The Divine Art of Preaching

Arthur T. Pierson

THE DIVINE ART OF PREACHING.

The Divine Art of Preaching.

LECTURES

DELIVERED AT THE "PASTOR'S COLLEGE," CONNECTED WITH THE METROPOLITAN TABERNACLE, LONDON, ENGLAND, FROM JANUARY TO JUNE, 1892.

BY

ARTHUR T. PIERSON.

NEW YORK:
THE BAKER AND TAYLOR CO.
740 AND 742 BROADWAY

THE MERSHON COMPANY PRESS,
RAHWAY, N. J.

Dedication.

To my gifted and generous friend and true yokefellow, Pastor James Archer Spurgeon, President of the Pastor's College, at whose suggestion these plain talks on preaching were given, and by whose constant and cordial co-operation and courteous consideration every burden was lightened during eight eventful months of mingled sorrow and joy at the Metropolitan Tabernacle, these lectures are with brotherly love inscribed by the Author.

CONTENTS.

A PREFATORY WORD OF EXPLANATION.

BEING unexpectedly called to service at the Metropolitan Tabernacle, London, during the illness and after the departure of the beloved pastor, Charles Haddon Spurgeon, from October, 1891, to June, 1892, it became a part of my privilege to speak from week to week before that intelligent and most responsive body of students then in the Pastor's College founded by Mr. Spurgeon.

I had left in America all memoranda of every sort which might have aided in this part of my work, as this sort of service was wholly unforeseen by me; and I could only speak with such hasty preparations as the severe strain of other duties allowed. These lectures lay no claim to completeness either of matter or style. But the interest which they awakened led to their reproduction, after delivery, by the aid of a stenographer.

If any to whom the Word of the Lord is precious in these days, when there are so few true seers of God to whom the open vision is given, find herein any help to the preaching which is born of deep conviction, and baptized of the Holy Spirit, the one desire of my heart is fulfilled.

ARTHUR T. PIERSON.

METROPOLITAN TABERNACLE,
LONDON, *June*, 1892.

INTRODUCTION.

PREACHING is a divine art, and therefore the finest of the fine arts. There is, about the logical structure of a true sermon, that which suggests all that is most beautiful in architecture; about the elaboration of its rhetorical features, all that is most symmetrical in sculpture; and about the use of imagination in illustration and metaphor, all that is most fascinating in painting; while oratory, itself a fine art, suggests that other kindred art of music to which it is so closely allied in the utilization of all that is most attractive and persuasive, melodious and martial, in the human voice. As Paul Veronese said of painting, preaching is "a gift from God."

The essence of a sermon is *sermo*—a speech, spoken in behalf of, and in the name of God; in other words, it is in the best sense a divine oration. The ethics of etymology, always so instructive, suggest in

that word, oratory, which is applied both to prayer and to effective speech, that in such a sermonic oration there is implied always the prayer element and factor.

An oration is a speech, or discourse, addressed to hearers with reference to a definite end or result, namely, conviction and persuasion. What we call eloquence, is simply the means to that end, and covers all the conditions of such effective utterance. The true, divine orator will seek to make himself master, therefore, of all real helps to his high art, whether they pertain to his physical, mental, moral, or spiritual being.

The first effective sermon of proper Christian history—that of Peter on the Day of Pentecost—was in some sense a model for all subsequent preaching. In Acts ii. 40 we are told, "with many other words did he testify and exhort." Previously there is recorded the outline of Peter's argument, which consisted mainly of a presentation of predictive prophecy as fulfilled in Christ's character and career. May we not therefore find here, in this one verse, a kind of inspired outline of the elements which enter into a normal sermon? How marvelously

complete, at least, is the suggestive analysis, which thus makes a sermon to consist of an argument, a testimony, and an exhortation! The argument, or logical presentation of fact and truth, lays the foundation; then upon this basis is built the confirmatory witness of experience; and both find their crowning completeness and ultimate object in the exhortation which moves the hearer to repentance and faith. It is not necessary, it may not always be wise, that each of these parts of the sermon shall be obvious or announced; but they should be present, whether latent or patent; and when they are there, the sermon appeals to the whole man. The argument addresses his reason and intellect; the testimony witnesses to his feeling and heart; and the exhortation appeals to the will and choice.

It is a first requisite of the preacher, therefore, that he shall magnify his office. The appreciation of the dignity of his art, the high character of a true sermon, the eternal issues that hang upon its preparation and delivery, cannot but impel him to studious and prayerful fitting of himself for the conscientious and successful discharge of his exalted office. No schools should

command so high an order of instruction, or inspire so careful and devout a diligence on the part of the student, as the schools of theology. The preacher, as God's ambassador, is a mediator between God and men, and slovenliness or even sluggishness in getting one's self ready for such service is a fundamental if not unpardonable fault; it reveals a lack not only of conscience, but of competency for such a holy trust. A hallowed atmosphere should surely pervade the halls where men study the saving truth of God with reference to its use in saving souls.

The consciousness that the speaker is moving an audience to think and feel and choose in sympathy with himself is an interesting and fascinating experience—but it is something awfully responsible, for such a speaker is touching the mysterious springs of all character, conduct, and destiny.

It would be difficult to improve upon the simple analysis of the sermon already borrowed from the inspired word; for it hints the conditions of power in the preacher, as well as the hearer. How can the preacher use argument as a mighty weapon, unless he is himself a logical thinker and has mastered his theme? Only intelligent acquaintance

with his subject, and the plain path whereby he has first been himself convinced, can fit him to address the intelligence of his audience and to compel his hearer to think too, and admit the truth to the sacred shrine of his own convictions. To give his testimony implies that the truth he preaches has laid hold on his own heart's affections, and so enabled him to utter the language of experimental certainty, to speak what he knows and testify what he has seen. And a true exhortation implies that he feels such a deep passion for souls, that are outside of the safe position of believers, as that he yearns to rescue them, by persuading them to lay hold of the hope set before them in the gospel. Surely such a preacher will be a man in earnest, and will win an earnest hearing, compelling attention by his contagious zeal and enthusiasm.

In the chapters which follow, the main purpose is to make emphatic three great requisites of convincing and persuasive preaching; first, a proper use of the intellectual faculties; secondly, a diligent culture of spiritual power; and, thirdly, a reverent faith in the message as divine and authoritative. Accordingly the sermon is treated as

an intellectual product, and as the fruit of the Holy Spirit's illumination and sanctification; and somewhat is added as to the true estimate in which the preacher must hold the Word of God, whence he derives both his commission and his credentials. If any matter introduced in the discussion may appear irrelevant, it has in the author's mind a relation more or less intimate to the full equipment of the preacher for his work. And, if no other chapter be attentively read, the reader is besought to bestow no little thought on that which treats of spiritual homiletics, and which is the outcome of the most sacred and secret history of the writer.

To do however little to secure a new era of pulpit power—of real spiritual effectiveness in preaching—of such divine pungency, fervor, force, as caused three thousand hearers on the day of Pentecost to be pricked in their hearts and earnestly to ask, "Men and brethren, what shall we do?"—this is the humble errand on which these unpretending suggestions are sent forth.

THE
DIVINE ART OF PREACHING.

CHAPTER I.

THE SERMON AS AN INTELLECTUAL PRODUCT.

IT has been said that sermons are either "born, or made, or given." If so, we shall now treat the sermon as *made*, as the product of the preacher's mind and heart, the creation of his fine art, and from the human side.

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. We add a second maxim scarcely less important, namely: 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 cannot 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, and on this we now expand somewhat: 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.

Paul says, in 1 Cor. xiv. 40: "Let all things be done decently and in order."

The word "decently" has reference to a good appearance, what is pleasing to look upon, comely, decorous; and the word translated "order" means arrangement, regular disposition, as in a series or succession. As will be seen, one of these words naturally suggests the æsthetical element, and the other the methodical element.

The great principle of sermon preparations, as of all other works for Christ, is, do your best. Nothing should be done in slovenly fashion that is done for the Master. We should take care even of our personal appearance, that it should be cleanly and seemly, while avoiding the finical extreme of undue punctiliousness and ceremoniousness. An unkempt person, finger nails that are in mourning, uncombed hair, unbrushed garments, soiled linen—none of these things are to be overlooked as hindrances to usefulness and service. We should train not only our morals but our manners, for, as the Latin *mores* suggests, there is an intimate connection between the two. We may venture perhaps to disregard some of the arbitrary regulations of a formal etiquette, but we should never disregard principles of equity and courtesy.

So, in our handiwork, even our penmanship should be legible, clean, free from interlineations and corrections, blots and blotches. An illegible hand is oftentimes the occasion of much provocation and annoyance to those who are compelled to read our letters. With regard to composition, we should frame a sentence in our mind substantially before we put it upon paper, and habituate ourselves to writing in the first instance as we desire a sentence to stand. If a carpenter is making a joint he cannot venture to cut carelessly into the wood, thinking that, if at the first the joint does not fit closely, he can more perfectly adjust it afterward. If the tenon is too small for the mortise, how can the joint be subsequently made perfect? The sculptor cannot afford to chip the marble carelessly. He may cut too deep for the symmetry of his statue, and the marble is more easily chipped off than replaced. Think as well as you can, and then express as perfectly what you think. Write as you want the writing to stand, leaving no room for subsequent corrections; if you leave room for them on your paper you will leave room for them in your mind. It is always therefore best to

work up to power, in everything that you do. Let the fullness of your mental, moral, and spiritual manhood enter into all your work.

Never overlook quality in quantity. It is not how much work you do, but how good work you do, which is the all-important matter. A little well done rather than a great deal ill done should be the law of life. Any first-class piece of work lasts. One such piece of work has oftentimes made one's reputation. It was an eminent artist, Sir Joshua Reynolds, that said to a student: "Finish one picture, and you are a painter." A good quality of work has a permanent effect upon the workman. There is something elevating to the man himself in an exalted product of his own hand and brain. His success stimulates him to still more successful effort, and something well done encourages him to attempt something that shall be even better done; whereas the effect of careless work is to habituate one to carelessness and to make one satisfied with an inferior product.

Again, a first-class piece of work is of course of larger value to others. It helps them to a better ideal and to a more exalted

real, in their own character, life, and career. The world is in need of the best that we can do, but poor work is a damage alike to the workman and to the world.

It may be well to apply these principles in two directions mainly. First, to the reading of books, and secondly, to the composing of sermons.

CHAPTER II.

THE PREACHER AMONG HIS BOOKS.

AS to the reading of books, its object is fivefold.

1. First to gather information as to facts and truths; to store the memory with valuable material. That word "information" is etymologically suggestive. In-form-ation implies something taking form in the mind, symmetrically arranged, crystallized, not hastily, superficially, and chaotically accumulated, but built up into form and proportion. It implies classification, orderly arrangement.

