people think to be spots in the sun may really be a cataract in the eye, or a speck on the eyeballs, or on the lens of the telescope."

357

Hegel said there was only one thing his philosophy would not explain, and that was *Israel*. For ourselves we fail to find any explanation of this mystery of God's ancient people except the key given in Romans xi.

Hegel also said that only one man besides himself understood his philosophy, and *he did not*. Much that professes to explain Scripture needs explanation. Sermons that deal in metaphysical subtleties and hair-splitting distinctions may gratify the preacher, but fail to edify the hearer.

358

When Queen Victoria was crowned in Westminster Abbey, three presents were made to her: first, the Sword of State; second, the Imperial Robe; and, lastly, the Bible; these words accompanying the gift: "Our gracious queen, we present you with this book, the most valuable thing the world affords. Here is wisdom; this is the royal law; these are the timely oracles of God. Blessed is he that readeth, and they that hear the words of this book; that keep and do the things contained in it. For these are the words of eternal life, able to make you wise and happy in this world, nay, wise unto salvation, and so happy forevermore, through faith which is in Christ Jesus, to whom be glory forever. Amen." Words as true as they are beautiful!—and by few monarchs have they been put to a fuller test than by the royal lady to whom they were addressed.

359

There are *four types of religious life*: 1. The *rationalistic*, in which all truth and doctrine are submitted to the reason as the supreme arbiter. 2. The *ecclesiastic*, in which the Church is practically the final authority. 3. The *mystic*, in which the "inner light" interprets even Christian doctrine. 4. The *evangelic*, in which the soul bows to the authority of the inspired Word, and makes the reason, the voice of the Church, and the inner instincts and impulses subordinate, as fallible sources of authority, to the one supreme tribunal of Scripture. Between these four every believer must make his election.

360

When Napoleon's horse ran away, and a common soldier caught him, Napoleon said, "Thank you, captain," and the man at once went to the officers' quarters and sat down with them at mess. Had not the emperor called him "captain," and was not his place with the captains? Let us take our place with Christ.—*F. B. Meyer.*

361

The late Rev. James A. Spurgeon, a very acute thinker, said as to *infant salvation*, that the figure of the Shepherd *carrying the lambs* in His arms, while He only calls the sheep to follow, was to him most instructive. Those who die before free moral agency and voluntary sin are unable to choose Christ, and are, therefore, *borne by Him*; but those who sin voluntarily and choose to transgress must voluntarily repent and follow Him as leader.

He also said that he never despaired of any man as lost, however little he might know of his latter hours, when he remembered the story of Jonah; when he was

cast over-board and swallowed by the great fish, one would have said that he was lost, and had fallen under the judgment of God. Who could foresee that in the fish's belly he would repent, would be cast on the shore, and yet fulfil his great commission at Nineveh?

362

When Mr. Moncure D. Conway attempted to popularize the agnostic teaching in London, the results were summarized by a club man who ventured into the chapel on a Sunday afternoon and said that he found "*three persons and no God.*"

363

What a grand epic might yet be written on the marvels of missions! What a theme to be woven into the golden web of the poet's loom—the wondrous transformations of the individual and society under the power of the Gospel of Christ and the Holy Spirit of God! Religion has always given to the fine arts their noblest inspiration. It remains for the poet of the future to tell in verse the story of the "Stone Cut out without Hands."

364

Church finances. A pastor should not be unnecessarily mixed up with the finances of his church. Professor Graham Taylor, of Chicago, was once told that he would better "look after his subscription list." "I am not the pastor of a subscription list," he quaintly replied.

365

The unseen and eternal. It is told of Henry IV. that he asked the Duke of Alva if he had noticed a recent eclipse. He replied that he had so much to do on earth that he had no time to look up to heaven.

366

Balzac's "Peau de Chagrin" is founded on the myth of the magic skin. A young man becomes possessor of a magic skin, the peculiarity of which is that, while it gratifies every wish formed by its possessor, it shrinks in all its dimensions each time a wish is gratified. He makes every effort to find the cause of its shrinking, invokes the aid of the physicist, chemist, student of natural history, all in vain. He draws a red line around it. That same day he indulges a longing for a certain object. The next morning there is a little interval between the red line and the skin close to which it was traced. So always inevitably, as he lives on, satisfying one desire or passion after another, the shrinking process continues. A mortal disease sets in which keeps pace with the shrinking skin, and his life and its talisman come to an end together. What a fable to illustrate the *moral atrophy of self-indulgence!*

367

Taking glory to ourselves is like plucking the ripe fruit to carry to the Master, and picking off on the way the best grapes of the cluster.

368

Sydney Smith sneered at the early advocates of missions as "apostates of the loom and the anvil." He put Carey and such as he in the pillory and then hurled at them the mockery of a pitiless ridicule. To-day the Church, and the world, too, bows in homage before the name and memory of these humble workingmen who left the shoemaker's bench, the weaver's loom, the blacksmith's forge, the shepherd's calling like the primitive apostles, called from the lakeside and the tax-collector's

bench, to undertake a world's evangelization. The apostates of the anvil and the loom have become the apostles of a new and grand era of world-wide missions, and Sydney Smith is now in the pillory. The retributions of history are sometimes very rapid, and the Nemesis of Providence has a scourge of scorpion stings.

369

The drift of the age is toward naturalism and materialism. To drop out the Divine factor from history is to imperil the very existence of the community. Atheism in philosophy begets anarchism in society. So long as men believe God is in history, they have a motive to bear patiently wrongs that He will right, either here or hereafter; but, if human history is the result of purely human forces, then the only hope of the oppressed is to undertake revolution, for men must right their own wrongs. Hence come anarchists, communists, nihilists, as the legitimate fruit of denying God. Why should right be forever on the scaffold and wrong forever on the throne, unless we believe that that scaffold does sway the future and that God is keeping watch above all things, and will adjust conflicting elements and bring cosmos out of chaos? If God is not going to rectify matters, man must undertake to rectify them for himself.

370

Dr. Robert Moffat and the Hottentots. When this pioneer advanced toward the heart of Africa, among those who had never seen a cart-wheel or a steam-engine, his ox-wagon and tea-kettle attracted no little attention. Dr. Moffat told them that in his country long pieces of iron were laid down and on them many ox-wagons were drawn by a big tea-kettle; and when he set up his magic lantern screen and showed them the train of cars on the

lantern slide, they cried out: "See the ox-wagons and tea-kettle!" When Dr. Moffat brought to England the son of a chief, and he first rode in a steam-carriage on a railway, he said: "Doctor, this is the ox-wagon and big tea-kettle!" This is a fine illustration of the fact that, when God seeks to convey to us a knowledge of things beyond our experience or present capacity to understand, He must draw His terms from our limited experience; but we must not suppose those terms to express the exact facts, but only so much as our imperfect language can convey, or our limited intelligence receive.—*Rev. James A. Spurgeon.*

371

What we do not know. It is well to ascertain the limits and boundaries of our knowledge. A man had a blind horse which he put into a pasture lot bounded by a brick wall and a ditch. The horse walked one way till he hit the stone wall with his head, then the other way, till he found himself in the ditch; but, henceforth, while he was in that pasture lot, he understood his own limitations, and never again did butt his head against the wall or flounder in the mire of the ditch.—*Rev. James A. Spurgeon.*

372

Selfishness seeks inlets and limits, but never outlets. Love seeks outlets, but is strangely indifferent to inlets and limits; it is self-abandoning, more eager to give than to receive, and knowing no limits but opportunity and capacity.

373

The power of prayer. There is a newspaper office in London, which from its upper story communicates by two telegraphic wires with an office in Edinburgh, in

order to secure the latest Scottish news. Two operators inhabited this part of the structure. One night one of them was detained out until an unseasonable hour, and could not make his companion hear his knock, or ring, or call. He stepped to a neighboring telegraph office, and sent a message to Edinburgh, and by way of Edinburgh reached the office in the top of the building, so that by sending a message through Edinburgh he soon reached his companion in the top story of the house. It is said that during the great blizzard in America, parties in Philadelphia, who desired to communicate with Boston, sent a cablegram to London, and by way of London reached parties in Boston. These are good illustrations of the fact that difficulties which are not removable by human power may be removed by way of an appeal to the throne of grace, a fact which has often been exemplified in the history both of individuals and of nations.

374

Drink and missions. "More money," says Miss Geraldine Guinness, "is expended on drink in one day in England than on missions to the Chinese in five years." It shows the average amount of money given by modern Christians for the support of missionary effort that 2,000 people, giving one penny a day, or two cents, might supply the entire amount of money last year expended by one of the great missionary societies of England.

375

Zaccheus (Luke xix.) is a fine illustration of a model convert. On the day on which salvation came to his house, because of his belief in Jesus, he performed two signal acts. First, an act of justice, restoring fourfold in every case in which he had wrongfully taken by false

accusation from any man; and, secondly, an act of generosity by which he gave out and out one-half of all his goods to the poor, inasmuch as publicans, and especially the chief of the publicans, were prone under the system of farming out taxes to collect all they could get from the oppressed people subject to a foreign yoke. No one can tell how large a portion of the remaining half was expended in acts of restitution. What would the Church not give for a few converts like Zaccheus, who would begin by restoring everything that was wrongfully appropriated, and restoring fourfold; and who in addition to this would give absolutely to the purposes of benevolence one-half of all their goods!

376

The Scriptural teaching of life and death. I saw a picture in the South Kensington Museum, London, which greatly moved me. "Truly it is a great scene of world-history, this in old Whitehall, Oliver Cromwell drawing nigh to his end. He died, this hero Oliver, in resignation to God, as the brave have all done." So writes Thomas Carlyle of the death of the greatest man of English history. It was the picture of this death I saw. Most significant to me the management of the picture. The whole room was dim with shadows—shadows curtaining the bed, shadows falling on the face of Cromwell's daughter standing by the bedside, shadows everywhere, except in one place; and that place the Bible, lying on the hero's breast, and over which his hands were clasped, and the light focussing itself there flashing upward and irradiating the hero's face.

377

The short sword. Dr. Holmes says of the Romans that they conquered the world with the short sword, and lost it when they adopted the long sword—that is to say, they were invincible when they went to meet their enemy, and closed with him hand to hand; they were vanquished when they stayed behind their fixed defences and awaited their foes' assault. Our policy must be the policy of the short sword. May we not apply this to the Saxon tongue? Is it not the short sharp sword of Saxon utterance by which the greatest conquests are made in public oratory?

378

An infidel said, "David was a man after God's own heart. Was he? And yet a pretty specimen of God's man! An adulterer, liar, and murderer." "You are a proof of the truth of God's Word," quietly answered the disciple to whom these words were addressed; "for the Bible says that Nathan told David, 'By this deed thou hast given occasion to the *enemies of the Lord to blaspheme!*'"

379

The three reasons which a good woman presented for objecting to a preacher were striking ones. She said that, in the first place, he read his sermon; in the second, he did not read it well; and in the third place, it was not worth reading.

380

The words "right," "rectitude," "erectness," "straight," are mathematical words applied to moral subjects. They are singularly expressive. What is a right course but one that makes a right angle with duty; what is an erect man but one who has no bends and twists

in character, and leans toward no wrong; and what is a straight path but the shortest way, the most direct road between life's true starting-point and goal ?

381

To all sermon-makers one great maxim may be given: *cultivate the homiletic habit*; accustom yourself to the construction of sermon outlines; study analysis and synthesis; learn by patient study and practice to find out what is in a text, to mark every suggestion which it contains, and to arrange these suggestions in symmetrical and effective order.

A second maxim, scarcely less important, is, cultivate the *practical* habit, have a practical end in view always, and let everything bend to that result. Dr. Candlish said of a sermon which was submitted to his criticism: "This discourse consists of an introduction which might have been spared, a second part which does not deal with the text, and a conclusion which concludes nothing"—except, we suppose, the discourse. Contrast with this the solemn testimony of Robertson of Irvine, who wrote: "On looking back on my ministry I can not charge myself with ever having uttered in the pulpit one word I did not believe; and I never spoke frivolously. If I were to express in one word what has been the great aim of my ministry, it would be this: to lead all the human race to cry, 'O Lamb of God, have mercy upon us!'"

Still a third maxim belongs with the other two: cultivate the *methodical* habit. There are manifest advantages of method in all work that is to be thoroughly done, and sermon preparation is certainly no exception. To husband material, to classify and arrange it so as to be available, and to bring forth the treasure when the need arises

for its use—this is no small part of the secret of the preacher.

But above all would we say, cultivate the *prayerful* habit; for all true insight into the truth and power in its use and application depend on Divine help.

382

Socrates and his servant. A story is told, not, perhaps, historically trustworthy, about the servant giving himself to his master on his birthday, and the master loading his faithful servant with presents, and saying, "Now I give thee back thyself richer than before." Then the servant replied, "But now, my master, I am more than ever thy servant still." That is an illustration of the "free spirit." (Ps. li.)

383

An actual case of judicial death occurred in this country. A man sentenced to be hung was not hung, the sheriff misunderstanding the order, and so the day passed. The court was consulted as to the course to be pursued, and the judge decided: "That man is unknown to the court; he is to the court an executed felon!"

384

A friend once asked an aged man what caused him so often to complain of pain and weariness in the evening. "Alas!" said he, "I have every day so much to do. I have two falcons to tame, two hares to keep from running away, two hawks to manage, a serpent to confine, a lion to chain, and a sick man to tend and wait upon." "Why, you must be joking," said his friend; "surely no man can have these things to do at once." "Indeed, I am not joking," said the old man,

“but what I have told you is the sad, sober truth; for the two falcons are my two eyes, which I must diligently guard; the two hares are my feet, which I must keep from walking in the ways of sin; the two hawks are my two hands, which I must train to work, that I may be able to provide for myself and for my brethren in need; the serpent is my tongue, which I must always bridle, lest it speak unseemly; the lion is my heart, with which I have a continued fight, lest evil things come out of it; and the sick man is my whole body, which is always needing my watchfulness and care. All this daily wears out my strength.”

385

The facilities for modern missionary work—the the-ology of inventions. Gladstone’s statement that the first fifty years of the present century eclipse all the centuries preceding in human progress is no exaggeration. Consider the triumphs of astronomical science in the perfection of the telescope and the invention of the spectro-scope and in sidereal photography. Consider micro-scopic science and its present perfection and utility, the advance in medicine and surgery, and especially in the case of anæsthetics, in the science and art of mining and the invention of giant explosives, such as nitro-glycerine, dynamite, giant powder; the perfection of photography and kindred methods of producing pictures by the aid of sunlight. Consider electricity as a motor, messenger, and illuminator, unknown one hundred years ago; aniline colors, the telegraph, the telephone, the phonograph, the steam-engine, the steam printing-press, the sewing-machine and the typewriter, the postal union, and the wide world communication.

386

There is danger even in civilization which is not permeated by Christianity. I have somewhere met with an argument on the development of personal independence and individual liberty from the decline of feudalism to the period of the French Revolution, in which the position was asserted and maintained that altho feudalism broke up the petty tyrannies of Europe, the final result had been that liberty, equality, fraternity, the motto of the French Revolution, represented license, socialism, and skepticism, the swinging to the extreme of independence of all restraints of law, and faith, and conscience. The Church is not a development of humanity, but a new creation of God; and if we want to develop a high order of civilization we must lay Christianity as its basis—the Church beneath the State rather than the State beneath the Church.

387

A flight of locusts. Mr. G. T. Carruthers has described a flight of locusts, first seen crossing the sun's disk in a dense white flocculent mass, traveling northeast at the rate of 12 miles an hour. The steamship *Golconda* was traveling at the rate of 13 miles an hour, and estimating the length and breadth of the swarm 48 miles, its thickness half a mile, its density 144 locusts to a cubic foot, and the weight of each locust one-sixteenth of an ounce, then it would have covered an area of 2,304 square miles; and that ship of 6,000 tons' burden would have had to make 7,000,000 voyages to carry this great host of locusts. The locusts were of a red color and about $2\frac{1}{2}$ inches long.

Heathen liberality. Among the objects of most striking interest which the traveler sees in the ancient city of Kioto, Japan, are the temples of Hon-gwan-ji—"Eastern" and "Western," so called. One of these temples is quite new, in fact, it is not yet completed. To those sanguine souls who are inclined to think that the force of idolatry in Japan is spent, that idolatrous shrines generally are in the last stages of decay, and that no more will be built, we commend a few facts concerning the present building of this new Hon-gwan-ji structure. It is built entirely from the free-will offerings of the people of the Buddhist sect which it represents, from all parts of the empire. These contributions are of costly jewels, metals, woods for the building, human hair, and money without stint.

On one of the platforms of the temple are twenty-four coils of rope from three to four inches in diameter, made of this human hair. Attached to one of the coils is a placard with this inscription:

"Since the thirteenth year of Meiji (1800), when the rebuilding of the two halls of the Eastern Hon-gwan-ji was begun, the faithful laymen and laywomen of every place have been unanimous in presenting to the principal temple, Hon-gwan-ji, strong ropes made of their own hair, to be used for the work of erection. The number of these ropes reached fifty-three. Twenty-nine of them became worthless from use. The total length of the remaining twenty-four is 4,528 feet, and the total weight, 11,567 pounds."

Besides these ropes were several large coils of hair, several of them gray, the gifts of the aged, which came in too late to admit of being used. The total cost of this

temple is to reach the enormous sum of \$11,000,000. The offerings of devotees in Kioto, apart from gifts for erecting the temple, to these two shrines, during the year 1889, amounted to the sum of \$367,000, Mexican.

389

Gordon. Mrs. Charles says of Charles George Gordon: "Not that he tries to renounce the poor prizes of this world; like Joan of Arc, he simply does not value them." Prince Kung visited Sir Frederick Bruce, the Minister of China, when Gordon was coming home after putting down the Taiping rebellion, and said, "We do not know what to do. Gordon won't take money from us, and we have already given him every honor the empire can bestow; but as these have little weight with him, I have come to ask you to give this letter to the Queen, for her to bestow upon him something which will be valuable in his eyes." But the queen could do no more than the emperor. Gordon hated demonstrations, despised money, fled from the praise of men, or valued these things rather only as the current coin of the country he had lived in to purchase the eternal things he did value—to do the will of God and to serve and succor the weak. He could not care for its rewards or notices. He belonged not to a conventional society, but his citizenship was in heaven.

390

The Protestant has always said, "The *Word of God* is my infallible guide; and to that all questions of doctrine and duty shall be referred." The Romanist says, "The Church is my infallible guide. I do not go to the Word of God to find doctrine and duty, but to the Church, and to the Word of God for the confirmation of what the Church says; and the Pope, as the head of the Church, is my

infallible guide." Hence the Romanist consistently forbids an ordinary man to read the Bible, because he might make a mistake in interpreting it; he must let the Church interpret the Word of God for him. This reminds one of the boy in Ireland whom the priest found with a New Testament, and to whom he said, "My boy, it is not proper for you to read the New Testament; you are a babe in Christ, which loves the milk of the Word, but takes the milk of the Word as it is given to you by the Church. Therefore, give me your New Testament, and come to me for guidance." "But, sir," said the boy, "*I would rather kape the cow myself.*"

391

God alone the author of life. A noted scientist has declared that by the next ten years the chemical laboratory will be able to produce the identical alkaloids of nature, such as lime, potash, soda, ammonia, etc., bearing all the characteristics in their artificial nature, so to speak, essential to producing a productive soil. This will certainly be a great achievement. But let it be remembered, there can be no soil productiveness without a seed germ planted in it; and, after all, the secret of the seed's life, the one element which alone can prove productiveness, will still be as impossible of imitation as it ever has been. God alone knows that secret, and He alone knows how to store it; and only He will impart or will not impart that secret to the chemist.

392

God's greatness, man's littleness. One of the most important things to the chemical analyst is to secure the accurate weight of atoms which he may be examining in the course of experimentation. While man thus

weighs atoms God has already "weighed the mountains in scales and the hills in a balance." (See Isa. xl.)

393

"*Against that day.*" All the oxygen breathed into our lungs is not at once expended again. By the complex processes of our human system no remotest corner of the body but is supplied with this element of the air against such uses as may require it throughout a future more or less extended. Vigor of body, vigor of mind, *vigor of soul*, are but other expressions to denote the sum of energies which are in reserve in the respective realms of the physical, the mental, and the spiritual. Christianity's power, even at present, it is not possible to estimate, and never will be known unless we can know the *reserve of soul* which God's heavenly grace has stored in His children's hearts. In the final conflict between good and evil this reserve will doubtless be called upon. Thus against that day let us *preserve* and *reserve* His grace.

394

Heredity. Heredity has been largely explained and understood through certain recent achievements of science, which are too full of detail for treatment here. Suffice it to quote the formulation of Weismann: "Heredity is brought about by the transference from one generation to another *of a substance* with a definite constitution." What the substance, or how transmitted, can not be explained, because, as Weismann further says, "a transmitted substance must be immortal to a distinct degree, and an immortal, unalterable living substance does not exist, but only immortal forms of activity of organized matter."

395

All things become new. Professor Bailey, of Cornell University, has said: "It is commonly supposed that as quality in cultivated fruits increases, various other characters, as size, color, and vigor of plant, decrease. On the contrary, there is a general increase in all characters as amelioration progresses, at least in all characters which are particularly sought by fruit culturists; and this fact must ever remain the chief inspiration to man in the amelioration of plants." Thus let the quality of Divine grace increase in the heart, and human virtues are ameliorated and increased likewise, not decreased.

396

Adaptation. The "rose" of the poet, that "wastes its sweetness on the desert air," succeeds in doing so only because it is capable of adapting itself to its barren environment to the best advantage possible. Recent science presents an interesting study of this adaptation of plants and flowers to their environment, however unpromising it may prove to be.

397

The Archbishop of York said, in a late speech in London, that "destroying the supernatural was destroying the center"—that is, of all faith, of all religion. He charges a class of scientific men and rationalistic critics with doing this destructive work, not by bold assault, direct and positive, but by "working in from the periphery" toward the center, with the intent and hope of overturning the supernatural altogether in the end. Defenders of the faith, therefore, may as well join at once, and not wait while the sappers and miners are advancing toward the foundation of the great Christian structure,

but meet all opposers at the gateway; the citadel within will rest in quietness and safety.

398

“The devil is an everlasting No,” as Goethe says in “Faust,” “the spirit of negation,” that, and nothing more. Man is satisfied when he is asserting and confirming, not when he is contradicting and denying, for even a child glows with greater pleasure if he can only construct something than when he indulges in mere destruction. “In a few years the destructionist critics will be all pensioned off, but not on any annuity better than that of contemptuous oblivion.”

399

Rev. H. A. Stimson, D.D., says: “Some years ago a prominent man of science, then residing in Brooklyn, long an attendant, and, if I mistake not, a member of the church of which Dr. Abbott was pastor, read a paper on evolution before a ministerial association. Silence followed, one and another declining to speak. At last a prominent minister, very earnest and successful in winning souls, was urgently called upon to reply. He arose and said he would like answers from the essayist to three simple questions: ‘According to his scheme of the universe, was there any place for the incarnation, as a Divine life, coming into earthly life from without? Was there any place for the new birth as a supernatural change? Was there any place for the doctrine of the Holy Ghost?’ He sat down. The essayist arose and said: ‘Such questions show the folly of a scientific man attempting to discuss truths before ministers.’ That was all, and the meeting broke up. I may be exposing myself to a like rebuke, but I beg to remark that these questions will con-

tinue to be put in the face of 'unity' and 'dualism' and 'evolution' alike, and I have a strong conviction that our Congregational churches will decline to accept any scheme of philosophy or of faith which proposes to answer them in the fashion above described."

400

Of Martin Luther, the Pope's ambassador, who came offering bribes for his return to the bosom of a corrupt church, exclaimed in disappointment, "That German beast does not care for gold!"

401

The study of astrology is strangely being revived even in the closing years of the nineteenth century. It seems incredible, but it is true, that a system which determines character by the date of birth, the position of the moon and planets among the zodiacal signs, can get a hold upon sensible (?) people. For instance, one of these books on solar biology gives a description of each type of character as connected with a certain day of the month, etc. It is so constructed that it might adroitly answer to almost any personality, like a heathen oracle, adjustable to any issue of events. For example, "There will be in such a character a tendency to morbid anxiety, a disinclination to new ventures, activity and perseverance in pursuing a purpose, a lack of confidence in ability, and a liability to disease from melancholy and fear; dyspepsia and spleen must be cared for, and such have need of cultivating a hopeful, cheerful temper."

Such description would be applicable to seven persons out of ten. Any one who feels anxious about the future, naturally avoids risks, has times of depression, and needs

more hopefulness, and would therefore feel this outline to be applicable to his own case.

402

“As doves to their windows.” The instinct, if it be such, which leads the dove to return to its home from a distance, has oftentimes proved its serviceableness to man. It is a striking fact, however, that the beautiful creature possessing this instinct should now be transformed from a messenger of peace into one of war. Most of the governments of Europe have adopted a regular system of training so-called homing pigeons for military purposes, England alone, of all the great powers, having neglected it. It is an occasion of congratulation that the more perfect the preparations for war, the more probable the continuance of peace; so that the dove may after all prove itself, by the very faculties that render it serviceable for military purposes, an agent of the Divine Peacemaker, who assumed its form in His descent upon the Prince of Peace.

403

The peculiarity of man is the “image,” after the “likeness,” of God. That image and likeness is manifold. It consists of independence, intelligence, conscience, spirituality, reason, volition. Whatever resemblances exist between man and lower animals, we can not but observe great dissimilarities. Instinct is fully developed at the outset, and incapable of essential improvement. The bird, and beaver, and bee have never improved upon the first nests, dams, cells. Man’s capacity of improvement has no assignable limits. In man conscience seems to be a native faculty; in animals, any moral sense seems the result of education, and mostly of

the remembrance of former rebukes and corrections. Man is the only animal capable of proper dominion. With other animals mastery is that of brute force; with man, of brain force and capacity to command.