2. The second object of reading is intellectual quickening, the projection of lines of thought upon which the mind may move, like a locomotive on its tracks of steel. This suggests thought awakening thought, mind coming into contact with mind, the flash of intelligence, sparks created by friendly collision as between the flint and steel.

3. The third effect of reading good books is the refining of the sensibilities. One is brought into contact with the heart of the author in his works, and whatever is refined and cultivated and ennobling in him communicates itself to us. There is a heart quickening as well as a head quickening in all true reading.

4. Again, books of a high character chasten style. They show us how the best men think and express their thoughts; they enlarge our vocabulary, teach us the discrimination between different words, and how different words may be effectively put together in sentences, and so they enlarge the whole scope and compass of our use of knowledge.

5. Yet once more, good books impart moral tone. As a stream leaves its residuum upon its bed, the green of sulphur, the red of iron, the glitter of gold on the very pebbles that lie in its channel; so good books leave their residuum in the mind; and this is perhaps the main benefit of wholesome reading, that it leaves in the whole character a deposit as it passes through. The book may not be remembered, but the effect of it is permanent.

Some rules for reading may here be added.

1. First, never lose a valuable fact or a good thought. Make a note of it, preserve it, and put it into shape for future use. You will not only thus retain it, but you will make it serviceable.

2. Never read a vile, coarse, or worthless book. Time is too short, character is too priceless; and you are, moreover, in so doing, encouraging a low type of literature, and so helping to make a market for poor wares; and you are so far responsible, for you help to create the demand of which worthless literature is the supply.

3. Never pass by a reference to an historical or scientific fact, or anything else worth knowing—never pass even a word that you do not understand—until it is understood. No one can tell how much added intelligence will come in the process of reading a single book of worth by mastering its contents as you go. If you do not care to stop in the process of reading, make a note of what you do not understand and search out the meaning of words and the reference to facts afterward.

4. Mark and indicate in the books you

read the matter contained in them. It has been my habit to indicate on the margin of a book by single, double, or triple lines, drawn with a pencil, and again by a line underscoring words and sentences, whatever in these books I desire to have at my fingers' ends for ready reference and future use; and then, on the fly leaves of such books, to make a brief index, under subjects, of such portions of the contents as are specially valuable. These may seldom be referred to afterward, but the very fact that one has made these discriminating marks will tend to impress valuable contents upon the memory.

5. Read a good book with such mastery of its general contents as that you are not likely ordinarily to need a second reading. Read with reference to a practical command of the contents, and not in a slovenly fashion as though you expected to give future examination.

6. Read some books at least that tax all your powers. It may be well to read now and then books that do not by their contents particularly attract, and are what we call "dry reading," for the sake of learning concentration of mental powers, of

acquiring the voluntary exercise of attention aside from attractive features that draw out our mental powers by fascination. There is some reading, which, like medicine, may not be agreeable, but may be as necessary and useful.

7. Let reading be varied. Variety of mental occupation is restful to the mind itself. After reading a philosophical work the mind will without fatigue turn to romance, poetry, history, or biography. We rest in such a variety of mental occupation, and not in absolute repose of mind; and the very variety will help us to come back with the more avidity to a book that we have laid down.

8. Ordinarily do not buy a book that you may as well borrow, and which you do not need as a permanent possession. There is vanity in accumulating a large library, but it is often a snare. There are comparatively few books that you will ever examine after you have once carefully read them. Those few you want to keep, and keep at hand. Encyclopedias, for instance, are permanent accessions to a library, always in use, but even a worthy book of fiction may be once read and laid aside.

9. Seek first-class books not only in point of authorship but in point of accuracy, fullness of information, and complete classification, so that you may save all the time possible, and avoid all the error possible, when you consult their contents.

To these suggestions about reading, we may add some hints as to the composing of sermons.

CHAPTER III.

THE PREACHER WITH HIS THEMES.

 IRST, accumulate material before composition is undertaken. No builder would think of quarrying the stones during the process of building, putting one stone into shape in the edifice and then going away to cut another in the quarry. He gets the stone ready at hand on the building site before he begins to build, or he is at least certain to make provision that it shall be on hand in ample time for its erection into the structure. The larger your accumulation and more perfect your classification of material before you begin to write, the more rapid will be your composition when you start.

Secondly, have your material in an available form. There is much unused material that you accumulate in the course of a life of thought. It may have its use afterward. Do not discard it because it has no

present utility; store it by, as bees store honey for future needs. Boxes, labeled with the letters of the alphabet, an ordinary *index rerum*, or some other form of receptacle, in which the matter that is at present waiting for service may be so classified and arranged as to be at hand, when wanted, is a desideratum of every preacher.

Thirdly, avoid too complicated a system. The best method becomes impracticable when it is too large and cumbersome for us to work. It may be so complete and so minute as absolutely to be useless. Especially should your sermon memoranda, upon which you are to draw frequently, be in a form readily resorted to and convenient to control.

Fourthly, there is a principle of "unconscious" cerebration, as Carpenter has shown; a process which corresponds to the incubation of an egg, the gradual and unconscious formation of an idea in the mind. You have a thought to-day; you make a record of it; you draw it out somewhat in a memorandum and lay it aside. A month hence you take up your memoranda, and you find that the thought has unconsciously matured. You have been incubating your own conception,

and it is growing toward completeness though you have been unconscious of any mental process concerning it.

Fifthly, it is well to write out fully for the sake of style, even though you may not use what you write in the pulpit. It will help even extemporaneous address, to habituate yourselves to the careful use of the pen in the formation of sentences, in the accurate choice of words, in the study of the position and relation of particles, in the training of your mind and pen in accurate and graceful forms of speech. All these things tell on the speaker, even though he may make no direct pen preparation for the particular address that he delivers.

Sixthly, it is well to write for the press and to publish at times; but it is never well to hurry into print. Write for all the future time, and write what you are willing to have abide for all the future time. Give the best products of your mind and of your pen to the printing press, and give nothing else.

Seventhly, as has been hinted already, every form of neatness and accuracy in the work done, even in penmanship, will help to a similarly neat and accurate method of thinking. These two go together; slovenli-

ness of the hand is the companion of slovenliness of the brain.

Eightly, continuous writing when you write, and continuous thinking when you think, are favorable to that particular ardor and fervor, that mental excitement and inspiration that we call by the name of glow. You cannot bring the brain to the white heat except, as you bring the iron to the white heat, by the continuous action of the fire and the blast through the furnace. Avoid, therefore, unnecessary interruptions in the midst of your work, and seek continuousness of thought and utterance.

Ninthly, we are not to despise any intellectual faculty or power which God has given us. It constitutes one of the tools in our chest of tools which we should sharpen diligently, and prepare ourselves to use effectively. Solomon says in Eccl. x. 10: "If the iron be blunt and one do not whet the edge then must he put to the more strength." And the old proverb reads, that "a whet is no let." The time is not lost that the mower spends in sharpening his scythe or the reaper his sickle. A man with less natural faculty—that is, with less strength of arm—may accomplish more, with his faculties

sharpened and acumenated, than a man of larger natural gifts or strength, with duller weapons. Therefore let us make the most of the powers that God has given us.

Just here we may make a few suggestions with regard to the aid which may be secured from the memory.

CHAPTER IV.

THE PREACHER TRAINING HIS MEMORY.

WE must learn to use that marvelous power, which enables us to recall and reproduce past experiences.

First, the highest simplicity and greatest naturalness of arrangement will help us to retain what it is desired to retain. In proportion as things are artificial and unnatural in arrangement will memory find it difficult, if not impossible, to remember. Nothing, for example, is more difficult to retain and reproduce than an artificial arrangement of numbers or of names; but the moment that a principle of classification is adopted by which one thing suggests, or leads on to, another, we find that the weakest memory can be trained to retention and readiness. Avoid, therefore, all artificiality.

Secondly, call to your aid the pictorial faculty if you would help the memory. Make your arrangement of thought as

nearly visible as possible. For instance, Amos says: "Can two walk together except they be agreed." Picture to yourself two persons walking together over one path. They must of course have a common starting-point; they must have a common course and a common goal. By fixing this image in your mind, a path, with a *terminus a quo*, and a *terminus ad quem*, you can readily remember the essential points of your discourse. If we would agree with God in our walk with Him, we must have a common point at which to start, a common path to walk in, a common goal at which to aim.

The simple object lesson of the "three crosses," is another illustration of the help of pictures in aiding the memory. Three crosses are drawn, or, if you please, imagined. Over one is the inscription: "In, not on." Over the middle cross: "On, not in." Over the other cross: "In and on." This means that sin was not in Christ, but laid upon Him as a sin offering; that it was in the penitent thief, but not laid on him as a penalty. With regard to the impenitent thief, it was both in him, as guilt, and on him, as penalty. Pictorial methods are not

to be despised, if they help a weak memory in retaining and reproducing.

Thirdly, train yourselves to accurate analysis. Labor on the great departments of a sermon, and even the subordinate parts, until as far as may be you have perfected your analysis. The very effort to reach such perfection will make it difficult to forget what you have thus elaborated, and the naturalness and completeness of the analysis will itself help the memory in its retention.

Fourthly, you may sometimes avail yourselves of alliteration and parallelism and other rhetorical devices. For instance a modern author says the gospel "proscribes asceticism and prescribes æstheticism." The very form of the sentence not only gives the idea a very complete expression, but it makes it difficult to forget either the thought or its form. "Indolence and ignorance are the handmaids of vice, as industry and intelligence are the handmaids of virtue." Here a law of parallelism runs through the entire proverb. Fix the proverb once in memory and you have not only a valuable thought, but you have the heads of a valuable discourse. It has been said that the four rules of Christian living are,

"admit, submit, commit, transmit." Admit —open the doors to the Truth. Submit—bow to the will of God. Commit—trust yourself to Christ. Transmit—convey truth and life to other souls. How easily such an analysis is borne in mind.

Fifthly, sometimes an acrostic arrangement will help the memory. It is not necessary to tell your audience that you resort to an acrostic structure, but, if your memory is weak, this may assist you. For instance a man desired to make an address to young people on seven secrets of success. He associated them with the initial letters of the word "Forward"—Faith, Obedience, Resolution, Work, Associations, Relaxations, Devoutness. This made it impossible for him to forget his train of thought, and greatly assisted his memory in reproducing.