404

Hartley Coleridge, the son of the great Samuel Taylor Coleridge, and inheriting from his great father the moral blight of a weakened and vicious will, and giving himself over into the grip of the destroying appetite for drink—Hartley Coleridge wrote in his later years these sad and pathetic lines on the fly-leaf of his Bible:

When I received this volume small,
My years were barely seventeen,
When it was hoped I should be all
Which once, alas! I might have been.

And now my years are thirty-five;
And every mother hopes her lamb,
And every happy child alive,
May *never* be what now I am.

Oh, do not be untrue to your mother's hopes, as Hartley Coleridge confessed himself to be!

405

Do you remember Wordsworth's poem of "Laodamia?" The oracle had said that the Greeks could not conquer the Trojans except the chief of some ship of Greece, pushing itself boldly up upon the Trojan shore, should be the first to suffer death. The husband of Laodamia determined to be the chief who, grounding his vessel's keel the first upon the Trojan strand, should meet death first, and so open the gates for the Grecian victory. After his death, the husband of Laodamia, by the permission of the gods, revisits his wife to tell her

the story of his death. And the poem is the recital to her of how he purposed to do the noble deed; but for love of life and for love of her was full of hesitation, and on the edge of it and yet not doing it. And in two lines the poet tells the necessary story of every noble life :

Old frailties then recurred; *but lofty thought*
In act embodied my deliverance wrought.

Ah, that was the secret of it—that must be the secret for every noble life and deed; notwithstanding frailties, getting lofty thought in act embodied.* Thus, with truth to your ideals, war the good warfare.

406

Idolatry. If the testimony of history affirms anything, it is that ancient Babylon was the first great imperial stronghold of idolatrous polytheism. Herodotus affirms that this tower was not only finished but became the central temple of Chaldean idolatry; and even if the Temple of Belus be *not* this tower, there seems to be a consensus of opinion that the Tower of Babel furnished the suggestion and pattern of those that followed it.

Various uses have been suggested for this tower at Babel, as astronomical observation, sleeping-chambers for chief priests, etc. But it is known that astrology and idolatry were from remote ages inseparably connected among the Chaldeans. The Magians naturally were a religious caste under Zoroaster, as the worship of the sun would of course connect the observation of the heavens with religious worship, etc.

* From a book, "Gleams from Paul's Prison."

407

On the point of faith's committal to God, Russell Sturgis has told a very beautiful story in illustration. A party of visitors at the national mint were told by a workman in the smelting-works that if the hand be dipped in water the ladle of molten metal might pour its contents over the palm without burning it. A gentleman and his wife heard the statement. "Perhaps you would like to try it?" said the workman. The gentleman said, shrinking back, "No, thank you. I prefer to accept your word for it!" Then turning to the lady, he said: "Perhaps, madame, you would make the experiment." "Certainly," she replied; and suiting the action to the word, she bared her arm and thrust her hand into a bucket of water, and calmly held it out while the metal was poured over it. Turning to the man, the workman quietly said: "You, sir, it may be, *believed*; but your wife *trusted*."

How long shall we be in learning that in all true faith there is this element of entrustment—venture, *committal*?

"I know whom I have believed, and am persuaded that He is able to keep that which I have *committed* unto Him."

408

"Behold the fowls of the air . . . your heavenly father feedeth them." (Matt. vi. : 26.) A new illustration of God's care of the birds is furnished by a recent interesting occurrence at the French Museum of Natural History. A specimen of the rare Apteryx, a struthious bird of New Zealand, was brought alive to the museum and most carefully provided for. It was placed in a warm room and fed with specially prepared food, for it was generally supposed that this

rara avis could not endure the climate easily, nor be able to subsist upon the usual food given other birds. Great was the consternation, therefore, when one day the much prized *Apteryx* disappeared. The whole museum force turned out for the search and scoured the entire Jardin des Plantes, but without success. The winter, then coming rapidly on, had almost passed by before, on a bleak March morning, a dog belonging to the museum happened to smell out the bird's retreat. It had taken up its abode in a new building not far from the museum, securely housed in a ventilating-hole in the cellar wall. It must have lived on whatever it happened to find, enduring all the changes of winter weather, since the building had not been thrown open for occupancy. The curator of the museum reports that the bird had never been in better condition, despite its long and rigorous outing.

A description of this bird shows that it, equally with all other birds God has made, can most easily provide for itself, and in its native haunts has no difficulty in doing so.

The natives call it Kiwi-Kiwi, from its peculiar cry. It belongs to the family famous for the emu, the ostrich, and the now extinct dodo. Its beak and claws are large and powerful, and as it has no power of flight to speak of, its plumage is loose. As early as 1812 Shaw pronounced this bird extinct. Only one stuffed specimen was in the possession of scientists, and that hardly satisfactory; but about twenty-five years later, several of these birds were found and placed on exhibition in London.

The birds' feeding-ground is usually in regions covered with fern, where their favorite food consists of snails, insects, and various kinds of larvæ.

They are swift runners and can readily defend themselves at close range with their rather formidable-looking

feet. The natives prize the bird for its strong skin, of which they make dresses.

409

Prebendary Webb-Peploe, of London, and Rev. Andrew Murray, of Wellington, South Africa, when at the Northfield conferences, made a very profound impression. We culled some of the gems from their addresses for our readers.

On one occasion, learning that a very ignorant and bad man had been converted at one of his services, and was dying, Mr. Peploe at his bedside inquired what words of his had been the means of his turning to God. The answer was, "Well, you remember, sir, when that organ squeaked and you couldn't work it, you said, 'We will sing, without the organ, 'Rock of Ages, Cleft for Me,''" and how you did bellow that tune, and it just went bang through me, and I was converted!"

On another occasion he confronted, at night, on the doorstep of a vicarage, a woman who had been much impressed at a meeting, but was in search of more light. She had heard of the power of God to enable her to triumph over sin and have victory, but when he asked her whether she had been able so to lay hold of Christ as to get the actual victory, she answered that she was "a peculiar person, that her circumstances and temptations were so very, very peculiar, that she could not expect such overcoming power." "Well," said Mr. Peploe, "suppose you tell God so." Whereupon he dictated a prayer to God, asking her to follow him: "O God, I thank Thee for all Thy promises of overcoming power in Christ; but my circumstances and temptations are so very, very peculiar that I find them too strong for Christ to help me. I am sorry He is not stronger to meet my

case, but my case is so very, very peculiar I can not expect to find His help sufficient." "Why do you not say this after me?" inquired Mr. Peploe. "Why that is rank blasphemy," she answered. "Just so," said he, "but this is only your thoughts put into words, and why is it worse to say this to God than to think it of Him? Now let us," he added, "try another approach to God: 'O God, I thank Thee for all Thy promises in Christ of overcoming power, and that, tho I am a peculiar person, and my circumstances are very, very peculiar, and my temptations very, very peculiar, Thy grace is very, very peculiar, and abundant to meet my very, very peculiar needs, and very, very peculiar difficulties, in a very, very peculiar degree.'" She saw the truth, embraced it, and went away rejoicing in God.

410

Whenever you return to your old sins renounced in Christ, or compromised with the world you have forsaken for Him, it is like the children of Israel reaching across the Red Sea to shake hands with the Egyptians—nay, to revive their dead foes, and return to their broken bondage. Every disciple that goes back to his old carnal indulgences and gives advantage to the flesh, shakes hands with sin across Christ's grave. How shall we that are dead to sin live any longer therein?

411

Psalm lxii. : 5 reads in the Dutch version: "My soul, be thou silent before God; for all my expectation is from Him." And Andrew Murray says the most important exercise in prayer is keeping silence before God, waiting for the revelation and impression of His presence—before a single word is spoken in supplication.

412

When a man is lecturing and desires to use a map or any chart for illustration, he uses a pointer; but his auditors do not look at the pointer, but at the places indicated on the map, or the figures and forms on the chart, tho the pointer be of solid gold. And the Bible is a pointer, directing attention to God.

413

When William IV. of England woke on June 18, 1837, he remembered that it was the anniversary of the battle of Waterloo. He was a dying man, but expressed a wish to live through that memorable day, and called for the flag that the Iron Duke always sent him on that anniversary. He laid his hand on the eagle which adorned the flagstaff, and said, "I feel revived by the touch."

What a pathetic picture! And how it reminds us of the dying disciple laying his hand on the Cross of Christ and the blood-stained banner of redemption, and feeling the reviving power of the touch.

414

A slave's logic. A negro who stole chickens considered that as his body was his master's property, if he stole his master's chickens to feed his master's "body," it was all right. He said to his master, "If you have less chicks, you have more nigger."

415

Forgetting self. "When a dog is not noticed, he doesn't like it. But when the dog is after a fox, he don't care whether he is noticed or not. If a minister is *seeking for souls*, he will not think of himself. Self is forgotten in the single aim to save others.—C. H. Spurgeon.

416

A rather neat oratorical flight was that of Mr. Depew's on the occasion of the presentation of the Huntington portrait of Cyrus W. Field and his Atlantic cable coadjutors to the New York Chamber of Commerce. "When in Genoa a year ago," said he, "looking at that splendid statue of Columbus, which is its chief monument, I noticed upon the base this inscription, 'There was one world. Let there be two, and there were two.' After four centuries Mr. Field came with his cable and said, 'There are two worlds. Let there be one, and there was one.'"

417

"I can't die," said a woman of twenty-eight when told that she was mortally injured in a railway accident. "I have never yet begun to live. All I have ever done yet is to lead the fashion."

418

I would rather aim at perfection and fall short of it, than aim at imperfection and fully attain it.—*A. J. Gordon.*

419

Dr. Mackay, of Formosa, quaintly characterizes the changes he has met in his visits to Canada, since he went out to the East. He says, that "twenty-three years ago it was the ice age in the Church, and he was treated as a hot enthusiast. Thirteen years ago it was the water age, and the Church was floating bazaars." Now it is the steam age, and the Church is full of her machinery; but, he adds, there is too much treadmill about it all. We are at the same place at night as in the morning.

He also says that present methods of raising money for missions are anti-scriptural, anti-historical, and anti-

spiritual; and that not until the era of unselfish and self-denying giving is inaugurated once more, can there be much progress in reaching men with the Gospel.

420

Dr. Patton says that the famous axiom of Descartes, *Cogito ergo sum*, may be freely rendered, "I'm here anyhow."

He also says that religion is the individual soul dealing with God; but Christianity is theism plus the incarnation.

That as Isaac Newton unnecessarily made a big hole for a big cat and a little hole for the little cat, we need not trouble ourselves about the lesser miracles, if the greater—that of the resurrection of Christ—be established. That is the big cat-hole, and the little miracles can go through that. And he adds that Christianity tumbles when you take away the resurrection of Christ.

421

William Booth said that he found choirs infested with three devils—the quarreling devil, dressing devil, and courting devil. He might have added the æsthetic devil.

422

The late Prince Imperial was called "Little Ten Minutes" from the inveterate habit of pleading for "ten minutes more," even holding up both hands in the morning for "ten minutes" more sleep, etc. 'Ten minutes' delay in the face of an agile enemy made the difference between safety and death. All his prospects were sacrificed to a childish whim.—*Mrs. Booth's Life*, Vol. II., p. 122.

423

When the wife of Sir Bartle Frere had to meet him at the railway station, she took with her a servant who had never seen his master. "You must go and look for Sir Bartle," she ordered. "But," answered the nonplussed servant, "how shall I know him?" "Oh," said Lady Frere, "look for a tall gentleman helping somebody." The description was sufficient for the quick-witted man. He went and found Sir Bartle Frere helping an old lady out of a railway carriage, and knew him at once by the description.

424

"The Blades" of Sheffield are thus described:
"Samson their tutelary god,
Dick Turpin their high priest,
Bradlaugh their prophet,
Infidelity their creed,
Anarchy their millennium,
The devil their crowned and accepted king."—*Life of Mrs. Booth* Vol. II., p. 368.

425

Macaulay tells of the rich Brahman who saw a drop of sacred Ganges water under the microscope, and bought the instrument and dashed it to atoms that it might not, by its revelations, rebuke his superstitious practices.

426

Mrs. Booth said that when she did not "enjoy realization she lived by faith." Adherence and assurance were words that Matthew Henry used to describe a similar experience. He said when he could not "enjoy the faith of assurance, he lived by the faith of adherence."

427

Lessons from plant life. Any one who has cultivated a garden himself, will sympathize with Charles Dudley Warner in his impressions about the "total depravity" of weeds. If you try to pull up or root out any snake-grass or devil-grass, you will find it reappearing with amazing rapidity and tenacity of life; in fact, pulling it up seems to agree with it, and stimulates its growth, a dozen new shoots coming up for every stalk you pull out. Take pains to trace a single root in all its branchings below the surface, and you will find the threadlike rootlets running often a foot or more under the soil, and, however slender, as strong as twisted flax; in fact a network of fibres, with knots here and there, whence grow vigorous shoots, each destined to appear above ground as a separate shoot, and challenge your uprooting. You may dig out your snake-grass, but to keep it out is another thing. How like that sin, which shows on the surface in innumerable sins, and within the heart is found to be a network of evil propensities and passions, not to be exterminated by cutting off some form of sinful indulgence, but reappearing in new forms continually!

428

Lessons from the animals. The curious reflections of human character for which the animals seem to furnish living mirrors may be illustrated by that strange animal, the chameleon. Four very marked peculiarities pertain to this "lion of the ground." 1. His slow, methodical, and cautious gait. 2. His eyes, which can, strangely enough, look different ways—one up and the other down, one forward and the other backward. 3. His immense, elastic, slimy tongue, that darts at its prey with unerring precision. 4. His power to change the color of his coat,

and puff himself out to twice his natural size with pride and self-satisfaction. Who, that has read English history, does not think of a prominent member of Parliament who moved slowly and cautiously, never losing his hold on a policy or a party till he had another secure grip; whose eyes could at the same time be piously directed heavenward and earthward to suit observers; whose tongue was unequaled in his generation for vituperative and venomous speech, and as a weapon of assault; and whose outward appearance exhibited the passions that made him their victim, now showing the jealousy, or again the malice, or again the conceit that filled him? What variety of human vices can not be expressed by animal forms and habits!

Victor Hugo suggests that the purpose of animal life is in part to project man's better or worse self before him, to show him his pride in the peacock, his vanity in the turkey-gobbler, his rapacity in the wolf, his sensuality in the swine, his laziness in the sloth, his treachery in the panther, his subtlety in the serpent, his stubbornness in the mule, his stupidity in the ass, etc. Only how slow man is to learn the lesson!

429

Some papal excommunications. Mr. Warner reminds us how, in the Middle Ages, the St. Bernard monks at Clairvaux excommunicated a vineyard as a matter of discipline; how, in the twelfth century, a bishop of Laon gave similar sentence against the caterpillars in his diocese; and, the year after, St. Bernard took the same course as to the flies that infested the monastery of Foigny; as also, in the sixteenth century, the rats of Autun, Macon, and Lyons had pronounced against them the fatal decree by the ecclesiastical court. It seems in-

credible that even papal ignorance and superstition could ever have fulminated anathemas against vines and flies, rats and caterpillars!

The same charming author quaintly suggests that lettuce is a fine expression for good conversation; it must be fresh, crisp, sparkling, moist; needs a good deal of oil, to avoid friction and keep the company smooth; and a little mustard and vinegar so mixed as to avoid sharp contrast, and a trifle of sugar. It must not be too bitter or left to run to seed, and is of the best sort when it comes to a full head and so remains; and in salad as in conversation, you may put a little of almost anything, and the more the variety the better.

430

“The Rhine is the Lyric, the Alps, the Epic, of Europe.”

“War opened the Simplon and Splügen passes for the Bible to follow; and so of four great wars since 1856, which opened Turkey, India, China, and Italy to the Gospel.”

“Italy, a stage, with the footlights toned down.”

“Of Boniface VIII. it was written: ‘Intravit ut vulpes, regnavit ut leo, mortuus ut canis.’”

“Improvidence, thriftlessness, and sloth are characteristics of Italy.”

“In 1865, in the scourge of cholera, not one sanitary regulation would the Neapolitans adopt—San Gennaro would save them.”

“Where pardon may be had for money, the sins of the people become the wealth of the priesthood, and the vices of the State the riches of the Church.”

“De Boni says: ‘Rome has yet power over woman, and that is power in the house.’”

“Were the New Testament to be written at this hour, Rome would blot out the name of Christ and substitute Mary; as already in Dublin you may read the inscription on a temple, ‘*Mariæ, peccatorum refugio.*’”—*Extracts from Dr. J. A. Wylie’s Books.*

431

Opportunity neglected. There was a time in history when an opportunity waited for the man, and the man failed to recognize the opportunity. With Christian disciples in the latter part of the fourth and beginning of the fifth century, when the yoke of ceremonialism had begun to gall the necks that bore it, and the elaborate ritual growing up, and the equally elaborate hierarchy becoming dominant, made God’s people yearn for a reformation which might restore and revive the primitive simplicity of the apostolic age, it was only needful to find some man who would sound the trumpet and rally the faithful to his side. The age furnished the man capacitated in every way to become the leader. He was revered to the point of almost worship; he was believed to be at once the purest, wisest, holiest of men, who mingled firmness and fearlessness with mildness and prudence, ability and humility. His eloquence was commanding, and his piety conspicuous. His influence upon his own age can not be well exaggerated. It was Augustine, Bishop of Hippo. It has been well said that the destiny of ages hung on his decision. Had he led the way in reform, the Papal church might have died in infancy. But he hesitated, and then gave the weight of his character and influence in favor of the growing superstition, and from that hour the cause was lost and the reformation waited from 416 A.D., to 1516, until Martin Luther dared to do what Augustine did not.

432

Mendelssohn at Fribourg. Mendelssohn, it is said, once visited the cathedral at Fribourg, and, having heard the great organ, went into the organ loft, and asked to be allowed to play it. The old organist, in jealousy for his instrument, at first refused, but was afterward prevailed on to allow the great German composer to try the colossal "thunderer" of the cathedral. And after standing by in an ecstasy of delight and amazement for a few moments, he suddenly laid his hands on the shoulders of the inspired musician and exclaimed: "Who are you? What is your name?" "Mendelssohn," replied the player. "And can it be! I had so nearly refused to let Mendelssohn touch this organ!" How little sinners and saints, too, know what they do when they refuse to let Jesus Christ have full possession of their whole nature and evoke the full melody and harmony of which it is capable!

433

Mozart's burial. Mozart's body was lowered into a pauper's grave, and no loving eye to note the spot. A few friends went as far as the church, deterred from going farther by a storm. The widow was ill and seemed indifferent as to the disposition of the remains, and on inquiry it was impossible to learn where the grave had been dug.

434

Moods of Handel. Handel was a strange mass of contradictions. On one hand, a sublimity of musical genius and inspiration in setting the Bible to music, as in the oratorio of "Messiah." He scorned the low aim of simply entertaining people, and confessed that his aim was to make them better. When composing "The Messiah" he was so overcome with emotion that he could

scarcely command his eyes or his hand. 'Being found bowed over his work with his face wet with tears as he wrote the contralto air, "He was despised and rejected of men," he said, "I seem to have all heaven before me and to see the great God Himself." And so of the Hallelujah Chorus.

On the contrary his temper was absolutely ungovernable. On one occasion when Signora Cuzzoni refused to sing her part in a rehearsal, he said to her, "You have a demon in you, but I'll show you I am Beelzebub, the prince of demons," and so saying he bore her in his strong arms to an open window and threatened to throw her out. On another occasion when the Prince of Wales was to be present, all the instruments were carefully tuned in advance, but a mischievous fellow slyly untuned them all; and when at a signal they struck up horrible discord, in his madness of anger he overturned a double bass, and caught up a kettledrum and threw it at the conductor. He would get angry and swear in several languages while writing out his principal scores.

435

The motives we attribute to others are a revelation of the motives that actuate us. In a double sense, with what judgment we judge we shall be judged. A man who is transparent and sincere may sometimes by incaution or imprudence expose himself to malign attack, and may have attributed to him secret purposes which he would blush even to disclaim. But such judgment of his motives hurts only the party so judging. As Lyman Beecher would say, "That gun kicks so badly that it were better to be before it than behind it."

436

A friend of mine in Philadelphia went into a hardware shop to buy a shovel. One was brought to him, and setting his foot upon the neck of it to try its temper he asked, "Is this a first-class shovel?" "My friend," said the shopkeeper, "I think you can know very little of shovels. You will notice that shovel is made by — —. He is a Christian man, sir, and makes a *Christian shovel*; and anything you see marked with his name you may know to be first-class—just what it claims to be." "Let every man in that calling wherein he is found *abide with God*."

437

Man is a mirror, and it is an all-important matter which way the mirror is turned. If downward it can reflect only earthly things, the mire, the dirt, the filth of earth; if turned upward it may reflect the heavens with all their glory of sun, moon, and stars. The mirror turned downward is the carnal mind; the mirror turned upward is the spiritual mind. Sometimes in an instant of time the inversion is accomplished, and he who before was of the earth, earthy, comes to discern and reflect the things of God and heaven.

438

The Bible and the Talmud. Dr. A. Weiner, a great living Jewish rabbi, in a book on the Jewish food precepts, has a word about the Bible and the Talmud: "The Bible alone is for us the holy source, the Talmud sometimes serves to elucidate and elaborate its teaching; sometimes it only envelops in fog that which was clear, and troubles the sweet waters of the original text. The Bible alone is our trustworthy guide and master; the Talmud can never be anything more than its disciple and help-

mate, an office which it sometimes fills with intelligence and learning, at others with stupidity and gross ignorance. Therefore we can not stake our faith upon the Talmud." This, from a respected Jewish rabbi of eighty-four years of age, is grand. Oh! that his words may go far, and do much toward breaking the spell of the traditions of men which make the Word of God of none effect.

439

Savonarola's monument. Those who have visited the great library of San Lorenzo have, perhaps, been shown the Bible which Savonarola studied. Its broad margin is written all over in the small, neat, careful notes which enable us to follow the diligent study of the Scriptures that in those dark, degenerate days made this monk the mighty man he was, and prepared him to be the martyr he proved for the truth's sake.

It is now four hundred years since the fires went out at that stake. His persecutors found that tho they had burned Savonarola, they could not extinguish him. In fact, they only fanned the fires of his testimony and scattered the sparks to light other fires of holy witness. The followers of the great Florentine were wont to come secretly and kiss the spot where the cruel flames had reduced all that was mortal of him to ashes. Then the reigning duke, Pietro di Medici, learning of this fact, devised a scheme to put a stop to a custom which not only annoyed him, but served to perpetuate the memory of the martyr and glorify his witness.

So he had erected on the very spot where the stake had stood a statue of Neptune, surrounded by a circular basin, where a fountain sends up its crystal jets, to sprinkle the sea-nymphs that cluster about its brim.

Now, he thought, he had by an ingenious expedient

put Savonarola's memory into a tomb of oblivion. But the very effort which the duke used to obliterate all recollections of the sacred spot and the tragedy there enacted served only to identify it, and to perpetuate Savonarola's name and fame to all generations. And, whatever doubt might have existed as to the exact locality, it is now forever fixed by a monument. Pilgrims from every land turn toward the hallowed spot, and say: "There was burned the martyr of Florence, one of God's missionary apostles, who kept up the sacred succession in the age of the apostasy."

440

What a scene for a painter! A funeral is taking place in the Highlands of Scotland. It is a very dark, overcast, and gloomy day, and the day deepens the gloom as one peculiarly loved is laid to rest. Just as the coffin is lowered, a rift in the clouds suddenly exposes the sun, and the rays beam directly into the open grave. A lark, attracted by the sunbeams, suddenly sweeps into the midst of the golden pathway of light, and just above the grave slowly rises, and pours forth melody!

441

The following is a genuine account of a conversation in Newport, England:

Dorothy (five years)—"Mama, it does puzzle me so who made God! Because, you see, He must have been made by somebody, for He couldn't have made Himself, could He?"

Oswald (eight years) solemnly—"But you know, Dolly, He's a spirit; we can't see Him; He hasn't got a body!"

Dorothy—"Yes, but then He sent Jesus with a body

that we might know what He was like." (After a long pause)—"But, perhaps, after all, He did make Himself, for you know He can do some very clever things!"

442

Robert Haldane's tour. In 1816, Robert Haldane announced his intention of making a missionary tour on the Continent of Europe. The results of that step are so significant and far-reaching, that eternity and infinity only can measure them. As Grattan said of Charles James Fox, you must estimate his influence by parallels of latitude, and we might add, meridians of longitude and cycles of eternity. Robert Haldane's name is now inseparably interwoven with the history of the revival of evangelical faith in France and Switzerland. As D'Aubigné, himself one of the first-fruits of that Genevan visit, says, the narrative of the origin and progress of that work of grace would form "one of the most beautiful episodes in the history of the Church." We refer to it now to show by an example what good one man can accomplish who is master of that one book—the Bible. In Haldane's own mind, the great significance of this work lay in the encouragement it affords to all those who, casting away worldly policy, and setting before them only the glory of God, rest boldly on the promise of blessing as sure to follow God's word, written or spoken.

Knowing not one individual on the Continent, Mr. Haldane expected to be absent about six weeks, but soon was so engrossed in his work that he stayed about three years. A chance meeting with one young man led to the formation of a small Bible class. The attendants were a score of men skeptical in character, whose doubts Mr. Haldane met by a constant appeal to the word of God. And out of that class came Adolph Monod, Gaus-

sen, D'Aubigné, and in fact every man that has largely influenced the evangelical faith of these two countries for the last eighty years, was either a student in that class or has been influenced by those who were.

443

Responsibility the test of character. When Saladin was a young man, he was given to self-indulgence, and was regarded by those about him as a trifler. The Calif of Egypt, desiring for his counselor one who would merely echo his own opinions, and who would be nothing more than a servant to execute his master's will, selected Saladin for his vizier. But Saladin had that in him which was electrified by the touch of power. Responsibility compacted his energies as a weight compacts the muscles that dare to lift it; and he exclaimed, "Away now with all frivolity and dissipation!" His alert self-mastery quickly mastered the Moslem world. We sometimes speak of men as the creation of their opportunities. It is not so. The strong seize the favoring circumstances. The weak either let them slip or are borne down by the weight of responsibility which they impose.