Sixthly, it is well sometimes to make a general framework for discourses of a more general character, leaving room for variety in filling in. A discourse which, like a popular lecture, is likely to be used many times, may retain on many different occasions its general uniformity of structure, while the speaker employs variety in the details. There is in Philadelphia, in one of

the largest of our shops, a model cottage, built into the structure and fully furnished and garnished as a specimen or model for those who desire to prepare attractive and agreeable homes. The framework of the cottage has been the same for many years, but the furniture and the garniture are continually undergoing change. Now, let the structure of the cottage represent the general framework of such a discourse as I have supposed, and the furnishing and the garnishing represent the filling in of the minutiæ.

At the beginning of my own ministerial life, foreseeing that demands would be frequently made upon me for public lectures and addresses, on general occasions, I framed several discourses on popular and useful themes, and have been accustomed to use them from time to time, making such changes in the elaboration of the various departments and illustrations of thought as my own mental growth and increasing intelligence or the surrounding circumstances might allow; and I found these to be exceedingly useful to me, being oftentimes called upon with very little or no notice. These have lain in the mind and memory as the general foundation for addresses for

which no special preparation could be made.

Seventhly, it is useful immediately before preaching to draw out what may be called a last analysis, casting aside previous preparations and notes already put down on paper; and, just as one is about to enter the pulpit, gathering the last impressions of the subject as it lies in the mind, with the latest light that has come to us by the Spirit and through the Word. This will oftentimes be found to be a most valuable preparation for the duty immediately before you. It will freshen and quicken the memory, and at the same time enable you to cast into form the last suggestions which the Truth has made upon your own mind and heart.

CHAPTER V.

THE TWIN-LAWS OF THE SERMON.

 ERTAIN principles, which pertain to preaching, present themselves in doubles, like the parallel parts of a proverb, or like the apposite members on the right and left sides of the human body which correspond to each other.

1. For example, there is what we may call the germinal and terminal law.

By the germinal law of the sermon we mean that it must get its theme, and the essentials of its treatment, from the teachings of the Word and of the Spirit. Then there is preparation for preaching with the power of God.

The correspondent to this germinal law is a terminal law, *i. e.*, there is a certain end, or terminus, to be kept in view. A sermon is, as we have seen, a speech having a definite aim, or result, in the convictions, affections, resolutions of the hearer. The ger-

minal law gives the starting-point; the terminal gives the goal of sacred discourse. There must be a terminus *ad quem* as well as a terminus *a quo*.

In pulpit oratory are three elements, either of which may control: the text, the subject or theme, and the object or end aimed at. If the text rule, the result is an exposition or exegesis; if the subject, an essay or discourse; if the object to be attained be steadily kept in view, and control the disposition of the parts and the expression and delivery, we get properly a sermon.

If then the first thing fixed, in framing the normal sermon, is the end or result to be reached, then we are ready to choose the best subject to reach the object, and the best text to develop the subject. Other methods may reach some success, but not the highest. If one starts with a subject which he proposes to treat, he risks accommodating the text to the theme rather than the theme to the text. In such cases the germ of the sermon is found often in the preacher's brain rather than in the mind of God, and the use of Scripture is sometimes so foreign to its original purport and purpose that it becomes a caricature. Others

start with a text which seems attractive or effective, and elaborate it into an exposition; but if, in the course of its treatment, *no other end* is kept in view, there is risk of merely displaying such ingenuity and originality in interpretation, as, though it may interest and perhaps instruct the hearer, fails to grapple with his conscience and will, as in the most energetic and effective oratory.

The preachers who wield most spiritual power, although their methods may be defective and even crude, are always seeking after souls; they may set all homiletical and even grammatical laws at defiance, but, whether consciously or unconsciously, there is a definite purpose, evolved, perhaps, in the process of making or preaching the sermon, which purpose reacts upon the product. Many a discourse which began in the violation of this fundamental law of the sermon, has been remodeled while it was wrought. He who started with a topic or a text ends with an all-engrossing object—the saving or sanctifying of souls, the only object that can produce the ideal sermon.

If we are to have a new era of power in preaching, we must have a more definite result, toward which all else moves. An

essay may be ingenious, and an exposition original, and yet lack oratorical power; as Whately said, the man "aims at nothing, and hits it." Above all others the preacher needs the power of an engrossing purpose. Then Betterton's remark to the Lord Bishop of London will no longer have point; that while "actors speak of things imaginary as though real, preachers speak of things real as though imaginary." *

This germinal and terminal law we believe to be fundamental to preaching-power; could it become a governing law, it would revolutionize modern preaching.

2. Another of these twin laws is that of impression and expression.

An influence must first be exerted by the truth on the mind of the preacher himself, and then through his mind on that of the hearer. This double process reminds us of the affluent and effluent action of the nervous system. "Expression is the result of impression," and the power of the former will correspond to the depth and breadth of the latter, as in the tree the expanse of

* Betterton's original epigram was:

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

branches above ground corresponds to the expanse of roots below. Impression therefore represents the truth at work on the speaker, and expression will represent that impression as conveyed to others through the channels of utterance.

We have little need to fear as to the expression if we have been careful about the impression. Let the conception of truth in ourselves then be clear and well defined, and its effect on us deep and ineradicable, forceful and powerful. The longer the exposure to the influence of the truth, the deeper and more permanent the image formed on the mind. By what Mr. Lockyer calls a magnificent arrangement, images made on the back of the eye are never deepened and extended beyond a certain limit. However long we gaze, the first fade to give place for those that follow. It is exactly opposite with the sensitive plate; the longer the exposure, the intenser the image, and the minuter the details. Distant stars are therefore depicted on the long exposed plate which never could be seen by naked eye. The mind is such a sensitive plate, and the power of impression depends on the length of the exposure. Every student needs to

cultivate the power of concentrating his mind on themes, of going after and recovering lost and incomplete trains of thought, and of holding and burying truth in mind until it takes deep root.

3. There is a corresponding law of intensity and extensity. These terms are used with reference to the effects to be sought for on the hearer. Extensity may express the touching of the whole man, spreading the truth over a wide surface, bringing it into contact with conviction, emotion, conscience, will; and intensity may remind us that we should not sacrifice depth of impression, but strike to the very vitals, not satisfied to make a superficial impression, but aiming to grapple with the deepest man. We must make others feel that we are profoundly in earnest. "Father Vassar," in Boston, approached on one occasion a worldly woman whom he had never met before, and engaged her in conversation about her soul. When her husband rejoined her and she told him the circumstances, he said, "If I had been there I would have told him to go about his own business." But she replied: "Husband, if you had been there, you would have thought he

was about his own business." F. W. Robertson has said that there are four great forms of power: prescriptive authority, physical force, reason, and truth. May we not add, that of them all, reason and truth are far the mightiest.

4. There is also the law of inclusion and exclusion. Sermon delivery should include the whole man; conviction must insure positive faith in his message, for hesitation in him will beget it in others; there must be emotion to help in persuasion; conscience, to give intrepidity and force, as it gave to Chrysostom before Eudoxia, Knox before Queen Mary, and Luther before the Diet of Worms, and Ambrose before Theodosius. By exclusion, we mean that all unworthy motives should be shut out, all unfair dealing with the Truth or the hearer, all conscious sophistry or fallacy in argument; and that all personal hindrances to the work of the Holy Spirit should be sedulously avoided.

One word may be added about the place of humor in public discourse. Especially do I fear that this element of humor is much abused. It is contended that man is a harp of a thousand strings and all may be legiti-

mately played on; but while all the notes are necessary to a complete instrument, all combinations of notes are not helpful to harmony. Melody and harmony must obey the law of the chord. There is a manifest difference between irony and satire—the more dignified forms of humor—and ridicule and jest, which often verge upon trifling and frivolity. A laugh when a man at Niagara Falls was going over into the chasm, would be manifestly akin to a crime. Humor which is genuine and spontaneous is like a flow of the waters from a spring, but an artificial and mechanical humor is very like the spasmodic action of an old, dry pump. There are proprieties which ought to govern all occasions. Varley preached to five thousand souls in May, 1890, in the vast crater of Mount Eden, which has a capacity for holding two hundred and fifty thousand. We are actually preaching to souls in the very crater of perdition, and such preaching is a very solemn business which largely limits the play of the humorous faculties. Waldenström, the famous Swede, of whom Mr. Moody says that he is probably the greatest winner of souls of this century, sent for Mr. Moody while he was in the city of

Chicago, and begged him not to allow speakers to create uproarious merriment in his religious meetings, for, the wise man added, that he always noticed that those times when a congregation is stirred to laughter, are the moments that the devil takes to catch away the seed of Truth sown in their hearts. I would especially warn the students of the Pastor's College against inferring that, because Mr. Spurgeon made such use of humor, they also can employ it with equal effectiveness. In this, as in other respects, Mr. Spurgeon showed marked genius; he knew how to use humor skillfully. I question very much whether even he did not regard his use of humor in his earlier ministry as somewhat illegitimate, for he certainly sobered very much in his manner of preaching toward the latter part of his life.

5. There is the law of flow and glow, or fluency and fervency. Fullness of matter and amplitude of preparation must be secured, in order to freedom of utterance; and besides this, we need ardor and fervor and passion in delivery. The flow depends on the ample accumulation of material. Always let a man get more than he can use, then he can elect and select. There

is great power in reserve. It is well for a speaker to have more material behind than he brings to the front. Meditation on Scripture and comparison of Scripture with Scripture will serve to make preparation so ample that there will be no failure of thought or speech when the utterance becomes necessary. As to the glow, it will depend on experimental application of the truth. Truth must first lay hold of you and be matured in your own soul. There is needed a practical rumination, till that which you have cropped in the external pasturage becomes milk in the udder, full and warm. Then it is not grass but milk that you are giving to your hearer.

6. There is a sixth law, that of the fundamental and the ornamental. To this we may apply the architectural maxim: "Never construct ornament, but ornament construction." The basis of discourse claims, first of all, our attention. The general foundations must be broad and firm, scriptural and spiritual. The structure must be according to the pattern shewed us in the mount. The ornamental features are subordinate and comparatively of little consequence, and they are mostly of value when they are unconsciously

developed in the process of building the sermon. To make a sermon for the sake of working in an anecdote or figure of speech, or a fine simile, or a verse of a poem, or a quaint conception, is beginning at the wrong end. It is like finding some stray Corinthian column, and erecting a structure for the sake of building in that column. We should begin the other way. Get the doctrinal basis; get a practical purpose, and then let everything else pertaining to the rhetorical be subordinate.

There are yet other double laws which may be simply mentioned, such as the law of argument and experiment, or logic and love; the doctrinal and the practical; exposition and apposition, or finding the truth in the Word and fitting it to the needs of the hearer; the perpetual and the occasional, or the great staple of discourse and the incidental occurrences which may justify special sermons; the analytic and the synthetic, etc.

But the object in view is served, if these brief hints have called attention to those principles of sermonic structure which affect the sermon as an artistic product—perhaps it may be added—when the ideal is reached, the highest product of which the mind is capable.

CHAPTER VI.

TYPES OF SERMON-STRUCTURE.

SERMONS may be comprehensively divided into textual, topical, and typical.

Textual preaching.—First, the *textual*, so called because directly derived from, and closely associated with the text of the sacred Word. Whatever may be said of other forms of sermons, this presents the undoubted ideal. As Kepler said, in astronomic studies, "I am thinking God's thoughts after God," so may the true preacher say; for his object is to get at the Divine mind in the Divine Word, comprehend and appreciate it, and then embody and express it. This conception of a sermon will first give inspiration to the work as essentially a Divine work; secondly, authority to the utterance as essentially a Divine utterance; thirdly, originality, and that of the highest sort, being the originality, not of

invention, but of discovery, that is, an unfolding of the mind of God as discovered by the study of the sacred Scriptures; and fourthly, power, as the channel of the Spirit, and therefore communicating an influence which is essentially Divine. It was the beloved Arnot who said that he had discovered that what actually brings souls to Christ is not our words in the sermon, but some word of God that is in the midst of our words. A noted pastor has testified that in a long pastorate he had never known a soul to be brought to Christ except through some testimony of the Holy Scriptures. What then is the use of human words? To quote Arnot again, they are "the feathers which carry the divine arrow straight to its mark."

Laws of Textual Preaching.—The first law is, acquaint yourself with the text, its letter, its meaning, its spirit. We must remember that the italicised words are supplied by translators, and there are many cases in which their utility is doubtful. It is only the uneducated that take them to represent the emphatic words, as in the case of the ignorant exhorter who read, "And he said unto his sons, 'saddle me the ass,' and they saddled *him*." John iii. 34 may be cited as

a possible example of the italicised words giving a new and, it may be, untrue meaning. The intention may have been to say that God does not dole out the Spirit by measure, that is, in limited supplies, and the words "unto him" may wrongly limit the application to Christ Jesus.

All divisions of chapters and verses, and even punctuation marks, are human devices. In Luke xiii. 24, 25 the substitution of a comma for a period gives an entirely different sense. "Strive to enter in at the strait gate, for many I say unto you shall seek to enter in and shall not be able, when once the master of the house had risen up and hath shut to the door."

We must note changes of meaning in English words; for example, the word "conversation," which means course of life, or conduct, and in one case, citizenship. Compare Hebrews xiii. 5, Philippians iii. 20.

Our English Bible is only a translation, more or less complete as the case may be. The true preacher of the Word should get at the original if possible, and study such commentators as bring him into closest contact with the original, like Bengel and Alford, etc.

We should find out the central and emphatic words which are the pivots or hinges of the meaning. This can be ascertained only by a very careful and even critical examination.

We must study the grammatical and rhetorical structure, which are an immense help to exegesis. For instance, where imperatives and participles are found together, the imperative usually represents the stress of the paragraph, and the participles, subordinate clauses. Compare 1 Peter i. 13, 15. The emphatic word is "hope." In the original there are three participles, "girding up," "being sober" "not fashioning yourselves," which represent the ways of cultivating hope. Compare Jude, twentieth and twenty-first verses. The emphatic word is "keep." The subordinate participles are "building, praying, looking," which are means of keeping.

Wherever we detect parallel structure it will assist us in exposition. The parallelism demands corresponding members, and hence the correspondence must be sought for. In Matthew vii. 6: "Give not that which is holy unto the dogs," etc., the first and last clauses correspond as do the two middle

clauses. It is the dogs that turn again and rend you, and the swine that trample pearls under their feet. Compare 1 Tim. iii. 16, where there are three pairs of clauses:

"God was manifest in the flesh, justified in the spirit;

Seen of angels, preached unto the Gentiles;

Believed on in the world, received up into glory."

In the last commission as given in the twenty-eighth chapter of Matthew, the grammatical structure shows us that the stress of the command lies on "Go, disciple." The subordinate duties are, "baptizing" and "teaching." The parallel structure also shows us that the declaration: "All power is given unto Me," which begins the commission, and the promise, "Lo, I am with you alway," which ends the commission, are the encouragements to the command which constitutes the body of the commission. Because all power is Christ's, and He will always be with us, *therefore* we are to go forward and carry the gospel to all parts of the earth.

Acquaintance with the text demands that we study the context. For example: In which Testament is a text found? Again, in

what particular book? Who is the author? Where was the book written? When? For what purpose, and to whom? Again, what is the exact point in the argument, and what is the relation of the context to the argument as a whole. A faithful expositor never overlooks any of these minor details, for all this will guide in exposition.

2. A second law of textual preaching, is, seek a textual division for a textual discourse; one that is natural and not artificial; one that is exhaustive and complete; one that is climacteric, advancing from weaker to stronger, from lower to higher points and considerations.

We add a few examples of textual outlines. Gen. xlii. 21: "We are verily guilty concerning our brother," etc. Here we have the three elements which enter into man's natural retribution: first, *memory*, "We saw the anguish of his soul," twenty years before. Secondly, *conscience*, "We are verily guilty concerning our brother." Thirdly, *reason*, "Therefore is this distress come upon us."

Acts i. 25: "Judas by transgression fell that he might go to his own place." I. Here is sin, represented as a fall. First, faster and

farther; secondly, no self-recovery possible, as in a falling body; thirdly, ultimately fatal; and yet fourthly, responsible because caused by transgression. II. Every soul goes to his own place. First, every soul has his own place; secondly, makes his own place; thirdly, finds his own place; fourthly, feels that it is his own place when he gets there. (Dr. Alex. Dickson.)

2 Tim. i. 12. The four principal words of this text suggest the four degrees of faith: belief, persuasion, commitment, and knowledge or certainty.

John xii. 24. "Except a corn of wheat fall into the ground and die." First, what is it to abide alone? A life kept for selfish ends. Secondly, what is it to die? A life voluntarily lost or sacrificed for God and men. Thirdly, what is it to yield fruit? A life regained and reproduced, in fruit, in service.

In our Lord's Intercessory prayer in John xvii. the four thoughts are, "separated," "sanctified," "unified," and "glorified," and these four are in their natural and normal order.

Acts xiii. 36, "David served his own generation by the will of God." Here we have first, the true object of life, service. Sec-

ondly, the sphere of life, our own generation. Thirdly, the secret of life, the will of God.

A true Bible reading is a textual discourse, only it is founded upon comparison with Scripture and the accumulation of Scripture testimony. Take, for instance, "Christ also suffered for us." There are eight passages of Scripture that throw light upon this statement: 1 Pet. iii. 18, "To bring us unto God." 1 Pet. ii. 24, Our "death unto sin and unto life." 2 Cor. 5. 21, "That we might be made the righteousness of God in him." Gal. iii. 13, 14, "That we might receive the promise of the Spirit through faith." 1 Pet. ii. 21, That he might "leave us an example." Titus ii. 14, "That he might redeem us from all iniquity." Gal. i. 4, "That he might deliver us from this evil world." 1 Thess. v. 10, "That we might live together with him." Here it will be seen that we have eight intents and results of Christ's vicarious death; a new access, a new death and life, a new spirit, a new example, a new redemption, a new deliverance, a new fellowship.

Topical preaching.—This is, of course, preaching from a topic, a scriptural theme, in which the testimony of the Word is col-

lated, compared, and arranged with reference to completeness and climax.

There are certain advantages in topical preaching:

First, the aggregation of scriptural testimony on any one subject. Single texts generally present only a phase, others are needful for a complete and well rounded view, and one text may mislead if it be not off-set and interpreted by others.

Secondly, there is increased range and scope of view. The horizon commanded by a single text is comparatively narrow, but the consideration of a topic may often lead us to a point from which we command a vaster horizon.

Thirdly, in the application of the truth, the object to be accomplished by the preacher may not always be covered by a single text; and it may be needful beside, to defend, discriminate, limit, and guard from misconception by arraying and arranging the testimony of several texts.

Fourthly, as to conclusiveness of argument, single texts, like single threads in a cable, may not always bear the strain or tension of argument, but combined they are like those threads brought together in one

strand. That is to say, that where a single text may not be conclusive, the drift or common tendency of different texts combined may lead to an unquestioned and unmistakable result.

There are many manifest disadvantages and risks in topical preaching:

First, the risk of approaching the Word with a bias, a preconception of what we wish to find, a prepossession that, if it does not blind, at least blurs the judgment. There is danger of warping of Scripture to fit the crook of our dogma. Aristotle was deductive; Bacon inductive. Deductive method starts with an hypothesis. The Baconian starts with facts and makes an induction from facts. Hence, we can understand how the Papacy should be perversely Aristotelian, starting with an hypothesis and adapting and adjusting the testimony of Scripture to the hypothesis. Protestantism is inductive; it aims to compare Scripture with Scripture, and so infer what is Scripture teaching.

Secondly, there is risk of artificial and superficial arrangement and treatment of texts, and the disregard of the *usus loquendi* of Scripture. Some exegesis has

been called "grasshopper exegesis," and even "kangaroo exegesis," because of the monstrous leaps that it takes, disregarding all intermediate and independent testimony, to lay hold of similar words or apparently similar lines of thought.

Thirdly, the risk of merging the discourse into an essay, a treatise, or a theological discussion, and so losing sight of that oratorical feature which we have seen to be the highest mark of a true sermon.

Fourthly, the risk of dogmatic controversialism, more anxiety to define and defend a theological position or creed than to learn the witness of the Word of God, and so sinking the preacher into the theologian.

There are certain rules that ought to be regarded in topical preaching:

First, find your topic in the Word of God. Let the topic itself be a Scriptural one.

Secondly, give your topic a biblical rather than a moral, theological, or philosophical form and expression, and if you adopt a biblical terminology be sure that your terms have a scriptural meaning. We question, for instance, whether the words, "effectual calling" as used in theology have any such meaning in Holy Scripture.

Thirdly, aim at a scriptural division of your topic. That is, let your different divisions be suggested by different but related texts. Thus, your topical sermon will in a sense be a textual sermon.

Fourthly, aim at a complete presentation, if not exhaustive, at least exhaustive for the purpose which you have in view.

Fifthly, hence carefully define and limit your topic and treatment before you begin. For example, if you are treating faith as a topic, take some of the aspects or relations of faith; for instance, faith in connection with prayer, faith as related to justification, sanctification, and good works, or service.

Sixthly, never dodge a difficulty. It is where a difficulty is to be confronted that your discussion is needed. A traveler needs no guide in the Alps so long as his path is perfectly plain and safe, but it is where he comes to crevasses, and glaciers, and chasms, and dangerous places, that the guide is necessary. Remember that for every difficulty there is a Biblical solution; and, instead of evading a difficulty, search out the proper remedy for, and resolution of, the difficulty.