444

God's providence in nature. Nature teems with illustrations of this. Another instance comes to us from the island of Madagascar. In a recent article upon that country, a writer, in *Le Genie Civil*, describes a certain tree which belongs to the banana family, and is called by the French "Arbre de Voyageurs," or "Traveler's Tree." When the rain falls, the great wide peduncles of the tree, curving upward from the base, serve as a reservoir. Here the water, if not disturbed, will remain until the end of the dry period. A simple incision with

a knife-blade will at once obtain a cool and abundant supply of good, sweet water.

445

Proposed new Bible. Such men as Dean Farrar, Dr. Horton, and Dr. Marcus Dods have united in a proposition to prepare a Bible for children and families founded upon the theories and alleged discoveries of the higher criticism. It is assumed that the time has come when the Old Testament Scriptures, reconstructed according to the deliverances of modern critical science, should be put in place of the ancient Bible.

We have already a children's Bible for the public schools, a women's Bible with all the portions omitted that are supposed to bear hard on womankind; and now we are to have a thoroughly scientific Bible prepared by a scientist and scholar who is free from all cant, bigotry, and prejudice, as all scientific and intellectual men are. And why not now a Universalists' Bible, with all parts omitted that look like final perdition to ungodly men; and a Unitarians' Bible, in which all is omitted that implies the deity of our Lord? By the time we have all the new Bibles which modern invention devises, and modern unbelief and disbelief make expedient, what will be left of the dear old Book?

446

Beecher and Ingersoll. The following story has been often told, and, whether true or not, is very suggestive and helpful:

It is said that in a small company of men, Colonel Ingersoll was one day indulging in his assaults on Christianity. Among his hearers was Henry Ward Beecher, who seemed to be listening in an abstracted way. When

the blatant infidel had done, the old man slowly lifted himself from his attitude and replied:

“If you will excuse me for changing the conversation, I will say that while you gentlemen were talking, my mind was bent on a most deplorable spectacle which I witnessed to-day.”

“What was it?” at once inquired Colonel Ingersoll, who, notwithstanding his peculiar views of the hereafter, was noted for his kindness of heart.

“Why,” said Mr. Beecher, “as I was walking downtown to-day, I saw a poor lame man with crutches slowly and carefully picking his way through a cesspool of mud in the endeavor to cross the street. He had just reached the middle of the filth, when a big burly ruffian, himself all bespattered, rushed up to him, jerked the crutches from under the unfortunate man, and left him sprawling and helpless in the pool of liquid dirt, which almost engulfed him.”

“What a brute he was!” said the Colonel.

“What a brute he was!” they all echoed.

“Yes,” said the old man, rising from his chair and brushing back his long white hair, while his eyes glittered with their old-time fire as he bent them on Ingersoll—“yes, Colonel Ingersoll, and you are the man. The human soul is lame, but Christianity gives it crutches to enable it to pass the highway of life. It is your teachings that knock these crutches from under it, and leave it a helpless and rudderless wreck in the slough of despond. If robbing the human soul of its only support on this earth—religion—be your profession, why, ply it to your heart’s content. It requires an architect to erect a building; an incendiary may reduce it to ashes.”

The old man sat down, and silence brooded over the scene. Colonel Ingersoll found that he had a master in

his own power of illustration, and said nothing. The company took their hats and parted.

447

One evening Charles Lamb and some of his friends were conversing on the probable effects upon themselves, if they were brought face to face with the great and wonderful dead. "Think," said one, "if Dante were to enter the room! How should we meet the man who had trod the fiery pavement of the *Inferno*, whose eyes had pierced the twilight and breathed the still, clear air of the mount of the *Purgatorio*, whose mind had contemplated the mysteries of glory in the highest heaven?" "Or suppose," said another, "that Shakespeare were to come?" "Ah!" cried Lamb, his whole face brightening, "how I should fling my arms up! how we should welcome him, that king of thoughtful men!" "And suppose," said another, "Christ were to enter?" The whole face and attitude of Lamb were in an instant changed. "Of course," he said in a tone of deep solemnity, "we should fall upon our knees."

448

Ministerial salaries. Some of the religious weeklies have been discussing the poor pay of the ministers in the earlier history of our country. When the town of Stockbridge, Mass., called Jonathan Edwards to the pastorate of their church at a town-meeting February 22, 1750, it voted that he should receive "six pounds, fifteen shillings, and four pence" a year, or about thirty-five dollars. To this there were added one hundred sleigh-loads of firewood, which was to be chopped for use, a place to live in, and plenty of ground for raising vegetables, etc. Bishop Asbury, of the Methodist Episcopal, received, according

to the records, sixty-four dollars a year, never having risen above that up to the time of his death in 1816. Considering the contrast between these and some modern salaries, *The Christian*, of Boston, is moved to say:

“Times have changed since then. Some things were much cheaper then than now, while others were much dearer; but we have a lingering suspicion that if the men who to-day profess to believe as did Edwards and Asbury should preach as they did, practise as they did, work as they did, it is doubtful if they would get larger salaries than those eminent laborers received; and as for Paul, who preached a far purer Gospel than either of them, his salary was probably as much smaller as his preaching was better than theirs.”

There is no doubt only too much truth in this statement. The salary of the preacher is not an infallible index to the quality and grade of his preaching. Is there not reason to fear that the salary question is coming to occupy too large a place in the minister's horizon?

449

Good deeds are great deeds. The pyramids, which were built by human pride, are being worn away by the silent friction of the centuries that drift over them, while the old wells dug by the patriarchs to water their thirsty flocks are still pouring forth their sweet waters. So the works of mere ostentation, however wonderful, will be forgotten, while good deeds, however humble, open veins from out the heart of the eternal.

450

Church unity. Luther's great mistake: Zwingle and he met at the council at Marburg. They agreed on all points but the Lord's Supper. The controversy was long and bitter. Luther insisted on a real presence of the body

and blood of the Lord. Zwingli held the blood and body to be present only in emblems, and that the words, "This is my body," were to be interpreted like those similar words, "I am the door," "I am the vine," or that strikingly similar phrase used of the Paschal Lamb, "This is the Lord's passover," — where, Zwingli pointed out, the word "is" means "represents." Even so, said he, "this is" means "this *represents* my body." This word "is" was the rock on which the Reformation split. Agreement being impossible, Zwingli turned to Luther and said: "Martin Luther, let us confess our union in all things in which we agree, and, as for the rest, let us remember that we are brothers, with the same cause at heart. While we all hold the grand doctrine of salvation by faith, we can not consent to differ on minor points." There was an anxious pause, waiting for Luther's response, and the great tears rolled down Zwingli's face as he reached out the hand of brotherly love to Luther. But, alas! the great reformer of Saxony refused that outstretched hand, and the opportunity for a new and mighty illustration of Augustine's motto, "In essentials unity, in unessentials liberty, in all things charity," was forever lost. The Swiss reformers and the German reformers parted in sadness, and even yet the breach is not healed.

451

Rev. F. B. Meyer tells of a laundress in England, whose newly-washed clothes looked so white as they hung on the line, until a sudden snow-squall covered the ground, and then they looked unclean in comparison. "But," said the simple-minded washerwoman, "what can stand, sir, against God Almighty's white!" The moral is plain.

452

Unconscious influence. Of the late Prof. Henry Drummond, the following incident is related. A woman whose husband was dying came late on a Saturday evening and asked him to come to the house. "My husband is deein', sir; he's no able to speak to you, and he's no able to hear you; but I would like him to hae a breath o' you about him afore he dees."

453

As surely as the barnacles ate their way through the oak timbers of the *Albatross* and sank her, selfishness eats into Christian character. Often when there appear no more repulsive forms of sin, simple selfishness, as God sees it, behind all its veil and disguise of refinement, culture, polite manners, learning, fame, and social rank, is characterized by an enormity and a deformity that make any other single sin look comparatively less hideous. And this is the sin of which most of us seldom, if ever, think.

454

Among other suggestive statements, we quote the following fine illustrations of the influence of our surroundings and associations on our character:

"Black and white is a type of coloration so conspicuous, and, at the same time, so rare among the larger mammals, that whenever it occurs it is developed for some special purpose; altho, unless we see the animals in their native haunts, it is almost impossible to divine what that purpose may be. Travelers tell us that when seen in the haze of an African desert, the black and white stripes of the zebras fade at a very short distance to an almost invisible gray. This may even be observed in a hot sum-

mer, when the grass is burned brown, in the Duke of Bedford's seat at Woburn Abbey, where several of these beautiful animals are allowed to roam at will in the park during the summer months. With regard to the parti-colored bear, the startling contrast presented by its streaks and patches of creamy white on a jet-black ground may harmonize with patches of snow on black rocks, or possibly with the lines of light between the dark stems of forest trees.

“But one of the most striking instances of this color arrangement is seen in the guereza, a thumbless African ape. The fur of the body and limbs is of a deep shining black. But it has a flowing mantle of long white silky hair, which hangs down each side over this black coat. Like others of their kind, these monkeys pass most of their time high up on trees, where they sleep either resting on a bough or hanging beneath by their hand, or hands and feet. In the dense forests clothing Mount Kilima Njaro, and other districts of East Africa, the black-stemmed trees are thickly draped with pendent mosses and wreaths of graybeard moss, or lichen, which reach for several feet below the boughs. ‘As the monkeys hang from the branches,’ writes Dr. Gregory, ‘they so closely resemble the lichen that I found it impossible to recognize them when but a short distance away.’”

455

A changing point of view. “I'm free to admit,” remarked Farmer Corntossel, “that I won't never git through demandin' more prosperity.”

“But you are in comfortable circumstances. What do you mean by prosperity?”

“There's jes' the difficulty. It means somethin' different fur everybody. Ef you've got a mortgage,

'prosperity's' gettin' it paid off. Ef ye've got it paid off, 'prosperity's' ownin' a cabinet organ. Ef ye've got a cabinet organ, 'prosperity's' havin' enough to be able to trade it in fur a grand pie-anno—an' so on, without no limit whatsoever."—*Washington Star*.

There is nothing like looking at the great problems of life from a personal standpoint. It gives them new interest; and, if we are not too stupid, it will help us to see ourselves as others see us.

456

Henry Ward Beecher, in his youth, often waxed high in discussions with his father—turning on some such questions as this: A man walking by the side of a river, full of floating ice, hears the cry of a stranger, and moved by the impulse of generosity, plunges in, struggling to save the drowning man at the risk of his own life, and at last succeeds in bringing him to the shore; then takes him home, and sees that he is made dry and warm and comfortable. "Now," said I, "father, was it a good or bad act in that man to risk his own life to rescue a fellow man from drowning? Was it acceptable to God, or was it not?" "There was no virtue in it," said father; it was a mere nat'ral impulse." "Well," said I, "suppose such nat'ral impulses were spread all through a man, what would be the difference between nat'ral impulses and grace?"

457

In his old age the true preacher lives in a charmed world. The wife of William Blake, the poet-painter, who saw visions and dreamed dreams in a sooty London street, could not share his raptures. She said that she looked where her husband looked, but somehow she

failed to see or hear what he saw and heard. The trained eye and ear were lacking. A preacher often gives us his best fruit in old age. He never goes out of business. He only waits for promotion. "I am not tired of my work," said Judson, the missionary, "neither am I tired of the world, yet when Christ calls me home I shall go with the gladness of a schoolboy bounding away from school." If Lowell be right, and "not failure, but low aim, is crime," then the faithful preacher needs not to fear lest he should outlive his usefulness. Wesley could only faintly utter a few syllables when they lifted him into the pulpit at eighty-seven; but the eloquence of a whole life of devoted service spoke louder than any wealth of words.

458

A grateful soul finds joy in God in the depths of spiritual life and holy communion.

One of the hottest regions on earth is along the Persian Gulf, where little or no rain falls. At Bahrein the arid shore has no fresh water, yet a comparatively numerous population contrive to live here, thanks to the copious springs which break forth from the bottom of the sea. The fresh water is got by diving. The diver, sitting in his boat, winds a great goatskin bag around his left arm, the hand grasping its mouth; then takes in his right hand a heavy stone, to which is attached a strong line, and thus equipped he plunges in, and quickly reaches the bottom. Instantly opening the bag over the strong jet of fresh water, he springs up the ascending current, at the same time closing the bag, and is helped aboard.

459

The beggars' bridge. The following legend relates how a certain grand duke of Florence built a bridge without expense to the state: The grand duke issued a proclamation that every beggar who would appear in the grand plaza at a certain designated time, should be provided with a new suit of clothes, free of cost. At the appointed hour the beggars of the city all assembled, whereupon the officers caused each avenue of the public square to be closed, and then compelled the beggars to strip off their old clothes, and gave to each one, according to promise, a new suit. In the old clothes thus collected, enough money was found concealed to build a beautiful bridge over the Arno, still called the Beggars' Bridge.

460

Forgiveness illustrated. One of the most notable expressions of Divine forgiveness is "casting sins in the sea." Comp. Micah vii : 19.

A strange scene witnessed by an English visitor at Odessa on the first day of the Jewish year, furnishes a fine illustration. Late in the afternoon a large number of the 50,000 or 90,000 Jews inhabiting Odessa wended their way toward the sea with the purpose of throwing their last year's sins into it, in order to begin the new year with a clean soul. They stood around in groups, closely packed together in some places, looking toward the water; reciting prayers or reading Psalms or a portion of Isaiah. The groups were formed for the most part of listeners, with a man, and in a very few instances a woman—an old woman with spectacles on her thoroughly Jewish nose—reading to them. Some of the people turned their empty pockets inside out and shook them

toward the sea. Others merely made a sign of throwing something into the sea.

Another beautiful aspect of forgiveness is illustrated in a famous Hindu epigram: "The good man goes not upon enmity, but rewards with kindness the very being who injures him. So the sandal-wood, while one is felling it, imparts its sweet savor to the very ax which is hewing it down."

461

Early in the war, before General Robert E. Lee had proved his preeminence as a general, he was severely criticized on more than one occasion by a General Whiting. Whiting had stood at the head of his class at West Point, and was considered a bright and capable man. One day President Davis, wishing an officer for some important command, called upon General Lee for advice.

"What do you think of Whiting?"

Lee answered without hesitation, commending Whiting as one of the ablest men in the army, well qualified in every way.

One of the officers present was greatly surprised, and at the first opportunity drew Lee aside. "Don't you know what unkind things Whiting has been saying about you?"

Lee's answer was of the best. "I understood," he said, "that the president desired to know my opinion of Whiting, not Whiting's opinion of me."

462

Cost of smoking. The single indulgence known as smoking, as nearly 25,000,000 now smoke in the United States, costs \$600,000,000 a year! Sir Michael Hicks-Beach, the English Chancellor of the Exchequer, in presenting his annual budget in 1896, remarked that, taking

the value only of the part of the cigar or cigarette thrown away by smokers, in Britain alone, it amounts in a year to more than the amount expended in all the foreign mission enterprises of the United Kingdom.

463

Aristotle said that slavery would last forever, or would cease only when the shuttle would weave of its own accord. A double mistake, this; for slavery is all but abolished, and, thanks to invention, the shuttle may be said to work of its own accord.

“Before fifty years are over, all Europe will be republican or Cossack,” prophesied the exile of St. Helena in the first decade of this century. We are nearing now its fag-end, but “Old Yurrupe” is less republican than ever, and is still some way from universal Cossackery.

“Italy is but a geographical expression, and will never be anything else,” opined Prince Metternich, and just before his death he saw what he considered Utopia on the point of becoming a reality.

“The railways will never be of any use for the transport of goods,” sang out M. Thiers, leading a chorus of sententious economists.

“There is no morrow for universal suffrage,” exclaimed M. Guizot, on the eve of the very revolution which sent him into exile, and promulgated universal suffrage as sovereign law.

“Never,” was M. Rouher’s answer to those asking after Mentana when Rome would become the capital of Italy. A very short time after the trick was done.

“The United States of Europe,” was the prophecy of all ardent democrats, from Victor Hugo to Carlo Cattaneo, and its fulfilment was to take place immediately after the downfall of the Napoleonic empire. It is thirty years

now since that eventful moment, but the States of Europe are, if anything, more disunited and more aggressive than ever.

464

Gentle preaching to rich sinners. "Brethren, you must repent, as it were, and be converted in a measure, or you will be damned to some extent."

This, according to a contemporary, is a Methodist Episcopal bishop's description of the kind of preaching addressed to rich sinners in some of the aristocratic congregations. Is it not too near the truth to pass for a parody? "The vulgar man!" said an aristocratic lady of a noted Episcopal preacher; "Why, he said 'You sinners!'"

465

The Spirit against the flesh. Rev. F. B. Meyer says: "In the best of men there is a tendency to do certain things they ought not, but the more they are filled with the Holy Spirit, the more it is true of them that they are kept from doing what otherwise they would. When I was a boy I used to go to the Polytechnic in London, where my favorite diversion was a diving-bell, which had seats around the rim, and which at a given time was filled with people and lowered into a tank. We used to go down deeper and deeper into the water, but not a drop ever came into that diving-bell, tho it had no bottom and the water was quite within reach, because the bell was so full of air that, tho the water lusted against the air, the air lusted against the water, because air was being pumped in all the while from the top, and the water could not do what it otherwise would. If you are full of the Holy Ghost, the flesh life is underneath you, and tho it would surge up, it is kept out."

466

John Ruskin, speaking of forced interruptions in service, said: "There is no music in a rest, but there is the making of music in it." In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the tune. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral-hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the ear of the Creator. See Him beat the time with unvarying count, and catch up the next note as if no breaking-place had come between. Not without design does God write the music of our lives. Be it ours to learn the tune, and not be dismayed at the "rests." They are not to be omitted. If we look up, God Himself will beat the time for us. With the eye on Him we shall strike the next note full and clear.

467

There is a large amount of waste of energy and time that is not the waste of idleness so much as of misdirected effort. The first question to be asked is, *Is this work worth doing?* A Chinese woman, wanting a needle, proceeded to grind down a bar of iron to the requisite fineness. Many a man who has not been a sluggard will find his labor lost because he has been consuming needless effort and valuable time in something which brings no adequate result and reward. All these matters should be settled in advance; then there is a courageous, persistent, patient, and continuous exertion, based on a deep and unshakable conviction that one is Divinely called to execute his task. How melancholy when one must only

confess with poor Hugo Grotius, "Perdidi meam vitam operose nihil agendo."

468

A great German defined the difference between Socialism and Christianity in a very clever epigram: Socialism says, "What is thine is mine." Christianity says, "What is mine is thine." The difference is infinite. But the epigram needs correction. Christianity really teaches us to say: "What seems thine is not thine, what seems mine is not mine; whatever thou hast belongs to God, and whatever I have belongs to God; you and I must use what we have according to God's will."—*Dr. R. W. Dale.*

469

Rousseau said a good thing, worthy the attention of every generation, when he declared: "Temperance and labor are the two best physicians of man. It is the idle hands and the beer-muddled brains that are the curse of the land. The temperate and industrious man, on the other hand, helps make the republic strong. Such manhood is the true glory of this age of machinery."

470

A merchant of happiness. "I would wish my task finished, to establish myself as a merchant of happiness. My reward would be in my success."—*Alphonse Daudet.* This wish of the brilliant French novelist may be French, but it is not Christian. Human observation and experience agree with the Bible that happiness can not be given or sold to men, or bought by men. It must come to man from within, and as a result of his own conformity to righteousness. It always eludes the man who seeks it for its own sake. We are afraid that Daudet could never have devised a merchant marine large enough to establish

himself successfully in that kind of mercantile life. Had he devoted himself to the gospel of the well-being of man, in the sense of right-being, he might—incidentally, and as a consequence—have secured man's comfortable being, but not otherwise.

471

According to a statement recently published, Mr. Lincoln said to Joshua Speed, his intimate personal friend, at the Soldiers' Home, near Washington, and about a year before his death: "I am profitably engaged reading the Bible. Take all of this Book upon reason that you can, and the balance on faith, and you will live and die a better man."

472

Pagan consolation. "Take heed, dear friends. I was as much grieved and shed as many tears over Eumcerus as I did over Didymus, and I did all that was fitting, and so did all my friends, Epaphroditus and Thermouthion and Philion and Apollonius and Plautas. But still there is nothing one can do in the face of such trouble. So I leave you to comfort yourselves. Good-by."

This is the translation of a letter of consolation (?) written twenty centuries or more ago, and recently found among the Oxyrhynchus papyri. It was in this wise that bereaved mothers used to comfort one another in the days when the "sweet reasonableness" of Greek civilization dominated the world. What better illustration of pagan hopelessness!

473

The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes: "What is the chief end

of man? 'To glorify God, and enjoy Him forever.'—*Thomas Carlyle.*

474

The Bible gallery of portraits. There is, in a Russian palace, a famous "Salon of Beauty," wherein are hung over eight hundred and fifty portraits of young maidens. These pictures were painted by Count Rotari for Catharine the Second, the empress; and the artist made a journey through the fifty provinces of that vast empire of the north to find his models.

In these superb portraits that cover the walls of this salon, there is said to be a curiously expressed compliment to the artist's royal patron, a compliment half concealed and half revealed. In each separate picture, it is said, might be detected by the close observer some hidden, delicate reference to the empress for whom they were painted. Here a feature of Catharine appears; there an attitude is reproduced, some act, some favorite adornment or environment, some jewel, fashion, flower, style of dress, or manner of life—something peculiar to, or characteristic of the empress; so that the walls of the salon are lined with just so many silent tributes to her beauty or compliments to her taste. So inventive and ingenious is the spirit of human flattery when it seeks to glorify a human fellow mortal, breaking its flask of lavish praise on the feet of an earthly monarch.

The Word of God is a picture gallery, and it is lined with tributes to the blessed Christ of God, the Savior of mankind. Here a prophetic portrait of the coming One, and there a historic portrayal of Him who has come; here a typical sacrifice, and there the bleeding Lamb to whom all sacrifice looked forward; here a person or an event that foreshadowed the greatest of persons and the events that are the turning-points of history; now a par-

able, a poem, an object-lesson, and then a simple narration or exposition or explanation that filled with Divine meaning the mysteries that hid their meaning for ages, waiting for the key that should unlock them. But, in whatever form or fashion, or whatever guise of fact or fancy, prophecy or history, parable or miracle, type or antitype, allegory or narrative, a discerning eye may everywhere find Him—God's appointed Messiah, God's anointed Christ. Not a human grace that has not been a faint forecast or reflection of His beauty in whom all grace was enshrined and enthroned—not a virtue that is not a new exhibition of His attractiveness. All that is glorious is but a phase of His infinite excellence; and so all truth and holiness found in the Holy Scripture are only a new tribute to Him who is the Truth, the Holy One of God.

This language is no exaggeration. On such a theme exaggeration is not only impossible, but the utmost superlative of human language falls infinitely short of His Divine worth, before whose indescribable glory cherubim and seraphim can only bow, veiling their faces and covering their feet. The nearer we come to the very throne where such majesty sits, the more are we awed into silence. The more we know of Him, the less we seem to know, for the more boundless and limitless appears what remains to be known. Nothing is so conspicuous a seal of God upon the written Word as the fact that everywhere from Genesis to Revelation we may find the Christ; and nothing more sets the seal of God upon the living Word than the fact that He alone explains and reveals it.

475

Archdeacon Sinclair tells a good story of the famous Dr. Keate, head master of Eton. He was a disciplinarian that earned a nickname similar to that which will ever cling to that other great schoolmaster, Bushby, of Westminster, and was called "Flogging Keate." Finding one morning a row of boys in his study, he began, as usual, to flog them. They were too terrified at the awful little man to remonstrate till he had gone half-way down the row, when one plucked up courage to falter out: "Please, sir, we're not up for punishment—we're a *confirmation class!*" "Never mind," said Dr. Keate, "I must be fair all around, and it will do you good." So he went on through the row as usual!

476

Fénelon's prayer. I have recently met with a prayer of Fénelon, Archbishop of Cambrai, which I regard as about as high an example of prayer as I have ever found out of the Word of God:

"O Lord, I know not what I should ask of Thee. Thou only knowest what I want, and Thou lovest me, if I am Thy friend, more than I can love myself. O Lord, give to me, Thy child, *what is proper, whatsoever it be.* I dare not ask either crosses or comforts, I only present myself before Thee. I open my heart to Thee. Behold my wants, of which I am ignorant, but do Thou behold and do according to Thy mercy. Smite or heal, depress or raise me up. *I adore all Thy purposes without knowing them.* I am silent. I offer myself in sacrifice. *I abandon myself to Thee. I have no more any desire but to accomplish Thy will.* Lord, teach me to pray. I beseech Thee, dwell Thou Thyself in me by Thy Holy Spirit. Amen."

477

As to ideal character in a pastor, take the following from Bishop Ken, for illustration:

Give me the priest whose graces shall possess
Of an *ambassador* the just address;
A *father's* tenderness, a *shepherd's* care,
A *leader's* courage, which the cross can bear;
A *ruler's* awe, a *watchman's* wakeful eye,
A *fisher's* patience, and a *laborer's* toil;
A *guide's* dexterity to disembroil;
A *prophet's* inspiration from above;
A *teacher's* knowledge, and a *Savior's* love.

478

Examples of genius in distress. Homer was a beggar; Plautus turned a mill; Terence was a slave; Boetius died in jail; Paul Borghese had fourteen trades, and yet starved with them all; Tasso was often distressed for five shillings; Bentivoglio was refused admittance into a hospital he had himself erected; Cervantes died of hunger; and Vagelas left his body to the surgeons to pay his debts as far as the money would go; Bacon lived a life of meanness and distress; Sir Walter Raleigh died on the scaffold; Spenser, the charming, died in want; the death of Collins was through neglect, first causing mental derangement; Milton sold his copyright of "Paradise Lost" for fifteen pounds at three payments, and finished his life in obscurity; Dryden lived in poverty and distress; Otway died prematurely, and through hunger; Lee died in the street; Steele lived a life of perfect warfare with bailiffs; Goldsmith's "Vicar of Wakefield" was sold for a trifle to save him from the grip of the law; Fielding lies in the burying ground of the English factory at Lisbon, without a stone to mark the spot; Savage died in prison at Bristol, where he was confined for the debt of eight

pounds; Butler lived a life of penury and died poor; Chatterton, the child of genius and misfortune, destroyed himself.

479

A German photographer, Herr Ottomar Anschulz, has succeeded in preparing photographic plates so sensitive, that an exposure of one five-thousandth of a second is sufficient. A very small lens must be used, so that the pictures are generally only seven-sixteenths of an inch in length and breadth. Enlarged to one and one-half inches on glass plates and rotated in series of twenty-four before a Geissler tube, the pictures are used for reproducing the motions of an animal on a large screen.

480

Importance of primary truths. Let us not forget the importance of *primary truths*. God has shown his infinite wisdom and compassion in dealing so largely with these in redemption. The majority of men are incapable of receiving anything more advanced and abstruse; on account of intellectual infancy, moral stupidity, and spiritual incapacity, they must be taught rudiments or nothing. But even the wisest and most capacious and sagacious minds have to come back to these primary truths for final rest and comfort. Spurgeon was a great preacher and a marvelous man, but he made his death-bed creed out of four words: "*Jesus died for me.*" The late Bishop of Durham had many days of quiet sickness toward the end. Friends thought him working at some new scholar's problems! But he said: "No. I take three or four great truths, and keep thinking on them." Bishop Butler, known as the Melchizedek of the English Church, because there was no one before or after him like him, had dark days as death approached, and he asked his

chaplain: "What shall I lay hold of?" Being reminded of the atonement, he asked: "But how shall I know it is for *me*?" "Him that cometh unto Me I will in no wise cast out," was the answer. "Oh, this is comfortable!" were his last words.

When Sir George Williams whispered in the ear of the dying Shaftesbury the words, "Complete in him," and added, "Complete means lacking nothing," he brought heaven's light into the soul of the dying earl. Robertson, of Irvine, repeated as his last words: "Able to save unto the uttermost." Michael Faraday, when asked, "What are your speculations?" replied: "I am not pillowing my dying head on speculations; I know whom I have believed."

And so all true believers, great and lowly, ignorant and learned, have to fall back on the same blessed, all-sufficient, and divinely simple truths, which God has made so simple that even a little child may recognize and receive them. Let us beware lest our minds be corrupted and led away from the simplicity which is in Christ. And let our preaching be in simplicity and godly sincerity, and not in fleshly wisdom, that the cross of Christ be not made of none effect. A Gospel that a little child can get salvation from is the Gospel for Cæsar's household.

481

The attitude of trust. Writing about the attitude of "believers" toward the future life, of whose details their knowledge is limited, a correspondent of *The Spectator* insists that it should be one of trust, similar to that reposed by Garibaldi's volunteers in their leader. Quoting from a life of Garibaldi, the correspondent says:

"In 1859 Garibaldi's volunteers, some rich, some poor, were near Alessandria. On May 23 the camp of

the 'Alpine Huntsmen' was in complete confusion. The improvised soldiers rushed to arms to the sound of the trumpet.

"'Quick, quick!' said the officers, 'we are to start.'

"'Where are we going?'

"'That is a mystery. Garibaldi knows where, and that's enough!'

"Garibaldi went through the ranks with words of encouragement to the weary and sympathy for the enthusiastic; and in person saw to every need.

"This motley host drove the Austrians, in a twenty hours' battle, twenty miles up the Stelvio Pass, over the glaciers of the Ortler, and back into Tyrol."

The most unkind thing—not only the most imprudent thing—would have been for these volunteers to have been supplied with a full and accurate plan of what lay before them. The silence of God as to the future life is at least kind. Knowledge, without corresponding power to act, tends to become a burden. It would be no kindness to humanity to bewilder it by descriptions of an unrealizable state, and to distract it from that daily path of duty which leads thither.

482

According to atheistic materialism, man is a gill of water, enclosed in a glass vial, and floating on an ocean. At death the vial breaks and he returns to the ocean.

483

Vision of Catharine of Siena. Perhaps the most memorable of all the visions, or "dialogs," of Catharine of Siena was one in which demons seemed to be relentlessly pursuing her, and inviting her to share in their diabolical revels. All sorts of suggestions, sensual and cynical,

impure and blasphemous, the fiery darts of Satan, were hurled at her. And to make the torment insupportable, God Himself seemed to have forsaken her, as He did for one awful moment her vicarious Savior on His cross of shame, so that she seemed to be left to devilish hate and wiles. But, instead of ceasing to pray, she increased her supplication, and without a murmur waited for God to interpose, tho her little room at the Fullonica seemed hopelessly infested and infected with the presence of demons. The evil spirits followed her with taunts, and threats of final victory; but she could only respond, "I will, if need be, endure until death." And, on thus determining that nothing should part her and her Lord, a light above the brightness of the midday sun shone round about her, and the assurance of God filled her soul and drove away the demons.

She tells how the Lord now drew near and spoke with her, and of the strange "dialog" that followed:

"Lord, where wast Thou when my heart was so tormented?"

"I was in the midst of thine heart, Catharine."

"Lord, Thou art the everlasting truth, and before Thy word I humbly bow; but how can I believe that Thou wert in my heart when thoughts so utterly hateful filled it?"

"Did these suggestions and temptations of Satan give thee pleasure or pain, Catharine?"

"Exceeding pain and distress, O Lord."

"Thou wast in wo and distress, Catharine, because in the midst of thy heart I was hidden; it was My presence that made these thoughts intolerable to thee. Thou didst strive to repel them, because they filled thee with sorrow, and because thou didst not succeed, thine heart was bowed down with deep sorrow. When the time for the

conflict had passed, I sent forth My light to drive away the death-shade. Because thou hast with thy whole heart endured these trials, thou art forever delivered. It is not thy trouble that pleases Me, but the will that has courageously endured this trial!"

It was after this last and greatest of her diabolical temptations that she had that strange vision, and entered into that "mystical marriage," that have suggested to so many Italian painters the theme of their art work, in which the Virgin Mary is depicted as guiding the hand of the infant Jesus in placing upon Catharine's finger the symbolic ring. From this time she regarded herself as inseparably and exclusively the bride of Christ.

484

A difficulty of Darwinism. The following argument, drawn from language, is from Prof. Max Müller's "Auld Lang Syne" :

"I had been warned that Darwin could not carry on a serious discussion for more than about ten minutes or a quarter of an hour, as it always brought on his lifelong complaint of sickness. I therefore put before him in the shortest way possible the difficulties which prevented me from accepting the theory of animals forming a language out of interjections and sounds of nature. I laid stress on the fact that no animal, except the human animal, had ever made a step toward generalization of percepts, and toward roots, the real elements of all languages, as signs of such generalized percepts, and I gave him a few illustrations of how our words for one to ten, for father, mother, sun, and moon, had really and historically been evolved. That man thus formed a real anomaly in the growth of the animal kingdom, as conceived by him, I fully admitted ; but it was impossible for me to ignore

facts, and language, in its true meaning, has always been to my mind a fact that could be wiped away by argument as little as the Himalayas could be wiped away with a silk handkerchief, even in millions of years. He listened most attentively without making any objections, but before he shook hands and left me, he said in the kindest way, 'You are a dangerous man.' I ventured to reply, 'There can be no danger in our search for truth,' and he left the room."

485

Good works vs. vain words. Paul contrasts the profit of good works with the unprofitableness of vain words. (Titus iii : 8, 9.) 'The Jews were given to "foolish questions, and genealogies, and contentions, and strivings about the (ceremonial) law!"' The rabbis wrote disquisitions on such questions as "whether an egg, laid on a festival day, may be eaten;" and parties among their sages arrayed themselves upon the opposite sides in such a momentous controversy! The school of Shammai decided that *it might be eaten*; the school of Hillel as solemnly affirmed that *it must not*. Swift's satire was not wholly a fiction, when he represented two great nations—the Big Endians and the Little Endians—as separating, beyond reconciliation, upon the question whether in eating eggs you should crack them upon the big or the little end. These wise rabbis held learned discussions over "what sort of wick and oil is to be used for lighting candles for the Sabbath?" If a tithe of the study and diligence wasted on controversy, through the ages, had been given to the culture of piety, what a world we should have had and what a Church in the midst of it, abounding in good works!

486

Self-denial the grand law of all holy living, has been defined by Neal Dow, as “*living with reference to the future.*” Self-indulgence lives for the present and the immediate present, and utterly disregards a future that is often by no means very remote. Accordingly the Bible represents it as a fatal sin to be content, as are “men of the world,” to have our “portion in this life.” Dives is charged with neither immorality nor inhumanity, but simply with having his own choice, in his “lifetime receiving his good things!”

487

The connection between text and sermon ought to be vital. A minister once told his congregation that “he only took his text as a hook to hang his thoughts upon.” The old saying that “if the text has a contagious disease, the discourse would run no risk of taking it,” is put before us in a new and better shape by one who compares a text to “a gate opening into the Lord’s garden;” and says that many ministers, “instead of unlatching the gate and leading their hearers in to pluck the fruit and flowers, content themselves by getting upon the gate and swinging to and fro.” Moreover, *there is room for selection* even in using the inspired Word. An English clergyman found a poor dying woman whose husband, with tears trickling from his eyes, was reading to her a *list of genealogies* from the book of Chronicles.

488

He who stops learning should stop teaching or preaching. He who ceases to acquire is unfitted to impart. Even the stores of knowledge gathered in past years lose their freshness, vitality, and vitalizing influence when accumu-

lation no longer goes on. Let us have a running stream; who wants stagnant water? Or, as President Angell, of Michigan University, said: "No man can produce attractive and nutritious food for others by incessantly thrashing, in the same monotonous way, the very same straw which, for an indefinite period, he has been turning over and over, and pounding with his pedagogic flail."

489

The attempt to make conscience approve a course dictated by inclination rather than duty is like forcing a magnet to point a certain way. If it does point in any other direction than toward the magnetic pole, you have only disordered the delicate instrument and made your compass untrustworthy. Dr. William Adams said that "some men follow conscience only as a man follows a wheelbarrow, which he pushes before him with all the energy of a determined will."

490

Nehemiah was a model organizer. In all the work of temple and city repair and rebuilding, mark his three grand principles. 1. *Division of labor:* Every man over against his own door. 2. *Cooperation:* All energies finding their common center in a unity of plan and harmony of aim, essentially one work. 3. *Concentration:* All rallying to the defence of any assaulted point at the signal of the trumpet.

491

The story of the shipwreck (in Acts xxvii.) reads like an allegory of the *Voyage of Life!* Disregarding the voice of inspired warning, rejecting the word of the Lord for the conclusions of worldly wisdom; seeking worldly

havens of security and comfort; deceived by the seductive south wind of pleasure, meeting the sure euroclydon of trial and temptation, facing irresistible evils, like the wreck of bodily health, fortune, and household joy; vainly resorting to worldly helps and expedients, sacrificing almost everything in hope to save at least life; then compelled to abandon oneself to inevitable doom, and sinking into utter darkness and despair. But God's opportunity is found in man's extremity; and just here, when human help and hope fail, comes the word of faith: "Believe, and thou shalt be saved."

492

What a parable is that of the sower! The *seed*: Christ the kernel in the husk of the word. Yet what a kernel must that be that is put in such a husk! The *sower*: it matters not, whether skilled farmer or little child, if the seed gets in the soil! The *soil*: of four sorts: the trodden path, the thin layer of earth with the rock beneath, the soil with seeds of weeds and thorns in it, and the good, deep, rich earth. Every feature of this parable bears investigation and expansion. For example, the third class—the grain that grows among weeds grows long and spindling, but never *fills out the ear*—a picture of the disciple whose growth is so hindered by worldly cares or lusts, that he never becomes a *converter of souls!* In him is *no seed of propagation and reproduction.*

493

"*There were giants in the earth in those days*" is the simple record of the age before the flood. There has been no age without its giants; not, perhaps, in the narrow sense of great physical stature, but in the broader sense of mental might, capacity to command and control.

Such men are but few, in the most favored times, and it takes but few to give shape to human history and destiny. Their word shakes the world; their deeds move and mold humanity; and, as Carlyle has suggested, history is but their neglected shadows, the indefinite prolonging of their influence, even after they are dead; and, like giant trees, we do not realize their stature until they fall!

494

History is the most profitable of all studies, and biography is the key of history. In the lives of men, philosophy teaches us by examples. In the analysis of character we detect the essential elements of success, and discern the causes of failure. Virtue and vice impress us most in concrete forms, and hence even the best of all books enshrines as its priceless jewel, the story of the only perfect life.

495

Wordsworth says: "Language is the incarnation of thought," *i.e.*, thought taking form. Within this brain-temple resides a strange, invisible creator, "walled about with flesh and bone and muscle." There are five gates that open into this mysterious chamber: eye-gate, ear-gate, smell, taste, feeling. The great gate of egress is the two-leaved gate of speech. At the door of the lips the invisible thought or emotion takes sensible form. Hence that is the most skilled and trained tongue that can give thought its most perfect form in speech. How many an unuttered epic, or ethical system, or mighty oration, lies behind an incompetent tongue, agonizing for competent expression! F. W. Robertson's "dumb poet" used to stand at a window during a thunderstorm, gaze intensely into the clouds, thrill with excitement as

the thunder rolled away, sinking from a cannon's roar to a faint murmur, and then exclaim, "*That's what I mean!*" We sometimes give undue proportion of our educational training to the discipline of the thinking faculty, while the speaking faculty is neglected; and so many a thought, well conceived, never comes to the birth, or, if at all, only with a very imperfect, awkward, and ungraceful incarnation. Let us try to perfect the divine art of speech; as Hobbes said, the difference between animals and man is "*rationale et orationale.*"

496

Breaking the whole law. In Bultmann's notes to Besser is found an instructive story. An honest farmer, Michael, on his deathbed, bade his son Jack get the Catechism and see how his life compared with its teachings. The first two Commandments were read to him. "These two I have kept; I have not worshiped idols, like pagans, nor bowed before images, like papists." "Read the third, Jack." "Here I am right again, for I never swore an oath, save in a court of justice." "Read the next." "Remember the Sabbath day." "Well, I have gone to church of a Sunday, and never played cards, nor made servants work." "Honor thy father and thy mother." "Jack, follow my example, for, as a boy, I showed all honor and respect to my poor parents, God bless them! Next." "Thou shalt not kill." "Well, thank God, that is not on my conscience; I never, even in lawful war, slew a man." "Thou shalt not commit adultery." "Of that I have kept clear, too; always faithful to your dear mother." "Thou shalt not steal." "Yes, I never took what did not belong to me. What is next?" "Thou shalt not bear false witness." "I never swore falsely against any per-

son." "Thou shalt not covet." "Stop, Jack, there; I must think a little. Yes, I can't say I have never coveted. Pray look for poor mamma's Bible on the subject." Here was found a reference to Matthew v., by which Michael was led to see that he had *broken the law*, and so he was convinced of sin, and died a believing penitent.

497

Jeremy Taylor, an evidence of Christianity. Dr. Rust sums up his excellence thus: "He had the good humor of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint. He had devotion enough for a cloister, learning enough for a university, wit enough for a college of *virtuosi*; and, had his parts and endowments been parceled out among his poor clergy that he left behind him, it would, perhaps, have made one of the best dioceses in the world. His person was comely; duty was his delight; his piety, a passion. His faith was the more vivid in proportion as his fancy was more intensely vigorous; with him the object of his hope and reverence was scarcely unseen or future; his imagination daily conducted him to diet with the gods, and elevated him to the same height above the world, and the same nearness to ineffable things, which Milton ascribes to his allegorical 'cherub, Contemplation.' "

498

Faith and works. Faith is the condition of justification, and works justify, or prove and exhibit faith. The faith which justifies is, therefore, a vital bond of union with Christ, and seminally carries with it, and within it,

the germ afterward developing into holy obedience. Paul and James not only express agreeing and analogous, but identical sentiments. Paul speaks of faith as the seed of works; James, of works, as the flower and fruit of faith. As Mr. Titcomb says: "Faith is the *seminal agent* of justification; works, the *visible agent*. They resemble the convex and concave surfaces of a crescent; the one implying the other under all circumstances. When we contemplate a spiritual action from its *motive* side, it is faith; on its *practical* side, work. Faith and works are part and parcel of the same reality."

499

Wasted time reminds us of the calendars on our tables: Time tears off a new day, but the other side is a blank.

500

In danger the religious instinct asserts itself. Young men justify card-playing as an innocent and harmless diversion. But in the battle of Sunday morning in our late war the soldiers were observed to clean out their pockets before the engagement and throw away their cards.

501

France, in the Revolution, hung up her motto, "Liberty, equality, fraternity." Napoleon changed it to "Infantry, cavalry, artillery," says *Punch*.

502

Ambition sacrificing life. Henry Kirke White, who sacrificed life to literary triumphs, said that if he were to paint fame as crowning an undergraduate after the senate-house examination, he would represent him as concealing a death's-head under a mask of beauty. He has been com-

pared to a struck eagle, stretched on a plain, *viewing its own feather on the arrow*; the plumage which had warmed its own nest drinking the last life-drop.

503

The relation of Old and New Testaments to the Mysteries of God is finally set forth in Augustine's famous saying: "Novum Testamentum in Vetere latet; Vetus, in Novo patet." The mystery of the Gospel mainly rests on four facts: Christ's sufferings, death, burial, and resurrection. The Old Testament contained these enigmas in prophecy and history, symbol and sacrament. Bengel says it was like a clock moving in silence and in darkness. The machinery was there—the hands were moving on the dial; but few heard clearly or saw clearly the wondrous things of God. But the New Testament is God's *Æonologium*, the clock of the ages, with an illumined dial plate, and a grand apparatus that strikes the hours.

504

The domain of science. Three offices pertain to science: 1. Observation. 2. Classification and arrangement. 3. Induction. Its functions are experimental, constructive, and inductive. A man who is both safe and scientific in observation may be careless in classification, and illogical in induction. His premises may be sound, and his conclusion false. We must beware of the assumption of infallibility by scientific popes. There is a tendency to speak "ex cathedra"—to lend the sanction of a great name to a mere theory, and substitute speculation for knowledge, theory for fact. But even if a zoologist "calls a sheep's tail a leg, it does not make it so."

505

Liturgical forms, devised by men, have this disadvantage: Any human form of prayer is like the shell of the cocoon—the life within will ultimately burst and break through it, or it will hinder and cramp the development of life. No forms but those which the Holy Ghost has framed have ever proved elastic and flexible enough for growing spirituality. Even inspired forms sometimes have to give way to “groanings which can not be uttered.”

506

Evolutional development can not explain two things: The *origin* of life, or the *order* in creation. Matter can not give what it has not got; atoms and molecules had not sensation, instinct, memory, intelligence, will, reason, conscience. These were not previously in the molecule. How did they come to be in man? Whatever development may have accomplished, the introduction into the product, of new powers, potencies, and possibilities, could only be by special act of God. *Evolution* implies previous *involution*.

507

Civil baptism. The advanced republicans of France, who already have civil marriages and civil funerals, are now beginning to practise civil baptism. A few weeks ago, at a village in the Indre-et-Loire, the mayor officiated, and pouring white wine on the child's head, pronounced the words, “Pierre Victor, I baptize thee in the name of Liberty, Equality, Fraternity. Vive la Republique!”

508

Power of forgiveness. When the Dauphin, Louis XVII., a child, torn from the arms of his mother, Marie Antoinette, was imprisoned in the Temple, he was put in charge of Simon, a violent and brutal Jacobin, who indirectly tried to murder the boy by cruelty. He left him to languish in a solitary cell, without amusement, employment, or exercise. He had no fresh air, little water, and coarse food flung in at the half-opened door. He could not even wash himself, his bed went unmade for six months, and for more than a year his clothes were unchanged. The child was, by this treatment, reduced to the borders of imbecility. Yet, when there seemed likely to be a counter revolution, which should put him on the throne, his brutal jailer, with a Satanic leer at him, asked, "What would you do with me, if you found yourself on the throne?" "Je vous pardon erai." "I would pardon you!" was the angelic answer. Even Simon showed some signs of being touched by the Divine pathos of such forgiveness!

509

The last fortress—the central stronghold of the unregenerate soul—is *self-will*. The pride of human righteousness is the last to bow to God. After Alexander had passed the Granicus, he offered to rebuild Diana's fane at Ephesus, with all its former magnificence, if he might be allowed to inscribe upon its frontispiece *his own name*.

510

Every life whose center and secret is God's will has a Divine mission. Jean Ingelow adds: "Every life has an end to serve. With some people it is to teach others forbearance and patience, to try temper; none of us know

what we are till we are tried. Not that God designed any of his creatures for such a purpose; but if we do not perform the good part we may have it in our power to take upon us, God will make even our evil subservient to the good of others. God will turn our very faults into blessings for other and more obedient souls."

511

Professor Drummond says: "What is the end of life? The end of life is not to do good, altho many of us think so. It is not to win souls, altho I once thought so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. For the individual to answer the question, 'What is the end of my life?' is to do the will of God, whatever that may be. Spurgeon replied to a committee inviting him to preach to an exceptionally large audience, 'I have no wish to preach to 10,000 people, but to do the will of God,' and he declined. If we could have no ambition but the will of God, our lives would be successful. If we could say, 'I have no ambition to go to the heathen or to win souls; my ambition is simply to do the will of God, whatever that may be,' that makes all equally great, or equally small, because the only great thing in life is what of God's will there is in it. The maximum achievement of any man's life after it is all over is to have done the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon can have done any more with their lives, and a dairy maid or a scavenger can do as much. Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation and prosperity and adversity, to the will of God, wherever that may lead us. It may take you away to China, or

you who are going to Africa may have to stay where you are; you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of."

512

Death. The swift transition. It is said that an Alpine hunter, in passing over the Mer de Glacé, lost his hold, and slipped into a frightful crevasse. Catching, in his swift descent, against the points of rocks and projecting spurs of ice, he broke his fall, and reached the bottom alive, but only to face death in a more terrible form. On either hand the icy walls rose high, and above he saw only a strip of the blue sky. At his feet trickled a little stream formed from the melting glacier. There was but one possible chance of escape—to follow this rivulet, which might lead to some unknown crevice or passage. In silence and terror he picked his way along till his advance was stopped by a giant cliff that rose up before him, while the river rolled darkly below. He heard the roaring of the waters, which seemed to wait for him. What should he do? Death was beside him and behind him, and, as he feared, before him. There was no time for reflection or delay. He paused an instant, and plunged into the stream. One minute of breathless suspense—a sense of darkness and coldness, and yet of swift motion, as if he were gliding through the shades below, and then a light began to glimmer faintly on the waters, and the next instant he was amid the green fields, and the flowers, and the summer sunshine of the Vale of Chamouni. So it is when believers die. They come to the bank of the river, and it is cold and dark. Nature shrinks from the fatal plunge. Yet

one chilly moment, and all fear is left behind, and the Christian is amid the fields of the paradise of God. "*Mors janua vitæ.*" Death is the gateway of life. The worldly man can only say: "Dum spiro spero," but the disciple can reply: "Dum espiro spero."

513

A remarkable escape. According to the inscription on a tombstone in the Island of Jamaica, Lewis Galdy, a native of Montpellier, France, was in the great earthquake of 1672, swallowed up, and by a second shock, ejected into the sea, where he continued to swim until picked up by a boat. He lived sixty-five years afterward, and died at the age of eighty.

514

The Culbine sands. Near Elgin, and Forres, and the Findhorn, in Scotland, are the famous sand hills that mark a very peculiar disaster. In the seventeenth century the peasantry inconsiderately pulled up the bent juniper and other plants which bound the mass together, and this originated a grave calamity. Under the action of the strong winds, the fine particles of sand loosened, began rapidly to drift like snow; they were blown over a district of ten square miles. In the course of twenty years, the barony of Culbine, before renowned for fertility, was turned into a barren and dreary wilderness, depopulated as well as rendered sterile. The manor houses, offices, and orchards were completely covered and hidden by the drift, and the desolation of this tract remains to this day.

515

A great snow-storm. In 1614-15 there was, in Derbyshire, the greatest snow-storm recorded in history. It began January 16th, and fell at ten successive times, daily increasing until March 12th, and it was not till the 28th of May, that the last of it disappeared from the roadways. The first fall covered the earth to the depth of three feet nine inches, and the heaps and drifts became so deep, that travel both by horse and foot was over hedges and walls, and in some cases even houses.

516

The Golynos oak. This remarkable tree grew on the estate from which it takes its name, near Newport, Monmouth. It took five men twenty days to strip and cut it down, and two men were engaged 138 days in sawing it up. The expense of its conversion into timber was over \$400. The trunk was nearly 10 feet in diameter and 30 feet in circumference. Its rings showed that it had been growing for over 400 years, and it had no doubt stood more than a century after attaining maturity. When standing, it covered over 450 square yards of ground, and it yielded about 25,000 cubic feet of timber, bringing in the market about \$3,000.

517

Remarkable phenomena of sound. The Gardens of Les Rochers were once the residence of Madame de Sévigné, the French epistolary writer. In the center of the broad gravel walk leading to the mansion, there is a particular spot where, if two persons stand about ten or twelve yards apart, a low and almost inaudible whisper is responded to by myriads of voices that seem to start from the very earth beneath, as tho the very pebbles spoke, the sen-

tence being repeated with a swift and hissing sound like the whirl of small rifle shot through the air. No solution of the mystery has ever been discovered, tho the earth has been dug up to a considerable depth.

518

Kaleidoscopic changes. An instrument containing twenty fragments of different forms and colors is capable of so many combinations that, at the rate of one turn of the instrument every second, it would take the incredible number of 75,000,000,000 years to exhaust them.

519

Tradition of Calif Omar. It is said in connection with the destruction of the 700,000 manuscript volumes of the Alexandrian Library, that the Calif Omar said: "Either these books conform to the Koran or they do not. If they do, they are not needed; if they do not, they are positively harmful. Therefore let them be destroyed!" So much tradition has been mixed up with history as to this whole matter, that it is impossible now to separate them. Some of the most trustworthy facts it may be worth while to note.