Seventhly, have firm faith in the Word and in the Spirit of God. Conceive your-

selves not as the defenders of weakness, but rather as the discoverers of the refuges and defenses which are to be found for yourselves and others in the Word of God.

Eighthly, aim at climax. Never put your strongest argument or position first and foremost, but carefully arrange to conduct your hearer up to the highest and most convincing summits of truth.

Ninthly, reserve your strength for the less obvious and the more important things. Assume all that needs no argument, prove only what needs proof; and what is obvious and axiomatic do not seek to prove, but only to illustrate, enforce, and apply.

Tenthly, Bible readings are probably the best form for topical treatment, as already suggested.

Eleventhly, the whole of a Gospel or Epistle may be very successfully treated under the head of the topic of that Epistle or Gospel, finding the key word and key thought which furnish the solution to the enigma, the clew to the maze, the key to the lock.

Twelfthly, a series of topics will aid and compel the treatment of practical things. If there be a subject that you conceive to be

desirable to treat and yet which you cannot treat in its solitariness without invidiousness, and misrepresentation of your motives, it may be sometimes successfully treated and inevitably treated in the course of a series; as for instance the seventh commandment, which cannot be well evaded if you are preaching a series on the Decalogue.

Topical discourses really comprehend various sorts of sermons, such as the historical and biographical; the doctrinal; the ethical, moral, and practical; the occasional —such as are suggested by current events, Providential judgments and interpositions; and the spiritual, having to do with the secrets of the highest spiritual life.

We give a few examples of topics:

What is it to become a disciple of Christ? There are six great steps or stages in discipleship, any one of which may be more or less distinct or definite, but all of which exist in the case of every true or normal disciple. First, conviction of truth. Second, contrition for sin. Third, confession of sin to God and to man so far as man has been wronged thereby. Fourth, conversion from sin and unto God. Fifth, confession of Christ, and sixth, consecration to service,

involving separation from the world and sin, unto holiness and service.

An interesting topical study might be found in the doctrine of angels and the doctrine of demons, as presented in the Scripture, comparing such passages as Eph. iii. 10, vi. 12, and Col. i. 16. It will be found that there are apparently seven grades of angels in the hierarchy, both of unfallen and fallen angels.

Again, justification by faith. There are four instances in which the same sentence occurs in the Bible—"The just shall live by faith": Hab. ii. 4, where the question is answered, "Whom does God justify?"; Rom. i. 17, where the emphasis is on "just"; Gal. iii. 11,12, where the emphasis is on "faith"; Heb. x. 38, where the emphasis is on "live," that is, be kept alive.

Again, the law of God. First, it is inexorable, it allows no violation even in the minutest particular. Second, it is inevitable; its demands and sanctions must be supported. Third, it is irretrievable; no transgressions can ever be atoned for by the transgressor. Fourth, it is impeccable, demanding absolute purity of motives and perfect obedience.

Again, 1. By the law comes the knowledge of sin. 2. It condemns; it cannot justify, but rather increases condemnation. 3. It avenges, it works wrath, and justifies God. 4. It conducts (Gal. iii 24), "leads us to Christ."

Another example of topical treatment may be found in the subject of rewards:

1. How they consist with a system of grace. 2. What are the Divine principles of administration. 3. What is the time of their bestowment.

Other most interesting topics may be found in Doing the will of God; Service as related to the Christian life; The seven sentences of Christ on the cross; The Holy Spirit's work in the believer: 1. Salvation, convincing of truth, regenerating the heart, leading to confession. 2. Sanctification, including illumination, mortification, vivification. 3. Service, involving the intellect, the heart, the tongue, and the handiwork.

Typical Preaching.—By this we mean to include sermons in which a form of precept or promise, an historic event, or character, etc., is treated as a type of moral or spiritual truth, whether with or without an explicit warrant from the Scripture itself.

We are not disposed to deny advantages of this method of preaching, such as: 1. Variety in presentation of truth; 2. The element of surprise or novelty, awakening the attention of the hearer; 3. The play afforded for imagination and illustration; 4. The effect in training to elaborate, careful, and discriminating thinking; 5. Making permanent impression upon the memory by associating truth with a picture; 6. Stimulating to a searching study of the Bible, by finding hidden meanings. 7. A good illustration sometimes has the force of an argument. Compare John iii. 19–21. "The evil doer hates the light," etc. As Dr. O. W. Holmes said, "The mind of a bigot is like the pupil of the eye: the more light you pour upon it, the more it contracts."

Compare Lev. xiii. 1–13, the law concerning leprosy, with Francis Bacon's remarks, that, when the leper was entirely unclean, he was allowed to go free, but when there was but a spot of leprosy he was shut up or shut out as unclean; which Bacon says illustrates the principle of morals, that the most flagrant and open sinners do not so much harm as those that under an appearance of morality hide an immoral heart.

There are also disadvantages and dangers in typical preaching:

1. There is danger of a fanciful style of pulpit discourse.

2. There is risk of giving undue prominence to the poetic, or imaginative element, degenerating into superficial and unpractical forms of discourse.

3. Risk of ingenuity displacing ingenuousness, elaborating of fancy rather than exalting of truth.

4. Liability of treating a figure or simile as though it were an analogy, insisting that it shall fit the truth at all points, thus pressing what is designed as a resemblance into a minute correspondence in detail.

5. Risk of appealing to mere curiosity and love of novelty rather than to the conviction, the conscience, and the will of the hearer.

6. The loss of oratorical power in excessive poetical and imaginative elaboration.

7. Uncertainty as to discerning the mind of the Spirit, substituting one's own thoughts for God's thoughts.

8. The consequent risk of sacrificing the unique authority of God's ambassador; for in proportion as we fail to impress others as speaking authoritatively, we are unable to

disarm criticism, which, on the contrary, we rather challenge.

9. The risk of exhausting an effective illustration at the outset; for instance, suppose Jonah and the gourd be taken as the theme of a typical sermon, on murmuring in affliction, and idolizing good gifts of God. How much better to take some such text as "Love not the world," or "The fashion of this world passeth away," using Jonah with the gourd as an illustration of the subject.

10. What may be accepted without question when used as an illustration, may be very questionable as a source from which to derive a doctrine, or statement of truth. There is a difference between interpretation and application of a text.

11. There is consequent risk of inversion of the laws of discourse. The foundation of all true sermons must be doctrinal and exegetical. The pinnacle may represent the imaginative, the illustrative and the typical; we want rough blocks at the foundations, huge square stones at the basis, and the chiseled lance-like spires at the summit. These two cannot exchange places without an inversion and a subversion of the true laws of preaching.

12. Finally, typical preaching is apt to lead to the use of motto texts, which disregard textual connection and the real meaning of Holy Scripture, and separate the words of God from their obvious, literal, and even spiritual meaning. We have known Philemon 15 to be used as the basis of a funeral discourse: "A beloved member of a family removed for a season that he should be received back again forever," etc. Such applications of texts, as mere mottoes, are always of questionable propriety, and sometimes decidedly irreverent.

We add a few rules for typical discourses:

1. We should never draw doctrinal teaching from a doubtful source. Base your statement of truth on an unmistakable foundation, and then, if you please, use types to represent or illustrate that truth in new and striking forms. If you are treating of the atonement, it is far better to take your text from Isa. liii. and your illustration from Lev. xvi., than to reverse the process.

2. Typical texts are always safely used as such, when explicitly declared to be typical, *e. g.*, Gal. iv. 24, "which things are an allegory"; Heb. ix. 8, 9, 24, where the tabernacle is declared to be a type of higher

things; John i. 51, where the obvious reference is to Jacob's ladder. The story of Jonah and the great fish Christ declares to be a type of His burial and resurrection. In Revelations viii. the incense and the censer are interpreted as referring to the "prayers of saints."

3. Types are safely used when evidently, though not expressly, treated in the Word of God, as typical. Compare Rom. xi., the "olive tree," which is one of the finest types in the New Testament; also the priest's garment in the Levitical dispensation, all of whose parts were obviously typical, the clasps with the onyx stones on the shoulder, the stones in the breastplate, and even the blue ribbon in the hem of the garment.

4. Figurative language is sometimes obviously used in a typical sense, as in Eph. ii. 13, "Ye who were sometimes afar off," where the reference appears to be to the treatment of the leper, in the ceremonial dispensation. In Heb. xii. 18 and following verses, "The mount that might be touched," the comparison of Sinai and Zion is implied; 1 Pet. ii. 5, "The spiritual house with spiritual sacrifices and priesthood and ceremonies," is prefigured in the tabernacle.

5. Always avoid mixing figures. When you are using a type keep to that type, and trace the correspondence between it and the truth which it represents.

6. Study carefully and closely the whole Bible as to the unannounced types; for instance, forms, such as the circle, the square, and the cube; and numbers, such as 3, 4, 7, 10, 12, 40, 70, 144, etc.; and colors, white, black, red, green, blue; and the compound colors, purple and green, etc.

We add a few examples both of good and bad typical treatment, leaving the reader to make his own discriminations.

Isaiah viii. 6, "This people refuseth the waters of Shiloah." Here is a fine figure or illustration, of hidden sources of spiritual life, their concealed channels and occasional revelations. Compare Matt. vi. 6, and Col. iii. 4.

In Rom. xi. 16–25 the olive tree is made the type of Israel. There are ten correspondences here which are quite remarkable: first, the root; second, the soil; third, the branches; fourth, the flower; fifth, the fatness; sixth, the excision; seventh, the grafting; eighth, the reingrafting; ninth, the husbandman; and tenth, the final glory and fruitage.

The Holy Ghost is presented under the emblem of FIRE; conveying first, light; second, warmth; third, life; fourth, purifying; fifth, destroying; sixth, glorifying. In Lev. xx. 24–26, the law of separation between the clean and the unclean is typical. Again, Heb. xii. 24, suggests comparison of the blood of Abel and the Blood of Christ: the blood of Abel connected with accusation and vengeance or vindication, and the Blood of Christ with justification and reconciliation.

Again Eliezer and the jewels. Compare Gen. xxiv. 53 with John xvi. 14, 15.

Samson and the lion's carcass in Judges xiv. 14, hints: first a formidable foe, second his roar, third, his rending, and fourth, the honey in the carcass. We can discover here suggestions of the following truths. First, we must meet the devil; second, temptation does not come unwarned; third, it is possible to overcome by the Spirit and the Word; and fourth, it is possible to get blessings out of trials and strength out of temptation.

Judges xvi. 21: Samson in the mill, blinded, bound, grinding, mocked, shorn; afterward, praying, his hair grown, his strength re-

newed, destroying his enemies, and dying in the effort.

Rev. v. the lion-lamb.