The Alexandrian Library was the largest collection of books in the ancient world. It was founded by Ptolemy Soter, in Alexandria, Egypt. In the time of Demetrius Phalereus, its first manager, the number of volumes or rolls had reached 50,000. It finally contained between 400,000 and 700,000, and embraced the collected literature of Rome, and Greece, and India, as well as Egypt. The greater part of it was burned during the siege of Alexandria by Julius Cæsar; Mark Antony presented to Cleopatra the Pergamos collection, and so replaced the

destroyed books which had been in the Bruchesium quarter. The part of the library kept in the Serapis, led to the destruction of most of the literary treasures under the Archbishop Theophilus, 391 A. D. It was then, and not at the time of the taking of Alexandria by the Arabs under Omar, that the destruction was begun. The story that for six months the 4,000 baths of Alexandria were heated with manuscripts as fuel, is an Arab exaggeration that is entitled only to ridicule. If there were the entire 700,000 manuscripts yet extant at the time, this would have allowed to each bath but 175 manuscripts. But one great moral lesson is connected with this destruction; the mass of ancient literature was so vile, that a similar necessity to that of the deluge caused God's providence to decree its destruction. Much as we would now give for some relics there destroyed, the world is, on the whole, no loser by the ashes.

520

Books are a part of the tools of the sermon-maker. But it is not every book that is worth reading. In these days, perhaps, no greater abuse of books is common among literary men than *excess of reading*. Henry Ward Beecher had a remarkable faculty, which he himself called "skimming the cream off the literary pans of milk." He could run through a book with amazing rapidity and catch at the most valuable matter which it contained, and pass over, and almost without perusal, all the rest. Bacon called this discriminating examination of books, "reading without attention," *i. e.*, without having the whole mind attend upon the contents, and contrasted it as *tasting* with *chewing* and *digesting* food.

There is a certain demand of this day that he who, as a public orator, guides the million minds about him, shall

be practically omniscient. To keep up with the times he must keep abreast of the current literature, and even of the omnipresent newspaper. And this is no small demand. If one is to comply with any such requisition it is necessary that he shall learn to read electively and selectively—glancing at much that will not repay a prolonged and intensely searching look. To do more than glance at much that occupies the public mind will make necessary an amount of seclusion and absorption in books that will turn a man into a recluse or hermit.

521

The *magazine literature* is especially useful to him who knows how to utilize it, and especially harmful to him who abuses it. There are some public men who are simply magazine readers. Instead of reading a book, they read a review of it, and all they know of it they know through the spectacles of the reviewer. There is no patient mastery of a subject; the stereopticon is the substitute for the actual investigation of travel and exploration, and a second-hand opinion is a refuge of such laziness as shirks the labor of forming an intelligent and individual and independent judgment. This abuse of magazines makes a most superficial man. The sermon-maker is often reduced to the level of a compiler of fragments. The scissors and the gum-bottle are the main helps in such homiletics. The scrap-book is the creative abyss out of which all cosmical order is to develop. Such sermons resemble a "crazy quilt," in which there is simply the skill of putting together all sorts of material in all sorts of shapes, without harmony or agreement or pattern.

522

We have come to the conclusion, after no little careful observation of the methods of the leading minds of the age, that the men, in or out of the pulpit, who, by pen or tongue, mold permanently the sentiment and move effectively the lives of the people, are *thorough* men, men who have *mastered* at least some department of human thought. There is a power, a virtue in the pursuit of a *specialty* in literature as well as in medicine or science. He who thoroughly acquaints himself with any particular subject becomes on that subject an acknowledged authority. He who, in attempting to gather a superficial acquaintance with all departments of human thought, sacrifices a true knowledge of anything, becomes an authority on nothing. Sooner or later it is obvious that he is a retailer of others' wares, and second-hand goods command purchasers only among the vulgar.

523

The true law of reading is *rumination*. It is immaterial in how many, or in whose pastures you feed, if you only *give your own milk*. When a book is so thoroughly and reflectively read as that it enters into, and becomes part of us, is chewed, digested, assimilated, it is no longer foreign matter, it has become our own. And the highest benefit derived from a book, is not any information, knowledge, suggestion acquired or derived, but the *effect it leaves upon the character*. All streams have their *residuum*. Where iron is in solution, it is seen in the reddish hue of the stones of the bed; where sulphur is deposited, the green tints are unmistakable; and if the waters bring gold, the beds will show the gleaming metal. A book imparts tone to the mind. Every book, read, deposits a residuum; and too often it is a residuum that

taints the imagination, memory, conscience, with its defilement. For this reason, it is better, perhaps, not to read promiscuously and without selection. The mind ought not to be fed—indeed it can not be *fed*—on husks. The mental pabulum should be nutritious, wholesome, and of first quality. It is, therefore, a form of courage that is much needed in these days, to dare *not* to read a great many books. Probably a half dozen first-class books, read thoroughly, are better for the mental furnishing and habit than twenty times as many, read superficially or without proper selection. Hence it is sometimes advantageous to read an author whose views you do *not accept*; that you may keep your mind on the alert, testing, proving every position, and holding fast only the good. Such reading is a *sifting* process. The reader learns to detect and reject the chaff, and gather and garner the pure grain. He cultivates the critical faculty, and nothing more rapidly acumenates the mind than to read, search, reflect, and dissect as you go. Frederick W. Robertson's sermons have probably inspired more high-toned intellectual pulpit work than those of any other author since Robert South. But Robertson was always treading on the verge of heterodoxy, if not heresy; and the careful reader found himself at every step challenging his positions, or at least questioning. It will not do to follow an original thinker slavishly. His originality saves him from a peril into which his mechanical imitator is prone to fall. Genius strikes out new paths; but genius can often find its way, or make its way back to the truth, when men of no genius get hopelessly lost and astray. Robertson could penetrate into the depths of many a jungle because he had his eye on the stars; while too many who followed his lead wandered, and never got out of the gloom.

524

Sometimes books exercise undue influence in shaping our views. We lose our own *independence in imbibing the opinions* of others, and are like sponges that simply absorb whatever they are soaked in.

525

One of the dangers of a much-admired professor, in college or theological seminary, is an over-enthusiasm on the part of his students. "Veneration sometimes becomes idolatry, and leads to ludicrous adulatory utterances." There was, for instance, a Princeton student, who could not sufficiently express his high conception of the attainments of Dr. Hodge. "Oh, Dr. Hodge is a wonderful man! Such a master in theology, while in exegesis he has no equal! You should hear him explain the Epistle to the Romans. *Why, I verily believe that he understands it better than Paul himself did!*"

526

Another anecdote of similar tenor, reported as authentic, and relating to the time of the old battle between the Princeton and the New Haven theologians, offers the corroborative idea of a second admiring student. The story is, that at an examination of a Princeton class in theology, by Dr. Hodge, the professor said: "Tell us what we think here to be a correct view of the atonement." "*Our doctrine,*" replied the student, "is, that Christ had a specific end in view in making an atonement, and that he *died only for the elect.*" "Well, what do they teach, on this point, at New Haven?" "Oh, Dr. Taylor holds quite a different view; *he teaches, that God so loved the whole world, that he gave his only begotten Son, that whosoever believeth in Him should not*

perish, but have everlasting life!" It has never been decided which was the greater, the consternation of Dr. Hodge at such an unfortunate answer, or the amusement of Dr. Taylor when the story reached his ear.

527

Commentaries should be used sparingly by preachers, until the first steps are complete in the framing of the sermon. If this precaution be not taken the discourse is apt to be a mere reflection of the commentator. But, if a preacher will first take his theme, find his scriptural basis, then examine carefully the text with the parallel passages, *in the original*; then, after framing the outline at least, and the general form of his sermon, more or less minutely, will examine the best commentaries to confirm or correct his own views, he will find himself able to enrich his own preparations, and yet not forfeit his own independence of mind or matter. No man will ever be an independent thinker who always runs to another's thesaurus to get the material for his discourse. As well attempt to teach a child to walk by accustoming the infant to artificial supports. Give the mind a chance to do its own original work on the Scriptures first, then any help you may get from others is only a tonic and stimulant, not a narcotic and sedative.

528

Demon worship. On the coast of Malabar, in Canara alone, are 4041 temples to evil spirits, besides 3,682 to other gods. Here, in the very heart of the East Indies, men worship *demons* as deities. Evil spirits have for centuries been held in homage by all classes of Hindus except Brahmans. Even the lowest caste—that of slaves—have been believed to have power to let loose the evil

demons upon men, and exorcists have been employed with noisy native drums, charms, and incantations, to drive out the evil spirit. Here is a whole community living in terror of demons, and demons, let loose by slaves, to be bound again only by the charms of a conjurer. We go down to the fetish worshipers of Africa and we find among these most degraded tribes almost precisely similar superstitions. Evil spirits are the terror of the sable sons of Africa. Any plague or pestilence among men or cattle, any blight upon crops, any drought upon streams, calamity of any form, must be attributed to this source. Somebody is possessed—witchcraft is at work. The medicine man is called in. Some innocent party is tainted with suspicion; the *casca* draught must be taken; if it acts as an emetic, the party is innocent; if as a cathartic, he is guilty and must be drowned or burned; and as the medicine man knows that whether the poison will act as an emetic or cathartic depends on the strength of the draught, human life is absolutely in his hands and at his mercy. Any man or woman whom it is desired to put out of the way, may thus be sacrificed to the jealousy or malice or hate of any designing foe.

529

Knowledge and zeal. Fuel does not *make* fire, but *feeds* it. No amount of missionary information will create zeal if there be no Spirit of Christ within the man. Knowledge will not take the place of zeal, but will increase it when it is enkindled.

530

Peace, God's way of making it. God is the God of peace.

“Come, behold the works of the Lord, what desolations He hath made in the earth.”

“ He maketh wars to cease unto the end of the earth.”
This is His way of making desolations.

531

Church music. A fair sample of our modern church music may be derived from the reply of a celebrated divine, who when asked his opinion of the music in some of our churches, said : “ I attended a fashionable church, where I sat all through the sermon, wondering how in the world I got in without a ticket ! ” Speaking, also, of the usual style of singing by the choir, he takes, for example, the sentence

“ Take Thy pilgrim home,” etc.

which, being rendered artistically, has the following sublime effect: First, the soprano sings, “ Take Thy pil—,” followed by the alto and tenor in a duet with like advice (while the soprano is magnificently holding on to the “ pill ”), and as the bass profoundly echoes the same “ Take Thy pil—,” they finally unite, and repeat together, eventually succeeding in singing “ Take Thy pilgrim home,” etc., greatly to the relief, no doubt, of both minister and people, who must have been alike horrified at the suggestive advice so forcibly promulgated.

532

Long and short speeches. It was not the long speeches that took up the time of the Conference, it was the multiplicity of short speeches and subsidiary motions that have their origin in the failure of members to understand the main matter. Fifteen minutes is a very short time to set forth a complicated matter clearly, and very few as long as this, were made at former conferences. Better hear four men that do not know what they are talking

about, for fifteen minutes, and one man fifteen minutes that does, than to hear fifty-five men that do not know what they are talking about, talk five minutes each. Now if you bring this thing down so that no man can speak over ten minutes, the result will be that thirty or forty men will talk on matters and motions, when a clear statement from one man that saw right through the subject and knew what he meant, would settle the matter. Some men are like an *ocean steamer that takes some time to get under weigh*, others are like a *ferry-boat that gets under weigh at once*. This ten-minute rule is in the interest of flippant talkers, and dead against the wise men who want a little while to get under weigh.—*J. M. Buckley, D. D.*

533

Chalmers and Spurgeon. Dr. Theodore L. Cuyler pronounces Spurgeon, and justly, the greatest preacher of the last half of the nineteenth century, as Thomas Chalmers is credited with this distinction in the first half of this century.

534

Encouraging sin. We may make ourselves the ministers of sin by helping people too easily over difficulties—applying the salve of misappropriated promises to make them comfortable in sin, instead of using the knife that cuts out the cancer or tumor.

We are very unskilful and unfaithful physicians when we use what is meant to be a cathartic as a soporific and pervert a stimulant into a narcotic, or a purgative into a sedative; or when we use a poultice instead of the scalpel.

535

There is sevenfold completeness which marks the whole plan and scheme of redemption as revealed in the Word of God; and when all these particulars are embraced in our conception, in proper order and relation, nothing can be added. The perfect entirety of the plan is itself a proof of the origin and source of it.

1. A Supernatural *Creation* whose crown and consummation is man.

2. A Supernatural *Revelation* whose crown and consummation is the Bible.

3. A Supernatural *Incarnation* whose crown and consummation is Jesus Christ.

4. A Supernatural *Indwelling* whose crown and consummation is the Holy Spirit.

5. An elect *People* separated from all peoples of earth.

6. An elect *Church* gathered out from all nations.

7. An elect *Kingdom* finally to incorporate and assimilate all other kingdoms.

8. A new *Creation* in which holiness reigns and God is all in all. This is the logical and philosophical order.

The historical order is different: the Creation, the elect people, the Revelation, the Incarnation, the indwelling Spirit, the elect Church, Kingdom, and new Creation. A life's ministry might be profitably spent in simply going over and over this program. It would be found to include the entire revelation of Scripture truths, to embrace all the great factors of Redemption, of man's spiritual history, and God's spiritual dealing with the race. It contains all the divisions of a perfect theological system and suggests the whole relation and duty of man toward God's creation.

536

Building from the base. In the remarkable book, "From Death Into Life," the writer tells of an elderly Cornish woman deeply taught in things of God, who, observing that he was trying to promote a higher standard of Christian activity without due care to lay right foundations in holy living—asked him one day as he passed by, "Mr. Haslam, *are ye goin' to build your spire from the top?*"

The question was like an arrow, not easily dislodged, and he could not get that thought out of his mind. "Have I begun at the beginning? Am I building from the bottom or absurdly attempting to construct from the top down?" Such questions he kept asking of his own inner self, until compelled to make a new start, and lay the broad, deep, and firm foundation of all holy serving in holy living and holy praying. This experience suggests the radical need in all true Christian enterprise, of *a reconstruction from the base upward*; for to secure a broad, strong, firm *basis* in a holier, diviner life in the Church, would cause the whole structure of our Christian activity to take on new character.

537

Calvin and Arminius. The distinctive difference between these two theologians and their theologies may be concisely stated. Calvin and Arminius differ not so much in the minor, as in the major positions of their respective systems. Calvin took his center and point of view in God; Arminius, in man. As was natural, God filled Calvin's horizon, and man filled that of Arminius. And, as was also natural, from Calvin's point of prospect man seemed insignificant and scarcely visible, while from that of Arminius, God became disproportionately small. It was as if two observers were studying the solar system,

one from the sun's surface, the other from the earth's. From the sun, earth is but a speck, if visible at all; from the earth the sun appears, however large among the celestial bodies, small in comparison to the earth. And, altho Calvin's point of view was much the safer for an estimate of truth, it is possible that even he gave human action and volition too little comparative importance, while Arminius gave it too large a prominence. To recur again to our illustration, if one would get a true conception of the relations of earth and sun, he must take his imaginary point of view midway between them, and so learn accurately their comparative magnitudes. Divine sovereignty and human freedom are alternately emphasized in Scripture, and no attempt is made to harmonize them. The fault with all theological systems is that they attempt a scientific harmony and adjustment of what the Word of God leaves an unsolved problem and a hopeless paradox. C. H. Spurgeon had not long been a preacher and a pastor before he also was content to insist on God's sovereign election of man and on man's voluntary election of God, as both true and essential to salvation. But he made no more attempt to make them harmonize than Christ did before him, when he said almost with the same breath, "No man can come to me except the Father which hath sent me draw him," and "All that the Father giveth me, shall come to me," and again, "Ye will not come unto me."

538

A minister's farewell. After half a century of public life, the Rev. Dr. Guinness Rogers—the fine old stalwart of Nonconformity—preached his farewell sermon as pastor at the Clapham Congregational Church, London. "At twenty," said he, "we know everything; at seventy we

know nothing." His message to the Church at large will live for years to come. It runs thus: "Concentrate thought, feeling, work, all on the one point of the evangelical faith. I am confident that we make mistakes in going into speculations on other things. Our own work is to make men understand more clearly the Gospel message, that Christ died to save sinners. There is more in it to affect men's hearts than in all the other truths. I would have the truth more evangelical, and more evangelistic."

539

The abstainer's creed. I believe that the Demon of Strong Drink is the gigantic foe of God and man; that it ruins man alike for happiness on earth and blessedness in heaven; and that two-thirds of all the pauperism, crime, and woe on earth may be traced to him as his progeny; that he was conceived of Satan, born of the depraved appetites of men, and inflicts only suffering upon his victim; that under his rule reason is crucified, love dies, and conscience is buried; that man descends into a hell even upon earth, and has no resurrection for his manhood nor redemption for his enslaved soul but in the power of God; that no drunkard can enter into the kingdom of God or abide His presence who shall come to judge the living and the dead.

I believe in the saving and keeping power of the Holy Ghost; that the whole Catholic Church should unite to assault and overthrow this awful traffic in strong drink, and deliver humanity from the curse of the drink habit; that the only salvation for humanity is in uncompromising total abstinence for the individual, progressive prohibition for the community, and above all the embrace of the Gospel of Christ, who alone can redeem body and soul from

the slavery of sin, and thrill us with the power of life everlasting!

540

The perils of the age. Dr. A. A. Hodge said "there is going on a triangular contest. At the apex of the triangle equality and liberty meet in the sovereignty of God and the supremacy of Law. At the base of the triangle, absolutism at the one angle, and license at the other, complete the awful figure and present the opposite extremes to which society swings in rebellion against God and Law."

541

Rapid growth. The rapidity of national growth implies peril. History shows that for a nation to grow fast, unless material growth is matched by moral progress, is sure degeneracy; as in botany excessively rapid development means deterioration—loss of value and vitality—fungus.

542

Church attendance. Dr. Bellows said: "I never knew one man or woman who steadily evaded the house of prayer and the public worship on the Lord's day, who habitually neglected it, and had a theory on which it was neglected, who did not come to grief and bring other people to grief."

543

Self-satisfaction. There is, in human nature, a morbid tendency to a kind of satisfaction with present attainments, a vicious complacency as to our present spiritual estate. It corresponds, in water, to stagnation, offensive and pestilential; in vegetation, to the point where development is displaced by decay; and in animal life, to dwarfism, which is only a form of disease and deformity.

In society, it marks the dark age of ignorance and sensuality; and in the Church of God, it has two peculiar forms of manifestation; retrospection and retrogression.

544

The law of Christian aspiration. The normal law of the Christian life is *aspiration*. A holy discontent, a Divine dissatisfaction as to any present or past development is a first necessity to true Christian progress. The ideal life is daily and hourly advancing in intellectual, emotional, spiritual experience. Its tides never ebb and never cease rising. They have no flood-mark this side of perfection!

The history of every disciple should be inspired by such an ideal. True, no man realizes his own ideal; but he is not to choose a lower standard. Aspiration needs inspiration, and the highest inspiration proceeds only from that which is perfect. This is the philosophy of the Bible, in presenting before us a perfect model.

545

Abnormal childhood. There is an abnormal childhood, and Paul indicates seven marked features by which this abnormal childhood may be known. First, incapacity for all solid spiritual diet. Secondly, instability of character. Next, childish contentions and rivalries; next, a prolonged estate of tutelage. Fifthly, immaturity in knowledge and love; sixthly, lingering among the rudiments; and, seventhly, *complacency in our childishness*.

546

Trials and compensations. A German picture, called "Cloud-land," hangs at the end of a long gallery; and at first sight looks like a huge, repulsive daub of confused color, without form or comeliness. As you walk toward

it it begins to take shape, and proves to be a mass of little cherub faces, like those in Raphael's "Madonna San Sisto," Close to the picture, you see only an innumerable company of little angels and cherubim. How often, frightened by trial, we see nothing but a confused and repulsive mass of broken expectations and crushed hopes! but if, instead of fleeing away into unbelief and despair, we would only draw near to God, we would soon discover that the cloud was full of angels of mercy. In one cherub face we would see, "Whom I love, I chasten." Another sweet angel would say, "Let not your hearts be troubled; believe also in Me. In My Father's house are many mansions. Where I am, there shall ye be also."—*Cuyler*.

547

Culture defined. Culture is that which makes one efficient. It gives power to work with the brain. It is not tinsel luster, but luster added to weight. Solomon described it well when he said: "If the iron be blunt, and he do not whet the edge, then he must put to more strength; but wisdom is profitable to direct." That is, if we have not culture we must make up for it by a larger amount of force. The ministry of culture has for its ends: (1) To accumulate information. *Information* is knowledge put into us and taking a symmetrical form. (2) Education, which is educing latent power, bringing out what is in the man. When a father objected to Arnold's teaching his son Latin, because he did not see what the boy could do with it, Arnold replied that it was not for the sake of what the boy would do with the Latin, but for what the Latin would do with the boy. (3) The development of character, mental, moral, and spiritual, in beautiful proportion and symmetry. The Athenians used to

say that if one should set a slave to teach his boy he would finally have two slaves. (4) To fit one for the highest, best, and noblest form of usefulness. Milton said: "Education is that which fits a man to perform justly, skilfully, and magnanimously all the offices, public and private, in Church and State."

548

Culture: its ideal. Christian culture represents the only ideal of education. (1) True culture embraces the whole man. Man has been called a "political animal;" but he is also a religious animal. (2) Sir Wm. Hamilton truthfully said, "The only thing on earth that is great is man, and the only thing in man that is great is his soul." The true culture, giving most attention to that which is most important in man, was seen at Mt. Holyoke, under Mary Lyon. She was conscience incarnate. Upon her tombstone is inscribed a characteristic remark of hers: "There is nothing, young ladies, which I so much fear, as that I shall not know my duty, or that knowing it, I shall not do it."

As to the ministry of art, or what art has to do with culture, in some people's notions art is concerned only with beauty, not with utility. If it be so we should not neglect art, for, as Goethe said: "We must take care of the beautiful, for the useful will take care of itself." Art implies the power to do that which nature does not teach us to do. While science has knowledge in view, art has work in view.

549

Art and its relations. Art has manifold connections: (1) with science, which furnishes the intellectual basis; (2) with beauty, which furnishes the esthetic basis; (3) with culture, which furnishes the ideal basis; (4) with

utility, which furnishes the material basis; (5) with ethics, which furnishes the moral basis; (6) with religion, which furnishes the genius and inspiration of the highest art.

There is a special connection of art with utility. The common classification of the arts as "fine arts" and "useful arts," is misleading. Beauty is utility. The esthetic faculty is a part of true manhood. A true education will develop the whole man. Man's intellectual faculties may be classified as the cognitive, conservative, comparative, and constructive. While science develops them all, art has especially to do with the comparative and constructive faculties, which are the highest. Furthermore, art is utility, since it enables one to do his work in the best manner.

550

Seven laws of painting. Seven laws govern the production of a first-class painting: (1) The law of conception; that the picture should exist in the mind of the artist before he begins to paint. (2) The law of concentration; that everything in the work must be such as to express the artist's conception. (3) The law of consistency; that the parts of the painting must be consistent with each other. The true artist does not say: "Be true," but "Be consistent." (4) The law of contrast; that shadows be so used as to bring out lights, and lights so used as to bring out shadows. (5) The law of completeness; that sufficient attention be paid to details. (6) The law of comprehensiveness; that in the details there shall be as much variety as is consistent with the one purpose. (7) The law of sensibility; that the artist shall have sympathy with nature, or the power of giving nature a soul. This is more than mechanical conformity to rules.

551

Carefulness in reading. Ralph Waldo Emerson's advice was never to read a book till it has been out a year, supposing that length of time necessary to show whether the volume has, as the French say, "a reason for being."

One should not read everything that intrudes itself upon his notice any more than one should admit to his companionship every person he meets. "Books, like friends, should be few and well chosen."

There is always danger of reading too much, but the best authors may be read many times with profit. If Macaulay be read until he becomes thoroughly familiar, a solid foundation of historical knowledge is secured around which to group earlier and succeeding events. Dr. Johnson's method, was, when he had read something he particularly wished to remember, to tell it to some appreciative friend, and thus fix it in the mind.

The modern novel may become a "thief of time." Reading too much fiction saps the mental powers as surely as dissipation weakens the body.

At one of our public libraries quite recently a boy was reported who had actually read one hundred and two novels or stories, in ninety-one days. To a large class of readers our public libraries are only known as containing a supply of the most exciting tales, and it becomes a question whether it is right and best to furnish any literature but that which instructs and elevates.

552

Zeal for the Scriptures. There was a peasant in the county of Cork, who understood that a gentleman had a copy of the Scriptures in the Irish language, and begged to see it. He asked whether he might borrow the New

Testament in his own tongue. The gentleman said he could not obtain another copy, and he was afraid to trust it to anyone to take a copy in writing. "Where will you get the paper?" he asked. "I will buy it." "And the pens and ink?" "I will buy them." "Where will you find a place?" "If your honor will allow me your hall, I would come after I had done my work in the day, and take a copy by portions of time in the evening." The gentleman was so struck with such zeal, that he gave him the use of the hall and light by which to take a copy. The man was firm to his purpose, finished the work, and produced a copy of the New Testament in writing by his own hand.

553

Biblical facts. The Scriptures have been translated into 421 languages and dialects, of which 121 had, prior to the formation of the British and Foreign Bible Society, never appeared.

The first division of the Divine order into chapters and verses is attributed to Stephen Langton, Archbishop of Canterbury, in the reign of King John, in the latter part of the twelfth, or the beginning of the thirteenth century. Cardinal Hugo, in the middle of the thirteenth century, divided the Old Testament into chapters as they stand in our translation. In 1661, Athias, a Jew of Amsterdam, divided the section of Hugo into verses. In 1561 a French printer divided the New Testament into verses as they now are.

The Old Testament contains 39 books, 929 chapters, 23,214 verses, 592,439 words, and 2,738,100 letters.

The New Testament contains 27 books, 270 chapters, 7,931 verses, 132,253 words, and 933,380 letters.

The entire Bible contains 66 books, 1,190 chapters, 31,174 verses, 753,692 words, and 3,565,480 letters.

The name of Jehovah, or Lord, occurs 6,855 times in the Old Testament.

The word "and" occurs in the Old Testament 35,543 times.

The middle book of the Old Testament is Proverbs.

The middle chapter is the 20th of Job.

The middle verse is in 2d Chronicles, 26th chapter, 17th verse.

The middle book of the New Testament is 2d Thessalonians.

The middle chapters are in Romans, 13th and 14th.

The middle verse is Acts xi : 17.

The middle chapter and the shortest in the Bible is Psalm 117.

The middle verse in the Bible is Psalm xviii : 9.

The least verse in the Old Testament is in 1st Chronicles i : 25.

The least verse in the Bible is John xi : 35.

The 19th chapter in 2d Kings and 27th in Isaiah are identical.

The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet; I and J being considered as one.

The Apocrypha (not inspired, but sometimes found between the Old and New Testaments) has 4 books, 183 chapters, 15,081 verses, and 158,185 words.

The preceding facts were ascertained by a gentleman in 1718, also by an Englishman residing at Amsterdam in 1722, and it is said to have taken each nearly three years in the investigation.

There is a Bible in the library of the University of Göttingen written on 2,470 palm leaves.

554

An illuminated Bible. The most beautiful volume among the half million in the Congressional Library at Washington is a Bible which was transcribed by a monk in the sixteenth century. It could not be matched to-day in the best printing-office in the world. The parchment is in perfect preservation. Every one of its thousand pages is a study. The general lettering is in German text, each letter perfect, as is every one, in cold black ink, without a scratch or blot from lid to lid. At the beginning of each chapter, the first letter is very large, usually two or three inches long, and is brightly illuminated in red and blue ink. Within each of these capitals is drawn the figure of some saint, and some incident of which the chapter tells, is illustrated. There are two columns on a page, and nowhere is traceable the slightest irregularity of line space or formation of the letters. Even under a magnifying glass they seem flawless. This precious volume is kept under a glass case, which is sometimes lifted to show that all the pages are as perfect as the two which lie open. A legend relates that a young man who had sinned deeply became a monk, and resolved to do penance for his misdeeds. He determined to copy the Bible, that he might learn every letter of the Divine commands which he had violated. Every day for many years he patiently pursued his task. Each letter was wrought in reverence and love, and the patient soul found its only companionship in the saintly faces which were portrayed on these pages. When the last touch was given to the last letter, the old man reverently kissed the page and folded the sheets together. The illustrated initials in perfection of form and brilliancy of color surpass anything produced in the present day. With all

our boasted progress, nothing either in Europe or America equals it.

555

Aristotle and Bacon. The main distinction in their system of philosophy, is that expressed in the words *induction* and *deduction*. The Aristotelian method was deductive, leading downward from a supposed law or conjectural theory to the phenomena whose explanation is desired. The Baconian philosophy was inductive, leading upward from particular facts or phenomena to some general law by which they may be explained. Aristotle used *synthesis*, constructing facts about a supposed principle; Bacon insisted on *analysis*, separating and classifying facts till some principle is developed or discovered. Deduction compels us to test doubtful theories till we strike a correct hypothesis, with which facts correspond and by which phenomena are explained. Induction teaches to reason, as logicians say "*a posteriori*," the theory being adopted subsequent to the investigation of the facts which it explains, yet by which it is confirmed. Kepler, the legislator of the heavens, seeking to discover the true orbit of planetary revolution, is a good illustration of the Aristotelian method. With sublimely resolute patience during ten years of untiring activity, he successively tested and rejected nineteen separate hypotheses, rejoicing when the ordeal of severe and rigid experiment proved a theory false, because the limits within which truth must be found were thus made narrower. Only after a score of unsuccessful experiments did he, describing in the limitless field of space the elliptical orbit and shifting the sun to one of its foci, thus track the planet in its path about the sun. Franklin, on the other hand, patiently experimenting with elec-

trical phenomena until the law by which they were governed was revealed and the subtle fluid thus flashed a new light on his mind, is an example of the Baconian method.

556

Schmolke's hymn. That pious German pastor, Benjamin Schmolke, is an example of how a hymn is written. A fire raged over his parish and laid in ruins his church and the homes of his people. Then God's Angel of Death took wife and children, and only graves were left. Then disease smote him and laid him prostrate; then blindness took the light of his eyes away,—and under all this avalanche of ills Schmolke dictated these words. We italicize words that refer to his affliction:

My Jesus, as Thou wilt!
 Oh, may Thy will be mine;
 Into Thy hand of Love
My all I would resign. (Bereavements.)

Through sorrow, or through joy,
Conduct me as Thine own; (Blindness.)
 And help me still to say,
 "My Lord, Thy will be done!"

My Jesus, as Thou wilt;
 Tho *seen* through many a tear,
 Let not my star of hope
Grow dim or disappear! (Blindness.)

Then to *my home* above (Home broken up.)
 I *travel* calmly on, (Palsied.)
 And sing in life or death,
 "My Lord, Thy will be done!"

557

Forward—an acrostic.

Faith, from which all virtue springs;
Opportunity improved;
Reverence for hallowed things;
Work, where hands and heart are moved;
Associations pure as light;
Resolutions fixed and right;
Duty lifted to delight!

FORWARD!

558

The Declaration of Independence. Rev. Dr. S. H. Virgin stated in an address that recently in Washington he had examined with microscopic scrutiny the original draft of the Declaration of Independence, and not a trace could be found of the signatures of the men who put forth that immortal instrument. Their names had faded out, but they never will be forgotten.

559

The eagle. 1. The eagle is (a) built for *flight*. His whole structure, hollow feathers and bones, combining strength and lightness, and muscular power, etc.

(b) Built for *high flights*—capable of mounting above all other birds and sustaining himself at will in the upper heaven.

(c) Built for *sustained and tireless flights*—maintaining himself without exhaustion for any length of time and resting on the wing.

(d) Built for *fearless flight*—he soars above the abyss without even a trace of timidity.

560

Imparting strength. A touching story is told of a sick eagle, whose vitality had been so reduced by long confinement that, when set loose, and placed on the heather, it only drooped and seemed ready to die. Then an eagle, that from the heights saw the feeble bird, swept down, touched it and fanned it with his great wings. Over and over this was repeated, until the sick bird, gradually feeling the inspiration of the other's vitality, preened itself, expanded its wings, and ultimately followed in the upward flight. We never get an upward look or aspiration or ascent, unless some one from the heights sweeps down and touches us. God uses ripe saints to help us out of the depths by their contact and contagious consecration.

561

Eagle resting. The eagle knows how to rest. No bird can be so still, absolutely without perceptible motion, for half a day at a time. When he settles down on a crag and grasps it with his talons, the more he settles down the firmer his clutch. His sleep, therefore, is so secure that for him to fall from his elevated perch would be impossible, for his grasp can only relax as he rises upon his feet and so relaxes all the sinews which release his talons from their grip on the rock. He goes to sleep, therefore, without a doubt that he will "find himself there" in the morning.

The eagle is built for the *storm*. He perceives it afar off and is not alarmed. He preens his feathers, and shakes himself, and as the violent tornado and tempest approach actually "takes the very front" and leads the storm, outflying it at its most rapid pace, rejoicing in its violence, and, when he will, rising far above it into the

clear heights of cloudless day, whence he looks down upon it.

The eagle is built for a *solitary life*. There is no bird so alone. Other birds go in flocks—the eagle never, two at most together, and they are mates. Its majesty consists partly in its solitariness. It lives apart because other birds can not live where and as it lives, and follow where it leads. The true child of God must consent to a lonely life, apart with God, and often the condition of holiness is separation. The true children of God, who live near to Him, are always a “little” flock, the few and not the many.

The eagle is made for the *heights*, and can not dwell on earth. The wild duck is a bird of flight, the “domestic” duck can “neither fly nor go,” but waddles and swims about in the same old puddle from year to year, and only stirs up the same old mud. Even its cry—its quack—is different from that of the untamed bird. What a pity that souls, born to aspire and soar, should, with clipped wings, be content to waddle and move in a puddle of mud all their days.

562

Faith. We are naturally, as Burke said, “religious animals.” We have a *nature* that demands a religious faith. The body needs food, air, action; the mind needs knowledge, training, thought; the heart needs love, sympathy; so the soul needs God. Said Augustine: “Thou, O God, hast made us for Thee, and our heart is restless till it rests in Thee.” There is no rest in sin or in unbelief. We never find the “peace which passeth all understanding,” till our minds find certainty of conviction and our hearts find satisfying affection in God.

563

Opportunity. There come to each of us golden moments, and often unawares. Unimproved, they go by, never to return. A door that shuts never opens again; other doors may open, but not the same a second time. The old Latins told of the sibyl who came back to offer her mystic books for sale, but each time demanding a higher price. Paul tells us to “*buy up opportunity*” like articles sold in the market at their cheapest rate, but whose price is sure to advance.

564

Reverence. There are sacred things—things to be treated with respect or even reverence. Never treat an old man with disrespect; honor gray hairs. Touch with careless hand no sacred thing; God’s name and word, God’s day and house—let them be put upon a high throne in your mind and heart. The spirit that disregards hallowed things and draws no line between the holy and the common, comes very near to the spirit of the scorner, whose seat is in the gate of hell.

565

Work. To have something to do and to do something is a security against a thousand temptations that lie ready to employ idle hands. The nobler the work, the better; but all honorable and honest toil may be a calling in which we “*abide with God.*” Baruch “*earnestly repaired the piece*” of the wall; he put his earnestness into the work of a mason. The Jews said that “*not to teach a boy a handicraft was to teach him to steal.*” And the word of God tells us to be “*not slothful in business, fervent in spirit, serving the Lord.*”

566

Association. "A man is known by the company he keeps;" yes, and by his company you may know what he is coming to be. We unconsciously fall into the habits of thought and feeling of those with whom we are associated. We grow better or worse, nobler or meaner, by the influence of our companions. Our ideas are molded by our ideals; our conduct by our examples. To choose refining, purifying society, is the grandest step up and on; to keep the company of the vicious and the vile, is as sure a step toward ruin. The Church is mainly given us to meet this demand of our social nature.

567

Trained by discipline. The parent eagle trains the young to fly—the thorn, planted in the side of the nest, makes the fledgling uncomfortable if it nestles down too long in the eyrie; and, if need be, the mother pushes the young bird off the edge of the cliff, and lets it fall over into the abyss—sees it tumble, screaming and screeching, apparently doomed to be dashed in pieces; but the mother bird, watching, drops like a plummet, with incredible rapidity, beneath the young bird, and receives it on the broad maternal wings and bears it up to the heights, only to let it drop again; until, by and by, the fledgling is prepared, as the mother bird swoops down to arrest its fall, to take the wing and follow the parent in her majestic flight.

568

Funerals. All funeral services should be concluded at the house and the gathering disperse, the immediate family subsequently going with the body to interment. The custom of flowers should be done away, save as a few inexpensive buds, etc., might be laid about the body.

All Sunday funerals, and except in rare cases, all church funerals should be discountenanced, and eulogies over the dead.

And it would be better, doubtless, if the whole custom of mourning attire were banished. If some simple badge or sign of bereavement, like crape on a hat, or an arm, or a mourning collar for ladies, or any other simple and inexpensive badge, to save embarrassment by contact with persons who do not know of the affliction, were to take place of present extravagant funeral habits, what a blessing to poor and rich alike!

569

Resolution. Like the backbone in the body is the will in the moral nature—the spinal column of character. The power to say “*No!*” is one of the high marks of a grand character. The best thing about Nehemiah was that of some things done by others he could say, “*In the fear of God this did not I.*” Daniel shone in Babylon for his fixed will to do right. The fiery furnace could not compel, nor the lion’s den constrain him to conceal his religion.

570

Duty. What a watchword! Conscience is the very representative of God in the soul. We say the man has a conscience, but Dr. Dörner says, “Conscience has the man”—that is, we are in its grip; and if we do not do as we ought, we shall by-and-by bitterly regret it. There is no safety in doing evil. We ought to make duty our delight. Then it ceases to be a yoke chafing and fretting, and is more like a wing lifting us than like a load which we lift.

571

Curse of drink. Not long since, in a manufacturing town in Rhode Island, an employer paid his workmen \$700, on a Saturday night, in new bills which he secretly marked. On the following Monday, \$450 of these marked bills were deposited in the bank by saloon or grog-shop keepers. This probably was an exceptional case; but the amount which wage earners squander at the grog-shop, is the price of comfort to many families.

572

Dreams and illusions. Wundt regards most of dream representations as really illusions, emanating from sensorial impressions which, tho weak, continue during sleep. An inconvenient position causes the representation of painful work, perilous ascent of a mountain, etc. A slight intercostal pain becomes the point of a dagger or the bite of a dog. Difficulty in respiration causes nightmare, a weight seeming to be rolled upon the chest, or a horrible monster which threatens to stifle the sleeper. An involuntary extension of the foot is a fall from the dizzy height. Flying is suggested by the rhythmic movements of respiration. Further, "those subjective visual and auditory sensations which are represented in the waking state as a luminous chaos of an obscure visual field, by humming and roaring in the ears, and especially subjective retinal sensations have an essential role," according to Wundt. "There are shown to us innumerable birds, butterflies, fish, multicolored pearls, flowers, etc. But if there be some cutaneous irritation, these visions are usually changed into caterpillars or beetles crawling over the skin of the sleeper. The sleeper sometimes dreams of his appearing on the street, or in society, only half dressed; the innocent cause is found in some of

the bedclothes having fallen off. An inconvenient position of the sleeper, a slight hindrance to respiration, or interference with the action of the heart, may be the cause of dreams where one seeks an object without being able to find it, or has forgotten something in starting upon a journey. The movements of respiration may suggest to the sleeper, as previously mentioned, flying, but this flight may be objective, and instead of himself flying, he sees an angel descending from the heavens, or a luminous chaos where birds are swiftly moving. The representations of dreams having sensorial origin may have mingled with them those which arise solely from the reproduction of past memories. Thus parents or friends cut off in the flower of life ordinarily appear in dreams because of the profound impression which their death or burial has made; hence the general belief that the dead continue during the night their intercourse with the living."

573

Doubt: its cause. Dr. Merle D'Aubigné, the historian of the Reformation, when a student in Germany, was perplexed with doubts; and applied to an experienced teacher—one of the celebrated brothers Haldane—with a detail of his difficulties. The reply was an absolute refusal to touch them. "Were I to rid you of these, others would come. There is a shorter way of annihilating them. Let Christ be really to you, the Son of God, the Savior, the Author of eternal life, and the light of Christ will lead you into all truth."

574

The power of God. When studying the Epistle to the Ephesians, says D'Aubigné, with Haldane, we came to that passage: "Now unto Him who is able to do exceeding

abundantly, above all that we ask or think, according to the power that worketh in us," etc., the expression "exceeding abundantly" fell upon his spirit like a new revelation. We knelt in prayer, and "When I arose in that room," he says, "I felt as if my strength were renewed like the eagle's. From that time I comprehended that my own syllogisms and efforts were of no avail; and that Christ was able to do all by *the power that worketh in us*. The habitual attitude of my soul was to lie at the foot of the cross."

575

Dies Iræ. Translated by Macaulay. The following translation of this grand medieval hymn, by Lord Macaulay, is not found in most of his published "Miscellanies." It was written in 1826:

On that great, that awful day,
This vain world shall pass away.
Thus the sibyl sang of old,
Thus hath holy David told;
There shall be a deadly fear
When the Avenger shall appear,
And unveiled before His eye,
All the works of men shall lie.
Hark! to the great trumpet's tones
Pealing o'er the place of bones;
Hark! it waketh from their bed
All the nations of the dead,—
In a countless throng to meet
At the eternal judgment seat.
Nature sickens with dismay;
Death may not retain his prey,
And before the Maker stand
All the creatures of His hand.
The great book shall be unfurled,
Whereby God shall judge the world:
What was distant, shall be near,

What was hidden, shall be clear.
To what shelter shall I fly?
To what guardian shall I cry?
O, in that destroying hour,
Source of goodness, source of power,
Show Thou, of Thine own free grace,
Help unto a helpless race!
Tho I plead not at Thy throne,
Aught that I for Thee have done,
Do not Thou unmindful be,
Of what Thou hast borne for me;
Of the wandering, of the scorn,
Of the scourge, and of the thorn.
Jesus, hast Thou borne the pain,
And hath all been borne in vain?
Shall Thy vengeance smite the head
For whose ransom Thou hast bled?
Thou, whose dying blessing gave
Glory to a guilty slave:
Thou, who from the crew unclean
Did'st release the Magdalene:
Shall not mercy, vast and free,
Evermore be found in Thee?
Father, turn on me Thine eyes,
See my blushes, hear my cries;
Faint tho be the cries I make,
Save me, for Thy mercy's sake,
From the worm, and from the fire,
From the torments of Thine ire.
Fold me with the sheep that stand
Pure and safe at Thy right hand.
Hear Thy guilty child implore Thee,
Rolling in the dust before Thee.
O, the horrors of that day!
When this frame of sinful clay,
Starting from its burial place,
Must behold Thee face to face.
Hear and pity, hear and aid,
Spare the creatures Thou hast made.
Mercy, mercy, save, forgive:
O who shall look on Thee and live?

576

America: Discovery. A new statue of Leif, son of Eric, has been placed on Commonwealth Avenue, Boston.

It is of bronze, and represents a heroic figure, eight and one-half feet in height. There stands the typical Northman, whose look combines firmness and gentleness. The attitude is easy; the weight of the body is thrown chiefly upon the right foot, which is slightly advanced. The hair is disheveled and tossed as by winds. Firmly grasped in the right hand is a horn. The body is clothed in a shirt of mail, with leggings of buckskin. The shoes are heavy and strong. The pose suggests the eager, straining search of a man standing upon the prow of his vessel, and earnestly looking for the land he hopes to find.

At each corner of the pedestal is a dolphin's head. The base is shaped like an ancient Norse bark. On the prow is carved the head of a sea monster, while the stern is cut like the tail. On the east face is the inscription:

LEIF
THE DISCOVERER,
SON OF ERIK,
WHO SAILED FROM ICELAND
AND LANDED ON THIS CONTINENT
A. D. 1000.

On the west face is the same inscription in ancient Runic. On the other two faces are tablets of bronze. One of these represents the discoverer's landing on the rocky shore; the other, his telling of the story on his return.

577

Doubts: How to get rid of. 1. Cultivate a childlike spirit by acting as tho you believed. Especially in period of *transition* from childhood to manhood.

2. Cultivate self-forgetfulness. There is a broad distinction between assurance of faith, hope, and love. Morbid self-examination may darken the mind.

3. Live up to present *light*. A grand Satanic device is to make doubts on some unimportant matter a pretext for disobedience where there is no doubt.

4. Hold fast what you know to be true. Ask yourself if this is error, what is truth. "Whereas I was blind," etc.

5. Get filled with Christ.

578

Dancing. Here is an extract from a purely secular paper, the *New York Journal of Education*: "A great deal can be said about dancing; for instance, the chief of police of New York City says that three-fourths of the abandoned girls in this city were ruined by dancing. Young ladies allow gentlemen privileges in dancing, which, taken under any other circumstances, would be considered as improper. It requires neither brains nor good morals to be a good dancer. As the love of the one increases, the love of the other decreases. How many of the best men and women are skilful dancers? In ancient times the sexes danced separately. Alcohol is the spirit of beverages. So sex is the spirit of the dance; take it away and let the sexes dance separately and dancing would go out of fashion very soon. Parlor dancing is dangerous. Tippling leads to drunkenness and parlor dancing leads to ungodly balls. Tippling and parlor dancing sow to the wind and both reap the whirlwind.

Put dancing in the crucible, apply the acids, weigh it, and the verdict of reason, morality, and religion is, 'Weighed in the balance and found wanting.' "

579

It is wonderful to find how often a husband discovers his wife to be incompatible, offensive, and good-for-nothing, when some younger or more attractive woman has taken his fancy. It is no less surprising to observe how often a wife discovers for the first time, suddenly, that her husband is "drunken, brutish, or fiendish," when another richer or more prosperous man stands ready to marry her if her husband were out of the way! If the law should offer to grant divorces freely, tenfold more freely than now, and at the same time, should forbid persons divorced from marrying again, does any one believe that there would be one divorce asked where now there are a hundred? Years ago a legal gentleman who had procured a large number of divorces in his earlier practice, and had afterward renounced the business absolutely, in speaking to us on the subject, said: "In all my experience I never found a divorce asked for the sake of being unmarried; a divorce was always the preliminary to a wedding, and with women quite as much as men."—*G. A. Townsend.*

580

True idea of *Denominationalism*. Numbers ii:2. "Every man . . . shall pitch by his own standard, with the ensign of his father's house: . . . about the tabernacle."

581

Dog stories. Prof. Brewer, of New Haven, in a recent lecture told these two dog stories: In 1876 a Scotch collie, a shepherd dog, was shipped by express from a town on the Lake Shore Railroad, between Cleveland and Toledo, to a town in Kansas, distant about 900 miles, a gift from a father to his son. The dog was five days in making the journey, confined in a close box-car all the way, saving possibly at one or two points of transfer. On reaching his point of destination he was tied up over night in the barn of his new owner. The next morning he was gone. In eighteen days he reappeared at his old Ohio home, footsore, worn, and weary, but with evident joy at rejoining his old master. How could he have found his way back over that unknown journey? The other story was of a Connecticut dog, I believe, who had suffered an injury to his tail which would not repair itself. His owner believed that an amputation of the extremity would produce a fresh wound which would easily and quickly heal. He gave orders to have the operation performed as humanely as possible, and it was done by a servant with an ax on a block. Judge of the astonishment of the owner when the dog presently appeared before him carrying the excided member in his mouth, and laying it down at his feet, as if to say: "See what has been done to my tail!" Having thus presented his case, he carried the fragment out and buried it. Shortly after he repeated this operation as if to emphasize the treatment he had suffered. Finding that he made but little impression upon his master, he repeated it again, and then abandoned his claim for indemnification. "You see," said Prof. Brewer, "he was faithful *to the end.*"

582

Drainage. It was in allusion to deepening of the soil by drainage, that Emerson, in an address at Concord, thus playfully but truthfully said: "Concord is one of the oldest towns in the country, far on now in its third century. The selectmen have, once in five years, perambulated its bounds, and yet, in this year, a very large quantity of land has been discovered and added to the agricultural territory, and without a murmur of complaint from any neighbors. By drainage we have gone to the subsoil, and we have a Concord under Concord, a Middlesex under Middlesex, and a basement story of Massachusetts more valuable than all the superstructure. Tiles are political economists. They are so many young Americans, announcing a better era, a day of fat things." We wish that the desire of more land, the easily besetting sin of farmers, could be directed to extending their dominion perpendicularly instead of longitudinally. Their title gives them possession to the center of the earth, but practically they possess only a few inches of the surface. This subsoil costs nothing but a little labor in its redemption from its sunken, degraded position, requires no additional fencing, and when paying heavy interest on the price of redemption, is seldom thought of by the assessor.

583

Dead churches. "Have you ever read the Ancient Mariner?" asked Rev. Mr. Spurgeon one day of his congregation. "I dare say you thought it one of the strangest imaginations ever put together, especially that part where the mariner represents the corpses of all dead men rising up to man the ship—dead men pulling the rope; dead men steering; dead men spreading the sails. I thought

what a strange idea that was. But do you know that I have lived to see it done! I have gone into churches; I have seen a dead man in the pulpit; a dead man as a deacon; a dead man handing the plate; and dead men sitting to hear."

584

Sleeping churches. In the year 1775, the captain of a Greenland whaling-vessel found himself at night surrounded by icebergs, and "lay to" until morning, expecting every moment to be ground to pieces. In the morning he looked about, and saw a ship near by. He hailed it. No answer. Getting into a boat with some of the crew, he pushed out for the mysterious craft. Getting near by, he saw through the port-hole a man at a stand, as tho keeping a log-book. He hailed him. No answer. He went on board the vessel and found the man sitting at the log-book frozen to death. The log-book was dated 1762, showing that the vessel had been wandering for thirteen years among the ice. The sailors were found frozen among the hammocks, and others in the cabin. For thirteen years this ship had been carrying its burden of corpses.

So from this Gospel craft I descry voyagers for eternity. I cry: "Ship ahoy! Ship ahoy!" No answer. They float about, tossed and ground by the icebergs of sin, hoisting no sail for heaven. I go on board. I find all asleep. It is a frozen sleep. Oh! that my Lord Jesus would come aboard, and lay hold of the wheel, and steer the craft down into the warm Gulf Stream of His mercy! Awake, thou that sleepest! Arise from the dead, and Christ shall give thee life.—*The Methodist.*

585

What day of the week? It may interest some reader to know on which day of the week a certain event has occurred. Here is a very simple way of finding out. First, we divide the date of the year of the occurrence by 4. The quotient we hereby receive (leaving away all fractions, if there be any) we add again to the date of the year of the occurrence. To this we add the number of days from the first of January to the date of the month of the occurrence (always counting February twenty-eight days). The result of this we now divide by 7, and here the fraction gives us the exact day of the occurrence, 1 counting for Sunday, 2 for Monday, and so on, 0 counting for Saturday. For example, your father was born on March 6, 1837. 1837, divided by 4, equals 459, adding this to 1837, we have 2296. From January 1st to March 6th, we have 65 days, and adding this, we have 2361, dividing by 7, we have 337, and 2 left, which fixes Monday as the date.

Washington was born February 22, 1732. To find out on what day he was born: 1732 divided by 4 equals 433. 1732 plus 433 equals 2165. From the 1st of January to 22d of February is 53 days. These added to 2165 equals 2218. Now we divide by 7. 2218 divided by 7 equals 316, leaving us the fraction of 6. Hence, Washington was born on Friday.