2 Chron. xxvi. 20, Uzziah and the leprosy. Compare Luke v. 8.

Again, the manna: falling from Heaven; the dew resting upon it; gathered early in the morning; only so much at a time; and during the whole journey. Compare II Cor. viii. and John vi.

Again Marah and the branch, Ex. xv. 25. Compare, "who comforteth us in all our tribulation."

Interesting typical subjects may be drawn from historical characters; such as the correspondence between Christ and Adam, Joseph, Joshua, Moses, David, Daniel.

I heard a sermon on the waters in Ezek. xlvii., in which the ankles, knees, loins, were treated as types of the Christian's walking, the Christian's praying, the Christian's overcoming all lusts; and the swimming in the water was made to represent the Christian's ecstasy in Christ—a very questionable treatment, to say the least.

CHAPTER VII.

THE PREACHER AMONG THE MYSTERIES.

THE limits of our knowledge, it behooves all of us to get clearly in mind. I desire now to add some suggestions to fellow-students of the Word, as to *what we do not know*, and it must be admitted that there is a great deal included under that head.

In the first place there is much that we are *not intended* to know. Deut. xxix. 29, tells us that "The secret things belong unto the Lord our God; but the things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." There are certain things that so far belong unto God and always will belong unto Him, as that they will always remain secret. If God made any attempt to reveal them to us, we should not have the capacity and receptivity for them; but there are other things which are revealed, and they

belong to us and to our children. These are all the words of His law. His commandments are clear and plain, and it is with those that we have principally to do.

Now note the singular *silences of Scripture.* The inspiration of the Word of God is seen not only in what is openly declared, but in what is not said. For example, there is no hint given in the Word of God as to when the age of moral responsibility begins in children. Truth is not announced which belongs to the department of pure science. Petty rules are not given to us for our daily conduct, constituting a sort of a manual for the control of the little details of life, but we are left to great general principles that we may make our personal application of them and learn independence, by using reason and conscience. We are not told what Paul's thorn in the flesh was; otherwise, those only might get comfort out of his experience who had a similar thorn: as it is, we can all find help in God's dealing with him. What absolute silence is preserved with regard to the future body of the wicked in the resurrection! We have the barest hints as to any original form of Church polity, and even those are so vague and general that

they accommodate themselves with amazing flexibility to the various systems of church conduct. Nothing is said about the personal features of our Lord Jesus Christ, the color of His eyes, His hair, His height and form. The exact time of Christ's coming is not declared, or the end of the age. There is no pronunciamento with regard to different forms of worldly amusements; the limits of propriety are set upon great general principles. Whether any of the heathen are to be saved without the knowledge of the historical Christ and on what principles such might be saved; these and other things are left without expressed teaching and declaration; and a discriminating mind will see how infinite wisdom guided in silence as well as in speech. Swedenborg knew nothing of the principle which is at the bottom of the solemn reserve of the Bible. He wrote forty times as much as both the Old and the New Testaments contain, telling who are in heaven and who are in hell, and endeavoring to make up for the deficiency of Holy Scripture by supplying us with conceptions of how souls in the future life spend their time and occupy themselves. We find in his works an illustration

of the famous maxim, that nothing that is new is true, and nothing that is true is new. His visions abound in the novelties of spiritualism and the speculations of an irreverent science and a dreamy philosophy. So far as he has sought to fill up the gaps of Scripture he has only made the whole subject ridiculous, furnishing a great lesson for all who seek to supply speech where the Bible keeps silence.

Secondly, note the absence of attempts to reconcile paradoxes in Holy Scripture, both sides of seemingly antagonistic truth being boldly and sometimes almost severely stated; such as Divine sovereignty and human freedom; such as the privilege of individual prayer and yet the unchangeable counsels of Almighty God; such as the trinity of the persons of the Godhead, and the unity of the nature of the Godhead; such as human inability in the direction of moral and spiritual life, and yet responsibility before Almighty God. These paradoxes result not from any absolute antagonism of truth with truth, but from the infiniteness of the Divine mind, and the grandeur of the distance between God and man, so that what appears to be a paradox seems such

only because of the limits of human thought and comprehension.

Thirdly, there is in us incapacity to understand the deep things of God. Coleridge has long since drawn the distinction between "comprehension" and "apprehension." In 1 Cor. ii. 11 Paul declares, that "no man knoweth the things of a man save the spirit of a man which is in him; even so the things of God knoweth no man but the Spirit of God." The argument is that only the spirit of the man is absolutely master of the man's mind and thoughts; and as only the spirit of the man understands the man, comprehends him, so only the Spirit of God can understand the things of God. An external observer cannot read perfectly the Divine mind. For man to understand God would imply equality with God, as for one man to understand perfectly and absolutely the product of another's genius implies a genius equal to the other. The very fact, of the handiwork or product of another's brain or skill being beyond me, shows his superiority to me in that direction. Therefore, even the apparent contradictions of truth in the Word of God may be the indications of a higher mind. These contradictions result

from the lower point of observation and the lower measure of capacity. There is, for instance, in mathematics, a well-known proposition called "the asymptote of the hyperbola," and in connection with this it is shown that a line may indefinitely be extended and continually approach another line and yet never touch it; because a line does not represent breadth but only distance between two points, and, as the distance between these lines is constantly divided by one half, no extension of the lines will cause them to touch. This, to a boy studying the rudiments of arithmetic, is absolutely incomprehensible and contradictory, but to the mature mathematician it is the demonstration of a fact. The same truth may be put into a more comprehensible form, however, but on a lower level. Here is a son, whose age represents one-half of the age of his father, he being twenty years of age and his father forty. Now when that son is forty and his father sixty the difference in age will be represented not by one-half but by one-third. When he is sixty and his father eighty it will be represented by one-fourth. When he is eighty and his father one hundred it will be represented by one-fifth.

And so this fraction of difference will continually diminish, but will never become nothing. This illustrates how higher truth, that may now appear paradoxical and contradictory, if it could be put before us in such a form as to be apprehensible and even comprehensible, would be seen to be nevertheless accurate and consistent.

Fourthly, our present experience unfits us to interpret the great things of God. There are things that can be understood only by the interpretation of an enlarged experience. When Robert Moffat, in mission tours in southern Africa moved upward among the tribes that had no contact with civilization, he rode in an ox-wagon and took with him a steam kettle, both of which were absolute novelties to them. He told them that in his own country they laid down lines of steel and on them drew many ox-wagons with a great steam kettle at the head of them. That was his way of describing a train of cars and locomotive, by objects which they had seen. When he set up his tent and from his lantern threw on the canvas an image of a train of cars in motion, they said "Oh, see there! the ox-wagons and the steam kettle!" When he came to England and brought with

him the son of a chief, and they stepped into a train at Southampton, the young lad said, "This is the train of wagons with the steam kettle." There are natural limits of revelation. God has to use in the description of heaven a nomenclature that is drawn from the experience of earth; to use terms only applicable to heavenly things would be to make Himself unintelligible to man. There are limits to revelation, found, not in the power of God to declare, but in the power of man to understand. As therefore experience grows in spiritual things, so will spiritual apprehension grow. This is what Paul means when in 1 Cor., second chapter, he says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." There are things that never could have been understood until the Spirit of God taught inwardly and by experience; but under such guidance all Divine things become apprehensible, and in a measure comprehensible, in the course of a growing spiritual knowledge of God.

Fifthly, we should therefore find out the practical limits of knowledge and be content to abide within them. The Rev. James A. Spurgeon has told me a good story of a blind horse, put into a new pasture. The master watched him until he became familiar with the limits of the new territory. The horse walked along the pasture in one direction until he came into contact with a brick wall against which he struck his head. He then turned about and went in the other direction until he came to a ditch, into which he stepped; but from that time forth he never again struck the brick wall or got into the ditch. He had found out the actual practical limits of his pasture, and he kept within them. It might be well if some men would learn as much as that blind horse learned.

I add a few further suggestions:

(*a*) We must distinguish between speculative and practical truth. A Glasgow professor has finely said that all our modern science does not adequately account for the bowlder in geology; but the bowlder is a fact; and our science must be made to accommodate itself to the fact. We cannot deny the bowlder. So the Sermon on the Mount, the fifteenth chapter of Luke, and the eighth

chapter of Romans, and the fifty-third chapter of Isaiah are bowlders. Their existence cannot be denied, and our speculative thinking must somehow adjust itself to the existence of these great undeniable spiritual facts.

(*b*) Our knowledge is mainly of importance as it concerns our witness. And hence, we do not need to know anything which does not somehow concern our experimental life and our practical testimony. Beyond this, knowledge might gratify curiosity, but it could not help service. If we eat of the Tree of Life, it matters comparatively little that we should not eat fully of the fruit of the Tree of Knowledge.

(*c*) Our preaching should therefore be absolutely confined to topics with regard to which we have some experimental and practical acquaintance. As Christ said, so should every preacher say, "We speak that we do know." How grand it would be for the Church and the world if modern preachers would absolutely confine themselves to what they know! It is not negations but positions that the world wants; it is not doubts and intellectual difficulties that assist us, of which we have fully enough of our own; it is

certainties and verities. Let men tell us what in their spiritual life and outer practical life they have tried, tested, tasted. These things can be of value to us, but all their doubts and misgivings can only be snares. My resolve, at the outset of my minstry, was that I would never preach on any subject in which God did not give me in my own inner life some special illumination. Such a resolve may narrow down a man's testimony, but it will make it all *testimony;* and, as one's experience grows, just so will his witness increase both in extensity and intensity. We need this personal element in preaching, which perhaps makes on men more impression, and carries with it more conviction, than anything else.

(*d*) Hence it follows that we should never make our doubts public, for it is plain that the only effect is to make doubters and skeptics. We advertise and give currency to objections and obstacles to faith instead of helping feeble faith to grow stronger.

(*e*) Again, it is always easier to suggest a difficulty than to furnish its solution. Says Archbishop Whately, "Any fool can ask more questions than any wise man can answer; but no wise man can ask a question

that he will not find some fool ready to attempt to answer." Many a sermon which has ambitiously attempted the demonstration of great truths, such as the existence of God, has resulted only in planting objections and doubts in the minds of hearers. A comical story is told of a man who preached a sermon on modern atheism and thought he had demolished the positions of the atheists entirely. A simple old believer who was going out of the church was asked how she liked the sermon. Well, she said, she supposed it was a splendid sermon, but, notwithstanding all the speaker said, she *did still believe in the existence of God!* She had heard and caught the objections, but had not felt the force of the demonstration.