Example for a coming event: If we wish to know on which day in 1882 our parents will have the pleasure of celebrating their golden wedding-day. January 14, 1882, divided by 4 equals 470. 1882 plus 470 equals 2352, plus 14 equals 2366, divided by 7 equals 338, leaving 0 as a remainder, which falls on Saturday.—*Marie A. Keppler, in New York Tribune.*

586

Dancing. Rev. Dr. Addison, in his paper, read at a church congress, on "Christianity and Popular Amusements," says: "I have spoken of the deposit in the soul of Divine life through Christ. I have to speak of what I may call another sacred deposit. It is not mental, nor spiritual, nor purely corporeal. It is perhaps the holiest thing that has survived the fall. It colors our earthly existence. It is full of all tenderness and sweetness. The heart, the imagination, all the powers of our being, are in its service. It is the inspirer and enchanter of human life. It transfigures the hard world. It is the magical mistress of energy, poetry, and heroism. Shall I call it love—the sacred affection that glorifies the relationship of man and wife? It is a great mystery; so the Holy Ghost designates it. God created it and blessed it in Eden. He has thrown around it the shield of law. Christ forbids violence to it even by a glance. All Scripture says, 'Keep it sacred; let not even the breath of an impure thought touch it.' It is veiled in the inmost recesses of our being. It is a sort of Holy of Holies. At the entrance of God's voice, all the enginery of providential punishment, all the wrath of coming judgments are arrayed, forbidding the intrusion of impurity as the very 'abomination of desolation.' I bring this charge against dancing—that it is the desecrator of this holy mystery. This is a serious charge; and if it be true, fatal to its innocence, constituting it a sin, a monstrous sin. Let me define the dancing of the day. A woman, improperly dressed, pressed against the person of her partner, whirling around a room. This is only a definition of the visibility, the outward aspect. It will suffice for my present purpose. It is no reply to this to say it is descriptive only of an excess. The excess is now the

fashion, and fashion is imperious, inexorable, and irresistible. The square dance can not be kept square. Preach and moralize as we may, it will be rounded off by the waltz. Put the old, modest style on the floor of the ball-room to-day, and just as surely as the loosened rock of the precipice will fall into the chasm below, will it fall into the arms and be pressed against the bosom of the 'German.' ”

587

Disposition. An eminent divine once remarked in a lecture: “ In selecting your partner for life, choose persons of naturally good *disposition*—those who are by nature cheerful and gentle. I am of Baxter’s opinion, who said that the grace of God could live with persons that he could not.”

588

Conceit. Notable instances thereof. Even the philosophers have not shown themselves averse to be sprinkled with the holy water of laudation. Socrates soberly told his judges that they should award him a pension instead of condemning him; and Epicurus assured his correspondent that if he desired glory, it was secured to him by the fact that Epicurus had thought him worthy of being written to.

Alcibiades let all the world know that the one purpose of his life, whether he headed a conspiracy or plundered a city, or cut his dog’s tail off, was to make a noise and give the Athenians something to talk about. Aristophanes, more frank even than Cicero, made of the *parabases* of his comedies vehicles for the most extravagant self-praise, coolly claiming for each successive play not only that it was the best he had written, but that it was

also the best of its class, and not to be equaled by any other effort of human wit.

There is almost a parallel case in the history of Cotton Mather, the American Prynne, who certainly believed of himself all that he claimed for himself. Some heedless person once passed the old parson by without seeming to be conscious of his distinguished presence. "Lord," said Mather, "I pray thee help that man to *take a due notice* of Christ!"

Watson, the famous Bishop of Llandaff, declared that each book he had written was the very best work upon that subject. "One God, one Farinelli!" was the brief but emphatic creed of that wonderful musician. Montaigne has been abused for the way in which he continually prates about himself, but that same *grande fadaise* of the garrulous old essayist which so provoked the scorn of Scaliger, has won, as it deserved, the loud encomiums of posterity. Montaigne's egotism, however, was of a very genial and wholesome kind, passive and humorous, quaint and contemplative.

Benvenuto Cellini, whose egotism had that charming *naïveté* which was so delightful in the ancients, has filled his autobiography with certificates to his ardor as a lover, his prowess as a man, and his excellence as an artist, establishing the fact that he repeatedly received supernatural encouragements, was persecuted by the demons, and glorified by a light from on high that hung resplendent above his shadow.

Burns, after he had dined with Glencairn, confessed himself to have been wounded to the soul because his lordship showed "so much attention, engrossing attention, to the only blockhead at the table, the whole company consisting of his lordship, Dunderpate, and myself."

It is related of a distinguished senator, who had been

in rather bad health, that he was accosted by a constituent during one of those breathless periods of the late war, when the very destinies of the nation seemed to our excited fancies to hang upon the fortunes of the hour.

“Oh, Mr. —, I am so glad to see you!” said the friend. “*Is there—have you any news?*”

“Thank you!” responded the senator, with grave serenity—“Thank you; I am much better!”—*Lippincott.*

589

Jezebel's death. Mr. Everett, son of the late Hon. Edward Everett, in lecturing on College Life in old Cambridge, brings in many laughable doings of undergraduates. He describes the examination of a student on the death of Jezebel, who, after prefacing his account of the tragedy with the remark that it was most important to preserve the exact words of the sacred narrative, proceeds thus:

“And as he passed through the gate of the city, there looked out unto him two persons appointed for that purpose. And they said unto him, ‘Throw her down.’ So they threw her down. And they said, ‘Do it a second time,’ and they did it a second time. And they said, ‘Do it a third time.’ And they did it a third time; and they did it unto seven times, yea, even unto seventy times seven. Last of all the woman died also. And they took up the broken fragments that remained seven baskets full.”

Another student describes the ascent of Elijah into Heaven in this wise:

“And there came two she-bears out of the wood, and said unto Elijah, ‘Go up, thou baldhead,’ and he went up.”

The same examinee, after repeating the Samaritan's

saying to the innkeeper, "When I come again, I will repay thee," added, "This he said, knowing that he should see his face no more."

590

A laughable exposition. A preacher was innocently remarking on Isa. lxii : 4, "*Beulah* means to be married." At that moment a young lady, Miss Beulah—rather late in entering church, took her seat, suffused with blushes, of course, at this unexpected announcement of her intentions, which she was privately making known to friends.

591

Hidden virtues. A man is like a bit of Labrador spar, which has no luster as you turn it in your hand, until you come to a particular angle; then it shows deep and beautiful colors.—*Emerson.*

592

Newspapers. It takes two things to make a successful paper; one of which is specific gravity, and the other is specific levity.

593

Heresy. "Say, Pa, does getting fat make a man a heretic, or does heresy make a man fat?" Pater used his handkerchief a moment, and then looking down into the solemn, inquiring eyes of the young philosopher, "Why, Kitty, what makes you ask such a question as that?" "Why, don't you see, Pa, the heretics are all fat, and *all* the fat people are heretics."

594

Bright and Disraeli. One of Disraeli's admirers speaking about him to John Bright, said: "You ought to give him credit for what he has accomplished, as he is a self-made man." "I know he is," retorted Mr. Bright, "and he adores his maker."

595

Anecdote. A Boston paper tells of a suburban citizen, who, returning from Boston in the car, one day, got out at the Chelsea post-office, and addressing an old colored man who sold lobsters from a wheelbarrow in the square, said: "What do you think? I came over in the car, just now, from Boston. Before we got to Cornhill every seat was taken, and all new passengers had to stand. When we got to Charlestown an old colored woman got in, and would you believe it, a pretty young girl, who sat next to me, actually got up and gave her a seat. What do you think of that?" "Think? why, *I think dar warn't no gemmen in dat car.*" The Chelsea man subsided, and found shelter in the post-office.

596

The passage of the Red Sea. An elder was explaining this miracle by the supposition that the waters were suddenly frozen, and a hearer asked the privilege of a question.

"All right, Sir, ask just as many questions as you want to."

"Well," continued the brother, "my knowledge of geography, and the location of the Red Sea, shows that it is located nearly under the Equator, and is, therefore, in a very warm country, and never known to be frozen. Will

the gentleman please tell the audience where the ice came from of which he spoke?"

The elder became excited, and answered, with disdain, "If the brother who has asked me this question knew half as much about the Scripture and the geography of the country as he pretends to, he would know that this circumstance which I have explained happened thousands and thousands of years ago; yes, Sir, thousands of years before the age of geographies, and *before there was any Equator!* I think, brethren and sisters, I have answered the gentleman completely."

597

Lincoln as the savior of the country. During the session of the Presbyterian General Assembly in St. Louis, the hotels were very much crowded, and Col. W. E. Gilmore, of Springfield, Mo., was put to bed with a reverend Bourbon Democrat, who had a great deal to say about politics. The colonel listened in silence until the parson began to talk slightly of President Lincoln, whom, he assured the colonel, he personally knew, and said that Mr. Lincoln "was a very ordinary man, honest enough, perhaps, but of no talents," etc., etc. "Your estimate of Mr. Lincoln," replied the colonel, "differs remarkably from that of the rest of the world. It is strange how universally people of all classes have been mistaken! Why, a great many actually regard him as the savior of our government." "It is a positive *sin*, sir, to talk of Lincoln as the savior of this country," remarked the parson, "God Almighty saved the country, sir! And it would have been all the same if anybody else than Lincoln had been President at the time." "Well, may be so," said Gilmore, "but then, parson, *I think it required less Divine power to save it through Lincoln than it would have*

required to save it through—say old Jim Buchanan, for instance! There was a great saving of Divine power, anyhow.”

598

Anecdote of Burns. One day a rich Greenock merchant, walking along the quays, incautiously missed his footing and fell into the Clyde. He would have been inevitably drowned but for the bravery of a poor man, who leaped in after him and rescued him from immediate death. The millionaire, after coming to himself, and knowing what he owed to his deliverer, put his hand into his dripping pocket, and rewarded him with the munificent sum of sixpence! This caused a commotion in the crowd that had now gathered, and language more strong than select was hurled at the merchant for his unheard-of stinginess, and he began to sneak off, actually afraid of something worse than hard words. At this stage a stout, broad-shouldered, dark-eyed, noble-looking son of toil came up and asked the cause of the turmoil. On hearing it, with a withering look of contempt at the merchant, he turned to the crowd and said: “My freens, yere a’ wrang. Let him alane; surely he kens the value o’ his ain worthless life—just saxpence—better than ony o’ us.” With a shout of good-natured, but derisive laughter, the crowd dispersed. The speaker was the celebrated Robert Burns.

599

Changing his mind. A wealthy man, who owns a country residence, recently became dissatisfied with it, determined to have another, and instructed an auctioneer famous for his descriptive powers to advertise it in the papers for private sale, but to conceal the location, telling purchasers to apply at his office. In a few days the gentleman happened to see the advertisement, was pleased

with the account of the place, showed it to his wife, and the two concluded it was just what they wanted, and that they would secure it at once. So he went to the office of the auctioneer and told him that the place he had advertised was such a one as he desired, and he would purchase it. The auctioneer burst into a laugh, and told him that that was the description of his own house, where he was then living. He read the advertisement again, pondered over the "grassy slopes," "beautiful vistas," "smooth lawn," etc., and broke out, "Is it possible! Well, make out my bill for advertising and expenses, for, by George! I wouldn't sell the place now for three times what it cost me."

600

Church sociables. Dr. Barrows once had the misfortune to be settled over a church which had a sociable. It was a select affair; two or three old ladies came together at the church on the appointed afternoon, and engaged in knitting, while one of the number read aloud from Baxter or Doddridge, until the time to go home and get tea for their families. None of the young people came, no gentleman set foot inside, no interest was taken in the meeting by church or congregation. He thought this might be improved, and the sociable be made more worthy of its name. So measures were used which brought in the young people, and drew out the congregation, until the rooms overflowed, tea was prepared at the church, everybody was "made acquainted," and a very enjoyable evening ensued. At the height of the sociability, the doctor admiringly remarked to one of the old ladies: "This is rather different from the meetings you used to have, when only two or three came together; now we get all the people here." "Yes," said she, "but do you think it is so solemn?"

601

Denying Christ. Bishop Heber once said: "It is a fatal mistake to suppose that there can be no apostasy from Christ, where we are not absolutely called on to deny His name, or to burn incense to an idol. We deny our Lord, whenever, like Demas, we, through love of this present world, forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which may be popular and fashionable, but which we ourselves believe to be sinful in themselves or tending to sin. We deny our Lord whenever we forsake a good man in affliction, and refuse to give countenance, encouragement, and support to those who, for God's sake and for the faithful discharge of their duty, are exposed to persecutions and slander."

602

Origin of the waltz. The waltz was invented just a hundred years ago. As might have been guessed or prophesied beforehand, it was born of the licentious stage, and is twin sister of the *ballet*. This amorous and gyratory hugging was first seen in a Vienna theatre, Dec. 20, 1787, and for a time was thought to be too indecent to be tolerated anywhere else. After a time, however, it was introduced into houses of doubtful repute, and finally into German society. For a long time even Paris resisted the licentious libertinism of the thing, and it was not until the present century that it became fashionable. It then went everywhere with a whirl, of course, for Paris set the fashions for the world. The French women of compromising conscience went into it with an abandon which was hit off by a clever writer by saying before the

waltz "they danced with their soles," after it "they danced with their souls;" aye, and soiled and wore out the latter as effectually as the former. The same clever enthusiast recalls his own experience in the waltz, and mistakes his youthful salacity for a "sort of exaltation," in which "all consciousness of personality was drowned in an ecstatic, poetic illusion;" and concludes by saying that this dance "has furnished nonplussed ministers with many a sermon, and the dull church flock with some much enjoyed scandal."

The waltzing church member who does not see the sneer, not only at religion, but at chastity as well, in that quotation, is dull indeed. This devotee of the waltz does not pretend that it is decent, admits that it has brought women to ruin, shows in no ambiguous way that he has no conscience in the matter, and it takes but little reading between his lines to see that he enjoys and defends the thing *because* it is wayward and wicked. But how can one who *does* have respect for religion and virtue, who does *not* despise "nonplussed ministers," and does not regard the "church flock," or anything less exciting or less indecent than a dog-fight or a round dance, "dull"—how can such a one practice or apologize for the waltz?—*Christian Standard*.

603

Gen. Garfield's maxims. "I feel a profounder reverence for a boy than a man. I never meet a ragged boy on the street without feeling that I owe him a salute, for I know not what possibilities may be buttoned up under his shabby coat."

"The privilege of being a young man is a great privilege, and the privilege of growing up to be an independent man in middle life is a greater."

“Whatever you win in life you must conquer by your own efforts, and then it is yours, a part of yourself.”

“Growth is better than permanence, and permanent growth is better than all.”

“If there be one thing upon this earth that mankind love and admire better than another, it is a brave man, a man who dare look the devil in the face and tell him he is a devil.”

“The student should study himself, his relation to society, to nature, and to art, and above all, in all, and through all these, he should study the relations of himself, society, nature, and art to God, the author of them all.”

“Great ideas travel slowly, and for a time noiselessly, as the gods whose feet were shod with wool.”

“Ideas are the great warriors of the world, and a war that has no idea behind it is simply a brutality.”

“I would rather be defeated than make capital out of my religion.”

“After all, territory is but the body of a nation. The people who inhabit its hills and its valleys are its soul, its spirit, its life.”

“For the noblest man that lives there still remains a conflict.”

“Come down the glorious steps of our banner. Every great record we have made has been vindicated with our blood and with our truth. It sweeps the ground and it touches the stars.”

604

Guiding souls. 1. Those who guide inquirers should firmly believe that Jesus can and will save now, and has saved them.

2. Be ready to tell how you came to Him.

3. Find the central difficulty which hinders the seeker.

4. Shun controversy; but meet all honest doubts and objections.

5. Know how to use your Bible, pointing to the very texts which show the way to salvation.

6. Be prayerful, humble, earnest in guiding souls.

7. Press every seeker kindly to a decision now.

8. Remember that salvation hangs not on feeling, but on choice.

9. Show what conversion is, from the Bible. Acts viii, ix, x.

10. Be able to put your finger on the following helpful passages for different classes of seekers:

1. *Backsliders*—Jer. ii : 19; iii : 13, 14; Hosea xiv : 4.

2. *Half convicted*—Rom. iii : 10, 23; vii : 24; I John i : 10; Eccl. vii : 20; Isa. liii : 6; Psa. cxliii : 2; Acts xiii : 39; Gal. ii : 16; Eph. ii : 8, 9.

3. *Despairing*—Isa. i : 18; xliii : 25; xliv : 22; Rom. v : 6; I Peter ii : 24; Rev. xxii : 17.

4. *Fearful they will not hold out*—I Pet. iv : 19; Psa. cxxi : 1; Isa. xliii : 2; I Cor. x : 13; II Cor. xii : 9; Rom. viii : 38, 39.

5. *Stumbling over inconsistent church members*—Rom. xiv : 12; John xxi : 21, 22; Matt. vii : 1-3; Rom. ii : 1; xiv : 3, 4.

6. *Discouraged by previous efforts*—Jer. xxix : 13; Deut. iv : 29; Rom. iv : 5.

7. *Putting off*—Prov. xxvii : 1; James iv : 13, 17; II Cor. vi : 2; Heb. iii : 13.

8. *Not ready to give up all for Christ*—Mark viii : 35-37; Phil. iii : 7, 8.

9. *Skeptical*—John vi : 40; Psa. xxv : 14; John vii : 17.

10. *How to believe*—John v : 24. Look, Isa. xlv : 22. Take, Rev. xxii : 17. Believe, John iii : 16. Receive, John i : 11, 12. Trust, Isa. xxvi : 3, 4. Results: Joy—

John xv: 11. Peace *with* God—Rom. v: 1. Peace *of* God—Philip. iv: 6, 7. Rest—Matt. xi: 28-30.

Believers sometimes are in darkness because they are not confessors—Rom. x: 10.

605

Modern progress. What a day is this in which to live! Everything moves at a rapid rate, from the iron horse that in five days speeds across the continent from Atlantic to Pacific, to the mind itself, that leaps from discovery to discovery and from invention to invention like a giant with those seven-leagued boots of yore striding from hill to hill and from mountain-top to mountain-top. This is the age of miracles in science and art, when nothing seems impossible to man except absolute creation. Twenty-five years ago Professor Mitchell, the astronomer, ventured to predict as a distant possibility that we might speak to each other at a distance of miles and be heard, and, lo! we have the telephone. We are solving the problems of the sun and stars with the spectroscope, swelling inaudible murmurs and whispers to thunders with the microphone, taking photographs by telegraph, and distancing all the triumphs of the past by the marvels of a single year.

606

Young men. There are no *young men* any more. Life is to be measured by thought, knowledge, opportunity, achievement, progress. Many a young man of twenty is older in science and art and philosophy than Aristotle, Phidias, Plato. Methuselah lived nine hundred and sixty-nine years, but he did not know, see, or do as much as many a man who dies at twenty-five. Human life is short in years, for otherwise how would the present keep

balance with the past? We live intensely, and can not help it, for history is crowded and condensed into these few fleeting hours.

607

Mechanical or vital. Mechanical fulness is one thing, vital fulness is another. Fill a pitcher with milk this evening and to-morrow morning the pitcher will be full. Fill a babe quite full with milk this morning, and before to-morrow morning the babe will want more. All vital fulness demands a constant supply.

608

The peril of anarchy. Science has discovered the most disastrous explosives of the ages, and sin prompts the worst men to use them for the destruction both of property and life. A minister of Baltimore sought an interview with a prominent Socialist, who explained to him the policy of the Anarchists, and then said to him: "We are not afraid of your government. I can keep at bay ten thousand men, by one who hides his body behind that chimney to screen himself from rifle balls, and flings dynamite cartridges into the streets below. Pointing to some magnificent and costly churches, built in the interests of a wealthy few, he continued: "Those are our *principal allies*—they help to embitter the working classes against even your religion. What we are afraid of is the Carpenter's Son, and the few who, with real self-denial, follow the Nazarene Carpenter in ministering to the poor."

609

Nansen and the number thirteen. What a rebuke to silly superstition is the whole history of his expedition. How conspicuous that ill-omened number thirteen, yet how auspicious the voyage proved! Thirteen in the crew;

the false news of the expedition telegraphed from Irkutsk on the thirteenth of the month (February); on the thirteenth of August the ship escaped the ice clutches; and on the thirteenth of August Nansen arrived home. So, as he said, "thirteen has no perils for him;" it seemed, rather, the "lucky number."

610

Why Edison believes. Here is Edison's conception of matter, and his belief concerning its origin, as quoted by Mr. Lathrop in his article in *Harper*, entitled "Talks with Edison."

"I do not believe," he said, "that matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence. Look at the thousand ways in which atoms of hydrogen combine with those of other elements, forming the most diverse substances. Do you mean to say that they do this without intelligence? Atoms in harmonious and useful relation assume beautiful or interesting shapes and colors, or give forth a pleasant perfume, as if expressing their satisfaction. In sickness, death, decomposition, or filth, the disagreement of the component atoms immediately makes itself felt by bad odors. Gathered together in certain forms, the atoms constitute animals of the lower orders. Finally they combine in man, who represents the total intelligence of all the atoms."

"But where does this intelligence come from originally?" I asked.

"From some power greater than ourselves."

"Do you believe, then, in an intelligent Creator, a personal God?"

"Certainly," said Mr. Edison. "The existence of such a God, can, to my mind, almost be proved from chemistry."

611

God's almightiness and man's nothingness. God is able, what are your needs? God is willing, what are your desires? He is able to do *all* that we *ask*, *all* that we *think*, *all* that we *ask* or *think*, *above* all that we *ask* or *think*, *abundantly* above all that we *ask* or *think*, *exceeding abundantly* above all that we *ask* or *think*, according to the Power that worketh in us.—Eph. iii : 20. The power is the Holy Spirit; has He the right of way?

612

Richelieu's courtesy. It is said of the great French statesman, Richelieu, that he could say "No" so gracefully and winningly, that a man once became applicant for a position upon which he had not the least claim, just to hear the great cardinal refuse.

613

Duty. To have simply *done one's duty* is no mean victory. *To stand*—like the anvil below the blows of the hammer—and firmly resist the force of a repeated temptation, is grand and heroic. To be venal is no venial fault; no price which can be weighed in gold can pay a man for the sale of one ounce of his manliness. Conscience is a Samson whose locks are easily shorn, only that they never grow again; whose eyes once put out, or seared with a hot iron, no prayer will restore. And men, as great and wise as Bacon, have, like him, been compelled to confess to their own meanness and the mercenary character of their virtue.

614

Hard work. "I have no secret but hard work."—*Turner.* "The difference between one man and another is not so much in talent as in energy."—*Thomas Arnold.* "Nothing is denied well-directed labor, and nothing is to be attained without it."—*Joshua Reynolds.* "Excellence in any department can be attained by the labor of a lifetime; but not at a less price."—*Dr. Johnson.* "There is but one method, and that is hard labor."—*Sydney Smith.* "Step by step," reads the French proverb, "one goes very far."

615

The author of the famous tract, "Come to Jesus," at one time engaged in a theological dispute, at last sat down and wrote, to some publication of his opponent, an answer bristling with sarcasm and invective, sharp and cutting as a razor. Reading it to a friend he asked:

"What do you think of it?"

"It is a masterpiece of invective," was the reply. "You fairly flay him alive. What have you decided to call it?"

"I have not thought of a title. Can you suggest one?"

"Well," came the response, "how would it do to call it, 'Go to the Devil,' by the author of 'Come to Jesus?'"

616

Pascal's genius for geometry. Pascal's genius for geometry began to appear before he was even twelve years old, in the room where he passed his hours of play; he procured a piece of charcoal, and drew diagrams on the floor, trying to make a circle, perfectly round, a triangle with equal sides and angles, a perfect parallelogram

and like things. He discovered all this unaided, and then turned his attention to the properties of these figures and their mutual relations and proportions. But as his sire had with such great care concealed from him all mathematical works, the poor boy knew not even the *names* of the figures which he drew. Compelled to make his own definitions, he called a circle "*a round*," and a line, "*a bar*," etc., and with these very primitive definitions proceeded to construct his axioms, till at last he wrought out complete demonstrations!

Step by step he advanced in his studies, one discovery opening the door to another; and so far did he push his researches, that without *ever seeing a mathematical work*, he got to the *thirty-second proposition* of the book of Euclid.

617

The printing press. Dean Stanley said, in a sermon to the printers of London, that "once architecture was the press, and told great thoughts to the world in stone; but now the press is architecture, and is building up the world of ideas and usages."

618

Pulpit oratory. The highest oratory is the product of character. Eloquence is not simply the speech of the tongue but the utterance of the soul, and implies manly and heroic qualities. And for this reason, in part, nothing is more radical in all effective oratory, especially pulpit oratory, than an absorbing purpose. The higher the purpose the nobler the product. Hence the pulpit is the only sphere where the grandest ideal of oratory is possible, for there alone the most perfect purpose is suggested to the orator. To treat a subject, to unfold a text, to please an audience, even to instruct the ignorant,

is not enough, but to put the truth before human souls so as to lead them to God—that makes a true preacher, and often out of very imperfect and crude material. As to ornament, there is an architectural rule that suits the structure of the sermon: “Do not construct ornament but ornament construction.” The best ornamentation is that which comes unconsciously, or at least indirectly. The main thing is to impress, convince, persuade. Guthrie said, “Mind the three P’s: proving, painting, persuading.” Here painting, which addresses imagination and fancy, is in its right place, between proving which addresses the reason, and persuading which addresses the heart and will. He who properly cultivates the imagination will find that as the discourse, fired by earnestness, glows with the heat of argument, sparks will be thrown off; there will be “coruscations” and “scintillations” enough without laboring to produce imaginative effects. It is absolutely essential to successful pulpit oratory that the orator should interest his hearer. Rhetorical sympathy is threefold: sympathy with the theme, with the audience, and with the occasion. To get the first, immersion in the subject is the only method; to assure the second and third, the study of the men and the times so as to keep in contact with living humanity, is the necessary condition. The recluse who buries himself in his books and his study may burn with his theme, but he will fail of sympathetic contact with his hearers. There is a winning manner, and there is a repelling manner. To be winning is to be wise, but it must not be overdone. We have a friend, an evangelist, who got into the habit of calling his audience “dear souls.” Inadvertently he would say, as he passed from place to place, “dear Belfast souls,” “dear Dublin souls”—and before he knew it he was saying, “dear *Cork souls!*”

and convulsed his Irish audience. Dr. Broadus gave it as one of his first rules, "Propitiate your hearers. Draw your auditors toward you;" and he practised it. Cicero framed a rule not unlike this, that at the early period of an address "the orator and his audience ought to come to a mutual understanding."