(*f*) We repeat that only our certainties help others. Faith has been compared to a bee on a flower sucking honey from the nectaries; Reason, to the spider spinning a web out of its own bowels, on which it may itself walk with some safety, but in which the flies get hopelessly entangled. Tell people what you know, if you want to help them to larger knowledge; keep your uncertainties to yourself until by God's grace they are exchanged for certainties.

CHAPTER VIII.

THE PREACHER AMONG THE CRITICS.

 HE "higher criticism," so called, is a general term for the method of subjecting the Bible to critical tests, linguistic, scientific, historical, etc. We cannot reasonably object to the most critical search into the Word of God, but only to the method, spirit, and temper in which such search may be conducted. We are *told* to "search the Scriptures" (John v. 39 and vii. 52). It was said of the Bereans that they searched the Scriptures daily whether those things were so (Acts xvii). The Greek words, which are used, are different in both these places. Taken together, they give us grand hints as to the method and spirit of a right search and research. Peter says in his first Epistle, iii. 15, "Be ready always to give an answer to everyone that asketh you a reason for the hope that is in you."

1. But while this is our duty, we must care-

fullydistinguish the provinces of Reason and of Faith. The province of Reason is to weigh evidence in the scales of judgment ; and the three great questions which Reason has to ask and answer are these: First, is this the Word of God? Second, if so, what does it teach? And third, what relation has its teaching to me personally? Beyond this, Reason has absolutely no necessary province. When these three questions are satisfactorily answered, Faith comes in the room of Reason, for Reason may not be able to explore the methods and reasons which guide the mind of God. We are to be obedient to the heavenly vision, even though the heavenly vision is itself a mystery.

2. And secondly, the Bible, being a supernatural book, demands faith for any true insight into its mysteries. We are told in 1 Cor., second chapter, that "the natural man receiveth not the things of the Spirit of God," and in the eighth of Romans, that "the carnal mind is enmity against God." The natural and carnal mind are incapacitated for real insight into the Word of God ; hence there is need of a supernatural Spirit to assist us in the right understanding of supernatural truths. In the first verse of

the fifty-third chapter of Isaiah, the prophet cries, "Who hath believed our report, and to whom is the arm of the Lord revealed!" There must always be belief before there is revelation, a reception of the testimony of God before there is a higher impartation of understanding and insight.

3. We must learn that there are two worlds; one of matter, tested by the senses; and one, of the soul, tested by the sensibilities. The world of sense is explored by Science, History, Intellect; the world of the soul by Experience and Conscience, under the guidance of the Holy Spirit. The scientific spirit, when it exists alone, is therefore not a revealing, but an obscuring medium. The scientific man has the wrong point of view when he seeks to explore Scripture simply as a scientist. We are all familiar with optical illusions which result from the harmonies and complements of color. In the color spectrum, chords seem to exist as in the musical scale: the complement of blue is orange, of green is red, of yellow is violet; and to fix your eyes on a color imparts the complementary color to other objects when the glance is turned to them. So there is prejudice in scientific habit. Scientific men fix their eyes

so long upon one subject or object that, when they turn to another, they are apt to see it in a false light. With regard to worldly wisdom, we are divinely told that the Lord knoweth the reasonings of the wise that they are vain. A mirror that is turned downward reflects only the temporal and the material; it needs to be turned upward if it is to reflect the celestial and the spiritual. John Stuart Mill had a motherless and godless childhood, and the idea of a personal God was never allowed from any external source to enter his mind. He appears never to have cast off that idea, for he seems never intelligibly to have had it.

4. The unbelieving spirit willfully perverts and distorts the Word of God; to use a Scriptural phrase, it "wrests the Scripture." The heart makes the theology. Our difficulties are seldom born of the head, but mostly of the evil heart of unbelief, which departs from the living God; and so Dr. C. F. Deems says, "Believe your beliefs, and doubt your doubts. Never make the mistake of believing your doubts and doubting your beliefs."

5. Scientific fact is to be carefully distin-

guished from skeptical, or even scientific, conjecture. Many things assumed by scientific men are, like evolution, only a working hypothesis. Yet how often are these hypotheses assumed to be established scientific facts and laws!

6. It is unfair to decide without a full knowledge of facts. Many antagonisms to Holy Scripture are based upon an imperfect knowledge of historical facts. Thirty years ago it was said that Daniel was incorrect in making the reigning King of Babylon to fall and be slain at the time when Cyrus took the city. Subsequent archæological disclosures show us that Belshazzar, who was actually reigning at the time, was slain, but that it was Nabonadius his father who escaped, and was made a satrap under Cyrus. Thus, subsequent historical disclosures gave the key to apparent contradictions existing hitherto.

With much of the modern criticism the fault is that it too often assumes that no facts are as yet unknown, and that whatever is not apparent has no actual existence. This is an imperious assumption and presumption, and it is quite remarkable how discoveries in archæology have been thus far confirmatory of the Divine Word. Socrates said of his

mission in Athens that it was to bring men from ignorance unconscious to ignorance conscious. He said, "the difference between me and these sophists is: I know nothing and know *that;* others know nothing but do not know that." His knowledge was limited, but their ignorance was extensive.

7. Positiveness and emphasis of statement must not be substituted for accuracy. The Rev. C. A. Berry said of a prominent London preacher, that he made emphasis to do duty for originality. History is a great commentary on human errors. The first vessel that crossed the Atlantic by steam actually bore a document proving the impossibility of such propulsion. One of the higher critics of America declared that by attacks made upon himself he was goaded on to justify his assault on the Scriptures as having in them errors, and he gave four examples of the errors that were unmistakable. A subsequent reviewer has shown that in each of those four cases the error is the error of the critic and not of the Scriptures!

8. Scientific intolerance is as offensively conspicuous as religious bigotry ever has been. The authority of great names is often substituted for accuracy of statement, and, as

Dr. Stalker says, the greater part of the modern assaults of higher criticism on the Bible have been simply borrowed wholesale from German philosophers, metaphysicians, and neologists. J. Stuart Mill says, "No man is so likely to see what you do not, as one who does not see what you do." We venture to add in full an extract from Delitzsch on modern criticism: "Willful contempt of external testimony, and frivolity in the treatment of historical data, have from the first been the fundamental evil apparent in the manner in which modern critics have handled questions relating to Isaiah. These two coryphæi of the modern critical school [Hitzig and Ewald] find themselves hemmed in between the two conclusions 'that there is no true prophecy and that there is no true miracle.' They call their criticism 'free,' but when it is examined more closely, it is in a vise. In this vise it has two magical formularies, with which it fortifies itself against any impression from historical testimony. It either turns the prophecies into merely retrospective glances, as it does the account of miracles into mere *sagas*, or myths; or it places the events predicted so close to the prophet's own time that

there was no need of inspiration, but only a combination, to make the oversight possible. . . That school of criticism which will not rest till all the miracles and prophecies which cannot be set aside exegetically, shall have been eliminated critically, must be regarded by the Church as self-condemned."

9. It is certainly fair to test any system by its fruits. The severest arraignment of modern higher criticism is found in this, that it is proving utterly destructive of faith in the Word of God, which has been the greatest boon to man. From the middle of Elizabeth's reign to the Long Parliament, the British people were the people of one Book, and that Book was the Bible, and anything that destroys the confidence of the people in the Bible is a calamity. We have heard of an American preacher of whom one of his hearers said that he was a master of analysis, but good for nothing in synthesis: he could take the Bible to pieces, but never could put it together again. Modern criticism, so far as it has obtained a hold upon the popular mind, is proving destructive of faith, and, if the present growth of skepticism continues, in the very pulpits where higher criticism is now preached, we shall have Deism

preached, as was true in the first half of the last century. We sympathize with Joseph Cook of Boston, who said, "Pillow my head on no guess when I am dying." One of the saddest fruits of modern criticism is found in the lowering of the standard of faith, in students for the ministry. It was said of a theological seminary in America that it had four students: one was an agnostic, the second a skeptic, the third a dyspeptic, and the fourth a fanatic. Ministers themselves come together in their ministerial meetings, and even appear in the presence of their congregations, to promulgate their doubts. What if we should come to a period of pulpit ministry, when it should be true of our churches as someone says of one of M. D. Conway's lectures, that he went there and found "three persons and no God." Let us not hesitate to give the Bible the most careful and painstaking search, but let us do it with reverence, and make no hasty inductions or assumptions. Take it for granted that you do not know everything and never will. Be sure of the truth and hold it fast; take no man's "say so" for a final authority. Dispute every inch of ground when you are defending the faith, and, whenever you feel the

solid rock beneath your feet, never forsake it for shifting and treacherous quicksands.*

The Rev. J. M. Buckley, D. D., the editor of the *Christian Advocate*, in a sermon before Cornell University, gave an impressive illustration of the dangers attendant upon the acceptance of the theories of higher criticism. He said: "A series of sermons was published in Scotland, teaching that almost

* Rev. Dr. C. H. Waller, in the *English Churchman*, showed the very dangerous character of the Higher Criticism. A method of study which logically imputes ignorance to the Prophet of whom it was foretold, "Him shall ye hear in all things, whatsoever He shall say unto you," is, in our judgment, little short of a denial of the one Master and Lord. Dr. Waller says:

"The study of theology, as advocated and pursued by the Oxford Regius Professor of Hebrew, means that, in spite of the Lord's express statement that '*David himself said by the Holy Ghost*' the words of the first verse of Ps. xc., we are to read the Psalm, and discuss *without prejudice—i. e.*, without bias in either direction—who the author was. Dr. Driver has done this, and has decided that the Psalm was not David's. He covers his decision with the statement that 'the cogency of our Lord's argument is unimpaired, so long as it is recognized that the Psalm is a Messianic one.' Who does not see that, *if David is not the author*, *David's* son is not shown to be *David's* Lord?"

Dr. Waller holds up the saying, "without prejudice," to the light of experience, and makes it abundantly clear that in studying the things of God it has no place. He says:

"Ever since the fall, when man gave up faith in God for trust in his and our great enemy, we have had an inborn prejudice against God's truth, mingling itself with the natural love of truth and dislike of deception which our Maker implanted in our souls."

everything held to be fundamental to Christian faith had, by the researches of modern scholarship, been found untenable, and speaking of what remains in an indefinite way. These discourses were republished in the United States. Among those who read and accepted them was a woman, in the city of New York, of great intelligence and intellectuality and of high culture. A year or two later she removed to a suburb upon the Hudson River, continuing to attend the Presbyterian church, but frankly informing the pastor that she had lost faith, and attributing the change to those discourses. Afterward she became ill and died of a lingering disease. During the months of steady but not rapid progress to the grave, the pastor frequently visited her, making every effort to re-establish her faith in the simple provisions of the Gospel, but in vain. To the last she said that she knew nothing, and was not able to believe anything positively. So much had been shaken that she was not certain there was anything that could not be shaken.