619

A skeptic. "Are you a Christian?" said Mr. Moody to a gentleman whose appearance was much too cheerful for the inquiry room, if he were a penitent. "O, yes, sir;" the man pertly answered. "Do you believe the Bible?" "O no! no! I don't believe any such stuff as that." "Do you believe Webster's Dictionary?" "O yes." "The unabridged?" "Oh, yes, I believe that." "Well, my friend," said the devoted but quick-witted evangelist, "Webster says an infidel is one that does not believe in the Bible. You had better read it more faithfully and call yourself by your right name." This reminds us of a quaint member, formerly of the New York Conference, of whom many very amusing traditions have been preserved. In a season of revival he asked a person whom he met, who said he was not a Christian, if he did not desire to have his soul saved? The man, in response, assured him that he did not believe he had a soul! "Have you any objection to my praying for you?" "O, no!" was the answer. Down upon his knees went brother F—. "Oh God," he said, "we have been in many strange places, in prisons, in hospitals, and have seen many strange men and wonderful sights; but we never saw a man *without a soul* before. Be pleased to bless this poor wretched creature with only a gizzard!"

620

Hearing. "Mr. Bunnell, come in here. There's my cow, Thankful—she can teach you theology!"

"A cow teach theology! What do you mean?"

"Now, see! I have just thrown her a forkful of hay. Just watch her. There now! She has found a stick—you know sticks will get in the hay—and see how she tosses it one side and leaves it, and goes on to eat what is good. There again! She has found a burdock, and throws it one side, and goes on eating. And there! She does not relish that bunch of daisies, and she leaves them and—goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk. There's milk in that hay, and she knows how to get it out, albeit there may be now and then a stick or a weed which she leaves. But, if she refused to eat, and spent the time in scolding about the fodder, she, too, would 'grow lean,' and my milk would be dried up. Just so with our preaching. Let the old cow teach you. Get all the good you can!"

621

Carlyle's talk. The public, he said, had become a gigantic jackass; literature a glittering lie; science is groping aimlessly amidst the dry, dead clatter of the machinery by which it means the universe; art wielding a feeble, watery pencil; history stumbling over dry bones, in a valley no longer of vision; philosophy lisping and babbling exploded absurdities, mixed with new nonsense about the infinite, the absolute, and the eternal; our religion a great truth groaning its last; truth, justice, God, turned big, staring, empty words, like the address on the sign, remaining after the house was abandoned,

or like the envelope after the letter had been extracted, drifting down the wind.

“And what men we have to meet the crisis! Sir Walter Scott, a toothless retailer of old wives’ fables; Brougham, an eternal grinder of commonplace and pretentious noise, like a man playing a hurdy-gurdy; Coleridge, talking in a maudlin sleep an infinite deal of nothing; Wordsworth, stooping to extract a spiritual catsup from mushrooms which were little better than toadstools; John Wilson, taken to presiding at Noctes, and painting haggises in flood; the bishops and clergy of all denominations combined to keep men in a state of pupilage, that they may be kept in port wine and roast-beef; politicians full of cant, insincerity, and falsehood; Peel, a plausible fox; John Wilson Crocker, an unhanged hound; Lord John Russell, a turnip of good pedigree; Lord Melbourne, a monkey; ‘these be thy gods, O Israel!’ Others occupied in undertakings as absurd as to seek to suck the moon out of the sky; this windbag yelping for liberty to the negro, and that other for the improvement of prisons—all sham and imposture together—a giant lie—which may soon go down in hell-fire.”—

622

The shepherd's rod. In 1849 Dr. Duff was traveling near Simla, under the shadow of the great Himalaya Mountains. One day his way led to a narrow bridle path cut out on the face of a steep ridge. Along this narrow path, that ran so near a great precipice, he saw a shepherd leading on, his flock following him. But now and then the shepherd stopped and looked back. If he saw a sheep creeping up too far on the one hand, or going too near the edge of the dangerous precipice on the other, he would at once turn back and go to it, gently pulling it

back. He had a long rod, as tall as himself, around the lower half of which was twisted a band of iron.

There was a crook at one end of the rod, and it was with this the shepherd took hold of one of the hind legs of the wandering sheep to pull it back. The thick band of iron at the other end of the iron was really a staff, and was ready for use whenever he saw a hyena, or wolf, or some other troublesome animal, come near the sheep; for, especially at night, these creatures prowled about the flock. With the iron part of the rod he could give a good blow when an attack was threatened.

In Psalm xxiii : 4, we have mention made of "Thy rod and thy staff." There is meaning in both, and distinct meaning. God's rod draws us back kindly and lovingly if we go aside from his path; God's staff protects us against the onset, open or secret, whether it be men or devils that are the enemies watching an opportunity for attack. In this we find unspeakable comfort. The young, inexperienced believer may reckon on having the crook of that blessed rod put forth to draw him back from danger and wandering; and also may expect that the staff of it shall not fail to come down upon those that "seek his soul to destroy it."—*Life of Dr. Duff.*

623

Seven hints. Live as in the sight of God. This is what Abraham did: he walked before Him. This is what Enoch did: he walked with Him.—Gen. xxiv : 40; v. 24.

Do nothing you would not like God to see.—I. Cor. x : 31.

Say nothing you would not like God to hear.—Psa. cxli : 3.

Sing nothing that will not be melodious in God's ear.
Eph. v : 19.

Write nothing you would not like God to read.—Psa.
cxxxix : 2.

Go to no place where you would not like God to find
you.—Psa. cxxxix : 3.

Read no book of which you would not like God to say,
"Shew it me."—Psa. cxix : 37.

624

The gift and grace of faith. It pleased the Lord, I think, to give me in some cases something like the gift (not grace) of faith, so that unconditionally I could ask and look for an answer. The difference between the *gift* and *grace* of faith seems to me this. According to the *gift of faith* I am able to do a thing, or believe that a thing will come to pass, the not doing of which, or the not believing of which *would not be sin*; according to the *grace of faith*, I am able to do a thing, or believe that a thing will come to pass, respecting which I have the Word of God as the ground to rest upon, and, therefore, the not doing it, or the not believing it, *would be sin*. For instance, *the gift of faith* would be needed to believe that a sick person should be restored again, tho there is no human probability, for *there is no promise to that effect*; *the grace of faith* is needed to believe that the Lord will give me the necessaries of life, if I first seek the Kingdom of God and His righteousness: for *there is a promise to that effect*. Matt. vi : 33.—Geo. Müller.

625

Anecdote. An old colored man at Princeton was asked by a student if he had had a turkey on Thanksgiving Day. "Oh, yes, boss," said he, and on being asked

where he got it, he said: "I prayed for dat turkey, but no turkey done come. So I prayed de Lord to send me after dat turkey, and, bress de Lord! I had three turkeys before morning."

626

Trials of faith. The Lord gives faith for the very purpose of trying it for the glory of His own name, and for the good of him who has it; and, by the very trial of our faith, we not only obtain blessing to our own souls, by becoming better acquainted with God, if we hold fast our confidence in Him, but our faith is also, by the exercise, strengthened; and so it comes that, if we walk with God in any measure of uprightness of heart, the trials of faith will be greater and greater.—*Geo. Müller.*

627

Cross-bearing. The Christian, like the bee, might suck honey out of every flower. I saw upon a snuffer-stand in bas-relief, "A heart, a cross under it, and roses under both." The meaning was obviously this, that the heart which bears the cross for a time meets with roses afterward.—*Geo. Müller.*

628

New tastes. What a difference grace makes! There were few people, perhaps, more passionately fond of traveling, and seeing fresh places, and new scenes, than myself; but now, since, by the grace of God, I have seen beauty in the Lord Jesus, I have lost my taste for these things. . . . What a different thing, also, to travel in the service of the Lord Jesus, from what it is to travel in the service of the flesh!—*Geo. Müller.*

629

Obedience. Every instance of obedience, from right motives, strengthens us spiritually, whilst every act of disobedience weakens us spiritually.—*Geo. Müller.*

630

Service to one's generation. My business is, with all my might to serve my own generation; in doing so, I shall best serve the next generation, should the Lord Jesus tarry. The longer I live, the more I am enabled to realize, that I have but one life to live on earth, and that this one life is but a *brief* life, for sowing, in comparison with *eternity*, for reaping.—*Geo. Müller.*

631

Neglect of children. The power for good or evil that resides in a little child is great beyond all human calculation. A child rightly trained may be a world-wide blessing, with an influence reaching onward to eternal years. But, a neglected, or misdirected child, may live to blight and blast mankind, and leave influences of evil which shall roll on in increasing volume till they plunge into the gulf of eternal perdition.

A remarkable instance was related by Dr. Harris, of New York, at a recent meeting of the State Charities Aid Association. In a small village in a county on the Upper Hudson, some seventy years ago, a young girl named "Margaret" was sent adrift on the casual charity of the inhabitants. She became the mother of a long race of criminals and paupers, and her progeny has cursed the county ever since. The county records show *two hundred* of her descendants who have been criminals. In one single generation of her unhappy line there were twenty children; of these, three died in infancy, and seventeen

survived to maturity. Of the seventeen, nine served in the State Prison for high crimes an aggregate term of fifty years, while the others were frequent inmates of jails and penitentiaries, and almshouses. Of the nine hundred descendants, through six generations, from this unhappy girl who was left on the village streets and abandoned in her childhood, a great number have been idiots, imbeciles, drunkards, lunatics, paupers, and prostitutes; but two hundred of the more vigorous are on record as criminals. This neglected little child has thus cost the county authorities, in the effects she has transmitted, *hundreds of thousands of dollars*, in the expense and care of criminals and paupers, besides the untold damage she has inflicted on property and public morals.

632

Training of children. Seek to cherish in your children early the habit of being interested about the work of God, and about cases of need and distress, and use them too at *suitable times*, and under *suitable circumstances*, as your almoners, and you will reap fruit from doing so.—*Geo. Müller.*

633

Confessing Christ before men. One of the best generals Frederick the Great of Prussia ever had was Hans Joachim von Zeiten. He distinguished himself in the seven years' war, both at Prague and Torgau. He was never ashamed of his faith. Once he declined an invitation to dine at his royal master's table because he wished to present himself at the table of his Lord and Master Jesus Christ, as it was the Sacrament Day in the church where he worshiped. The next time that he appeared by invitation at the king's table, Frederick, whose infidel

tendencies were well known, made use of some profane expressions about the Holy Communion of the Lord's Supper; and the other guests laughed at the remarks made on the occasion. Zeiten shook his head solemnly, stood up, saluted the king, and then said with a firm voice: "Your majesty knows well that in war I have never feared any danger, and everywhere have boldly risked my life for you and my country. But there is One above us who is greater than you or I—greater than all men; he is the Savior and Redeemer, who has died also for your majesty, and has dearly bought us with His own blood. This Holy One I can never allow to be mocked or insulted; for on Him repose my faith, my comfort, and my hope in life and death. In the power of this faith your brave army has courageously fought and conquered. If your majesty undermine this faith you undermine, at the same time, the welfare of the state. I salute your majesty!" This open confession of his Savior by Zeiten made a powerful impression upon the king. He felt he had been wrong in his attack upon the faith of the general, and he was not ashamed to acknowledge it. He gave his hand to Zeiten, his right hand, and placing his left on the veteran's shoulder, said with emotion: "O, happy Zeiten! how I wish I could believe it! I have the greatest respect for you. This shall never happen again." The king then rose from the table, dismissed his other guests, but said to Zeiten, "Come with me into my cabinet." What passed in that conference with closed doors between the great king and his greater general no one has ever learned, but this we believe, that the Lord's own words are now verified to Zeiten: "Whosoever shall confess Me before men, him will I confess before my Father which is in heaven."

The Savior. Description of Jesus by Publius Lentulus, president of Judea in the reign of Tiberius Cæsar. "There lives, at this time, in Judea a man of singular virtue, whose name is Jesus Christ, whom the barbarians esteem as a prophet, but his followers love and adore him as the offspring of the immortal God. He calls back the dead from their graves, and heals all sorts of diseases with a word or a touch. He is a tall man, and well-shaped; of an amiable and reverend aspect; his hair of a color that can hardly be matched, falling into graceful curls, waving about, and parted on the crown of the head, running as a stream to the front after the fashion of the Nazarites; his forehead high, large, and imposing; his cheeks without spot or wrinkle, beautiful with a lovely red; his nose and mouth formed with exquisite symmetry; his beard thick, and of a color suitable to his hair, reaching below his chin, and parting in the middle like a fork; his eyes bright blue, clear and serene; look, innocent, dignified, manly, and mature; in proportion of body, most perfect and captivating; his hands and arms most delectable to behold. He rebukes with majesty, counsels with mildness, his whole address, whether in word or deed, being eloquent and grave. No man has seen him laugh, yet his manners are exceedingly pleasant; but he has wept frequently in the presence of men. He is temperate, modest, and wise; a man, for his extraordinary beauty and divine perfections, surpassing the children of men in every sense."

The Savior is so seldom recognized in profane history that this confirmatory contribution to his perfections is especially valuable.

T. W.

635

The date of the crucifixion. Herr Falb, the German *savant*, in a work recently published, shows that there was a total eclipse of the moon concomitantly with the earthquake that occurred when Julius Cæsar was assassinated, on the 15th of March, B. C. 44. He has also calculated back the Jewish calendar to A. D. 31, and the result of his researches fully confirms the facts recorded by the evangelists of the wonderful physical events that accompanied the crucifixion. Astronomical calculations prove, without a shadow of a doubt, that on the 14th day of the Jewish month, Nisan (April 6th), there was a total eclipse of the sun, which was accompanied, in all probability, by the earthquake when "the veil of the Temple was rent in twain from the top to the bottom, and the earth did quake and the rocks were rent" (Matt. xxvii: 51); while Luke describes the eclipse in these words: "And it was about the sixth hour (noon), and there was darkness over all the land till the ninth hour (3 o'clock p.m.), and the sun was darkened." (Luke xxii: 44.) This mode of reckoning corresponds perfectly with the result of another calculation our author made by reckoning backwards from the great total eclipse of April 20, 1818, allowing for the difference between the old and new styles, which also gives April 6th as the date of the new moon in the year A. D. 31. As the vernal equinox of that year fell on March 25th, and the Jews ate their Easter Lamb, and celebrated their *Erib Pasah*, or Feast of the Passover, on the following new moon, it is clear April 6th was identical with Nisan 14 of the Jewish Calendar, which, moreover, was on a Friday, the *Paraskevee*, or day of preparation for the Sabbath, and this agrees with the Hebrew Talmud. Thus, by the united testimony of astronomy, archæology, tradition, and Biblical

history, there can be but little doubt that the date of the crucifixion was April 6th, A. D. 31.

636

Death warrant of Christ. As a specimen of plausible forgery this imposing and interesting judicial document, published in a leading newspaper, is worthy of preservation. It claims to be the identical warrant of our Lord Jesus Christ. It is noticeable with what particularity of detail the so-called "document" is framed. We transcribe the document from a copy of the translation:

Sentence rendered by Pontius Pilate, acting governor of Lower Galilee, that Jesus of Nazareth shall suffer death on the cross. In the year seventeenth of the Emperor Tiberius Cæsar, and the fourth of March, in the city of Holy Jerusalem: Adams and Caiaphas being present, sacrificators of the people of God.

I, Pontius Pilate, governor and præatory, condemn Jesus of Nazareth to die on the cross between two thieves—the great notorious evidence of the people saying:

First. He is a seducer.

Second. He is seditious.

Third. He is an enemy of the law.

Fourth. He calls himself, falsely, the Son of God.

Fifth. He calls Himself the King of Israel.

Sixth. He entered the Temple followed by a multitude bearing palm branches in their hands.

Order the Centurion Quintus to lead him to the place of execution.

Forbid any person whatsoever, poor or rich, to oppose the death of Jesus.

The witnesses that signed the death warrant of Jesus are:

First. Daniel Robani, a Pharisee.

Second. James Horhable.

Third. Cabet, a citizen.

Jesus shall go out of the city by gate Strenous.

The above sentences are engraved on a copperplate. On one side is written these words: "A similar plate is sent to each of the tribes."

This was said to be found in an antique marble vase while excavating in the city of Aquila, in the kingdom of Naples, in the year 1822, and to be discovered by the commissariat of arts attached to the French armies; and at the expedition to Naples to be found closed in a box of ebony in the Sacristy Courtem. The French translation was attributed to members of the commissioners of arts.

637

The Church to-day. Bishop R. S. Foster describes the state of his church in plain language, which has a wider application than to the Methodist Episcopal Church:

"The Church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred enclosure of the church, and, as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday, and church ornamentation. It is the old trick of Satan. The Jewish Church struck on that rock, the Roman Church was wrecked on the same, and the Protestant Church is fast reaching the same doom. Our great dangers, as we see them, are assimilation with the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure Gospel, which, summed up, is a fashionable church."

638

Three points. Let us condense the essence of the Gospel into three points. First, you must venture *to* Christ. This takes you away from sin. Second, you must venture *on* Christ; this is true faith. And ever after, you must venture *for* Christ; and that is the life of love and self-denial.

639

A great reward. Mr. Moody told the following story: "In one of our Western States, a good many years ago, a little girl heard she could do something for her Savior, and her teacher told her she could bring her father to the Sunday-school. At first she could not get him to come, but at last she brought him to the door of the little log-house where the Sunday-school was kept. He had never been at Sunday-school a day in his life. He was a great drunkard and blasphemer, but that little girl succeeded in getting her father to that school; and what is the result to-day? He has planted eleven hundred and eighty Sabbath-schools throughout the Western States."

640

Preparation for death. A certain German, it is said, anxiously besought the Deity to reveal to him his future. God heard his prayer, and answered in the enigmatical words, "After six." At first the man was bewildered. Then he imagined the meaning to be, that after the hour of six the next morning he must die. Through the whole night he interceded with God to fit him for the solemn fate. Six o'clock came and passed, but death had not come. Then he imagined the meaning to be after six days. Until the sixth day he prayed and exercised himself to be fitted for his departure. The sixth day

came and passed and he was still alive. Now, thought he, it must be the sixth week that is to be my last. The sixth week passed, and the destiny was not fulfilled. Then it appeared to be the sixth month, then the sixth year. But while the man looked for this mysterious moment, he acquired the habit and discovered the pleasures of devotion.

641

Seven styles in sermons. The Bishop of Wakefield, England, who had evidently made the art and practice of preaching his special duty, wittily divided the modern sermon under the following seven heads: 1. "The Sesquipedalian;" big words hiding little thoughts. 2. "The Wishy-Washy;" no explanation required. 3. "The Pyrotechnic;" blazing with brilliant metaphors and illustration, and finishing with a faint odor of gunpowder. 4. "The Anecdotic;" teeming with stories—some of them good enough once, but gone bad by keeping. 5. "The Flowery;" in which rhyme is of more importance than reason. 6. "The Mellifluous;" with calm unbroken flow. 7. "The Paregoric;" against which the powers of wakefulness fail; like a roll of ribbon, so much alike at all points that a yard can be cut off anywhere.

642

Heavenly wisdom. Bishop Potter says: "Some day the close of this century will be described as the time when the heterodox thinkers began to fulminate against the orthodox, and Christians were almost treated as excommunicate." Men forget the Scripture, which says, "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated."

643

Sinning in Adam. Dr. H. A. Nelson was the guest of Dr. Shedd in New York, and took opportunity of putting a question to him on a difficult theme in theology as to the view he held concerning our relation to Adam, insisting that "all mankind descending from him by ordinary generation *sinned in him* and fell with him in that first transgression."

"Do you consciously take to your own soul the blame of Adam's first transgression, and feel the same shame and penitence for it as for any distinct transgression of God's law, which you yourself have perpetrated?"

A look of awful solemnity gathered upon his face, as he deliberately answered: "When I am conscious of having personally committed an act of voluntary transgression, it is not that single fact that shames and distresses me; but it is the demonstration that I am the kind of man to whom it is natural to do such a thing. That nature became my nature in Adam's first transgression."

644

The pulpit's decline. Rev. G. M. Royce expresses his conviction that the American pulpit has declined in power. His explanation of things in America well deserves attention, if only as a warning: "(1) The crude endeavor of the pulpit to deal with every new fashion of criticism as it arises; (2) the prevalent notion among the clergy that their chief business is to entertain and amuse; (3) a feeling abroad that preachers are impostors, teaching what they do not believe; (4) preaching on 'the topics of the hour'; (5) deepest root of all—the lack of spiritual vision."

645

Test of faith. While Dr. Shedd was at Auburn Seminary as professor of Sacred Rhetoric and Pastoral Theology, his little son became the victim of a disease of the throat, and all human hope for his recovery was abandoned. "About sunset, one day," says Dr. Nelson, "I had a memorable interview with the professor. He informed me that all hope of the child's life was abandoned. They were simply waiting for the end. He seemed to me 'as one who suffers most a human heart can suffer, and reasons best a human heart can reason;' for his reasoning had long before reached and immovably rested upon the rock, the eternal purpose of the holy and good God. 'I believe,' said he calmly and tenderly, 'that it is practicable to preengage the grace of God against such trying experiences.' His perfect serenity was evidence enough that he had made such preengagement.

"It was a precious means of grace to me to sit there looking on the calm face and listening to the steady voice of one whose reasoning power I thought unsurpassed by any that I had ever met and tested, and whose faith, simple as any child's, seemed to me strong as Abraham's, and bearing then that supreme test of Abraham's faith, offering up without one murmur, his only son. I called next morning, expecting to see crape on the door. But that child is living now in mature manhood, surviving his father. The faith like Abraham's received the same reward."

646

Covetousness. Rev. Canon Fausset of York says: Covetousness is the idolatry of our present Christendom. Covetousness is idolatry latent, while image-worship is idolatry patent. God requires spiritual worship, but the natural heart requires sensuous cere-

monialism. Idolatry and immorality go together. People never rise above their idols; if their god is impure, their worship is impure also. Conscience was on the side of Jehovah, in the case of the apostate Israelites, and inclination on the side of Baal, with its voluptuous rites. We must make our choice between the Lord and the world's idols; we can not serve both at once. The issue of Israel's attempt to combine the two was given for our warning in that commentary upon Judges—the 106th Psalm—"They did not destroy the nations concerning whom the Lord commanded them, but were mingled among the heathen, and learned their works. And they served their idols, which were a snare to them." To worship God in spirit, to rejoice in Christ Jesus, to have no confidence in the flesh, is at once our blessedness and our safety.

647

A pathetic prayer. The fishermen of Brittany utter this simple prayer when they launch their boats upon the deep: "Keep me, my God; my boat is small and the ocean is wide."

648

A strange plant. There has been discovered in the forests of India a strange plant which possesses to a very high degree astonishing magnetic power. The hand which breaks a leaf from it immediately receives a shock equal to that produced by the conductor of an induction coil. At a distance of nineteen feet a magnetic-needle is affected by it, and it will be quite deranged if brought near. The energy of this singular influence varies with the hour of the day. It is all-powerful about two o'clock in the afternoon, but is ineffective during the night. At times of storm its intensity augments.

649

The minister's burden. The accepted policy of throwing the entire burden of the church on one man's shoulders, of making a church a financial investment, on which the minister is to pay the dividends, is encouraging and intensifying the demand for the talent which fills pews, and making it the unpardonable sin of the minister not to draw. To more than one faithful pastor his church is a cross on which he is crucified, while the people sit down and watch him there.—*Rev. Marvin R. Vincent, D.D.*

650

Three men. To three men Italy owes her liberation—Garibaldi the soldier, Mazzini the philosopher, Gavazzi the preacher. Of them all, none contributed more than Gavazzi.

651

Mock humility. What is called a picturesque ceremony was performed at the Imperial Castle in Vienna on Thursday, when the emperor washed the feet of twelve old men, in commemoration of the washing of the feet of the Apostles. The "picturesqueness" consisted in the splendor of the artificially-lighted room, the waxened floor, mirroring the great pillars of the apartment; in the lavish, perhaps barbaric, display of gold on the occasion. The mock banquet was served on gold dishes; it was carried away untasted. Golden were the vases from which water—warm let us hope—was poured on the old men's feet; of the most fine linen the towel with which the emperor perfunctorily dried the said feet; golden was the basin in which the emperor washed his hands after the ceremony, and encircled with the finest lace was the towel with which his majesty wiped his hands. Princes

assisted in the service; "noble" ladies and high court officials looked on upon the ceremony—one of silly mockery from first to last.

652

A strange coincidence. Mr. George Lawrence had the following remarkable incident, in a letter from his daughter, in Cardiff. Miss Lawrence writes:

"Christmas presents were distributed on Boxing night at the Festival. A Norwegian 'wandering boy' had left his home and mother twenty-one years ago, and had not written to the latter for sixteen years. He was wandering about on Christmas morning in an unhappy frame of mind, when he heard the singing, and went into the N—— church. Mr. H—— invited all present to the Festival to be held next day. At the time named the 'wandering boy' turned up. The number of his ticket was four hundred and something, and I think the corresponding present was a muffler.

"He did not trouble much about it; but, before 'turning in' that night, he thought he would inspect it. Fastened to it was a letter addressed to whatever sailor should receive the gift. He opened it, and read the kind message from the maker and sender, who said she was over seventy years old; she had three sons who had gone to sea; the youngest of them had not written to her for sixteen years, and she knew nothing of him. Her signature was at the bottom. When he read it, imagine his feelings; it was his mother's!

"He had £27 coming to him as wages. He received it, 'rigged himself out,' and took the first steamer home to gladden her heart and give her a 'Happy New Year.' Was it not wonderful?—nearly 1,000 presents sent, and the right one to go to the right man. I am sure that she is a praying mother!"

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