"Less than a year after her death, the author of those sermons was summoned to trial for heresy. When the charges were

submitted, he asked a little time for reconsideration and submitted a statement that when he prepared those discourses he believed them, but further reflection had convinced him that he had erred in taking many things for granted that had not been proved, deducing conclusions that were not warranted even by his premises, and expressing himself in an unguarded manner, and that he desired to retract several of the discourses in whole, and in part all but one or two. But the woman who had given up her faith in the essentials of the Gospel for faith in him had died in darkness!"

Dr. McCosh tells a similar story of a professor, who in his earlier career trained a generation of doubters, whom in his later life he vainly sought to lead to faith.

CHAPTER IX.

THE PREACHER WITH HIS BIBLE.

THE inspiration of the Holy Scriptures is now one of the commanding themes of discussion.

One cannot discourse on preaching without touching at least upon the outlines of this great subject, because it is just now the central point of theological controversy; and yet I somewhat hesitate even to touch upon it, because there is not sufficient space for the proper and exhaustive treatment of the theme.

In the first place, as to the definition of inspiration, I doubt very much whether it is best even to attempt it, for no attempt is ever made in the Word of God. We may learn in the Scripture what is the *effect* of inspiration on the Word and on the faith of the believer, but, as with faith itself, there is no proper definition of inspiration. Several things, however, are obvious:

First, that in the Word of God it is God that speaks rather than man (see 2 Pet. i. 20, 21). The Holy Scripture is here declared to be not of private interpretation. Notice the Greek—the expression means "loosing, liberation," and is sometimes applied to the emerging of the chrysalis from its shell. This loosing out of mystery is not of man, but of God. It is no human undoing when the truth emerges out of the darkness. Paul in 1 Cor. ii. 13, teaches that God controls the utterance as well as the conception. "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual," or expressing spiritual conceptions by spiritual terms.

The theory that God inspired the concept and not the words will not answer. Burke has wisely said, as to the words in a sentence, that every word is one of the feet upon which the sentence walks, and that to shorten or to lengthen a word or even to change its place in a sentence, may be to divert the course of the whole sentence. Wordsworth says that "language is the incarnation of thought," intimating that it bears the same relation to thought that

the body does to the spirit, not only its vehicle but its means of expression and exhibition. Everyone knows that the most honest reporter may not give proper expression to the conceptions of one whose address or sentiments he undertakes to represent; and in all critical cases we insist that, after "an interview," we shall see what has been written, and examine the forms of expression lest they do injustice to our thought. Dr. John Hall of New York said to me of Dr. Briggs that he was himself the principal contradiction of his own theory. When he delivered his famous inaugural address at the assumption of his new chair in a well-known theological seminary, he was taken to task for the sentiments which he there expressed, and he and his friends defended his position on the ground that his concept was all right but his language was misunderstood and misconstrued. Dr. Hall says, if a man cannot express his own ideas so as to be understood, how much less could he express the ideas of Almighty God unless God exercised oversight over his language.

There are, with regard to this question of "verbal inspiration," or the oversight of the very words of Scripture, five important and

significant passages in the Word of God: Heb. xii. 27; Gal. iv. 9; John viii. 58; John x. 34–36; Gal. iii. 16. If these passages are examined, it will be seen that in the first instance the argument turns on *one phrase*, "yet once more." In the second, on the *passive voice* rather than the active voice of a verb. In the third, on the *present* rather than the past *tense*. In the fourth, on the inviolability of a single *word;* and in the fifth, on the retention of the singular *number of a noun* rather than the plural. Taking the five passages together, they teach us that, to alter or omit a phrase, change the voice or mood or tense of a verb, change a single word or even the number of a noun, is to break the Scriptures; and if this does not come close to verbal inspiration, then I am no judge.

Secondly, the prophets did not in many cases understand their own utterances. See 1 Pet. i. 10–12, where we are told that, in prophesying the sufferings of Christ and the glory that is to follow, they themselves searched to know what or what manner of time the Spirit of Christ which was in them did signify. This precludes the possibility that prophecy or prediction could have

been merely a sagacious guesswork, however wisely conducted and with however much intelligence. It entirely banishes that modern theory that we find in George Adam Smith's first volume on Isaiah, in which the nature of inspiration under the old covenant is made to consist of a revelation or supposed revelation of great principles of God's moral government, such as that Israel, as God's witnesses must be saved, and yet iniquity as such must be punished; and that in connection with this there was a sagacious, accurate observation and study of the men and events of the prophet's own period; and that on the basis of these two he was enabled to construct the predictions as to the future of his people. This is a common method, quite too frequent with so-called scholars and higher critics, of practically eliminating from prophecy the supernatural element. It may satisfy the critics, but it can scarcely satisfy the conditions of prophecy. How shall we account for predictions of which the Spirit of God declares that those who wrote them did not understand them, but were transmitting them to us that they without us should not be made perfect?

Thirdly, inspiration is more than illumination. Illumination is dependent upon the attestation of internal consciousness; but inspiration is dependent upon the external attestation of miracle and fulfilled prediction. Illumination can be certified only to the illumined man; inspiration may be certified to the hearer and reader.

Fourthly, inspiration demands infallibility; otherwise we have no final court of arbitration and appeal. There is no

> "Judge to end the strife,
> When wit and wisdom fail."

We all need these final standards to settle disputed questions, as in weights and measures; as in the correction of our watches by chronometers, and chronometers by God's clock of the ages, which never fails of coming to the exact second with its index hand, at the exact time.

Fifthly, the written Word, like the living Word, consists of a body and a soul. As the body of Christ was conceived in the womb of the Virgin, but by the power of the Holy Ghost, so the written Scriptures are conceived in the womb of the human intellect, but by the power of the Spirit of God.

The narrative in Daniel, about the man's handwriting on the wall of the King's palace, is a fine illustration of inspiration. We do not dispute the human hand that does the writing, but we claim that the writing is God's writing; and that when it is written no man can add thereto or subtract therefrom; and all that we then need is the interpreter to come and read and explain the writing as the Holy Spirit shall enlighten his experienced soul to do. So in each case there is an immaculate conception and a true incarnation of the mind and spirit of God.

Sixthly, we have no hesitation in admitting that inspiration is an incomprehensible mystery. Compare John iii. 8, where the Spirit is compared to the wind, invisible, incomprehensible, indispensable, independent of man's will, irresistible in its action, yet indisputable in its operations. Even so the Spirit of God in the Scriptures may be described by the same terms.

Note, however, the following discriminations:

First, of course inspiration is claimed only for the *original documents.* It is granted that errors may occur in copying; inten-

tional and unintentional changes; those designed by officious scribes, and those which are careless and accidental. Some changes undoubtedly have occurred, and in some cases it has been discovered that changes in letters are due to the overlapping of different characters, both in the Greek and in the Hebrew, one pressing against the other and leaving its impression upon the other. In this way "ος" has been changed into "θεος," the contraction for which is θς, the cross-mark on the θ leaving its impression on the ο. All the punctuation marks, the italicized words, the varieties of rendering, the imperfectness of translation, are the work of man, and whatever fault is found in connection with them cannot be charged to the original document. We set up the Scriptures in the original before the mirror of modern language and we get a reflection in that mirror. The reflection may be more or less perfect, but the reflection is sufficiently adequate for the purpose for which it is to be employed, like the reflection of one's own face in a glass.

2. Secondly, inspiration is properly claimed for the *sentiments* whenever God speaks or acts or approves; but only for the *record*, and

not the sentiments, where simply a narrative is given without direct or indirect signs of God's approbation. We claim inspiration for the sentiments, first of all, where God Himself is the speaker. Secondly, where the prophets profess and claim to speak in His name. Thirdly, where Christ refers to utterances as inspired, quoting from the Old Testament, the Psalms, Isaiah, Deuteronomy, etc.

We cannot claim such inspiration for the sentiment or the conceptions expressed:

First, where, manifestly, error is taught, as when Satan or evil men are speaking; or godly men, under manifestly a wrong and carnal feeling. No one claims that Abraham was inspired in lying about Sarah; or that Paul was inspired when he said "God shall smite thee, thou whited wall"—which may have been a case of intemperate anger, for Christ said under the same circumstances very meekly and mildly, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" In such cases we have simply a record of events without any hint, direct or indirect, of Divine sanction.

The question may properly arise as to how far certain recorded events bear the

impress of Divine approbation. Where ungodly people speak, or godly people speak without Divine authority, it is no irreverence to raise the question of inspiration. Peter, in the first chapter of Acts, in the choice of Matthias as an Apostle, may have been officious, not waiting for the pentecostal outpouring of the Spirit of God, and so venturing to fill the apostolic gap without Divine direction. The woman of Samaria did not necessarily in her conversation with Jesus speak the words of God; we have a record of her conversation, but there is no hint that her sentiments were inspired. And so of Job and his three friends, and even Elihu; their utterances pertain to a narrative which, *as a narrative* is inspired, but all the sentiments of which may not be the sentiments of God, and some of which sentiments are even repudiated when God Himself speaks.

Again, where no sanction is *implied*, it is not an irreverence to question inspiration. The plan of Ecclesiastes is obvious. Solomon is represented as conducting an experiment on scientific principles, having royal resources with which to conduct it; and he acknowledges, before the book is

concluded, the failure of his experiment, and the necessity of introducing a Divine factor in order to the explanation of human enigmas and the solution of the problems of life. If this plan of the book be a true plan, then many of the utterances of Solomon, as a disappointed man under the failure of his experiments, while they represent the true state of mind in him may not represent a Divine conclusion; the plan of the book, therefore, must determine with us how far the sentiments of Solomon, expressed there, are to be taken as reflecting the Divine mind. So with regard to Solomon's Song. The most satisfactory scheme of this poem is that of Godet, and others, which constructs the book on somewhat this plan: Solomon seeks to allure, and to lead into his royal harem, a young maiden who is betrothed to a poor shepherd; Solomon surrounds her with all manner of inducement, which she repels and resists that she may return to her true lover. If we accept this scheme of the poem, many of the sentiments of Solomon's song will become the seductive utterance of worldly allurement, while others become the reply of God's true believer to all these seductions. It is quite plain that the

classification of the separate utterances of this Love Song will depend on the party to whom we attribute them. The question will then be, who in each case is the speaker, and whether the speech is the product of carnal or of spiritual desire. It is here that a reverent criticism may do a Bible student the highest benefit, in helping him to a correct and spiritual apprehension of the Divine plan in the sacred writings. It would be a useful thing to take a copy of the Bible and go through it from beginning to end, marking it with some reference to such utterances and sentiments as are manifestly an expression of the Divine mind, and indicating those portions of the Scriptures which are guaranteed only as accurate narratives of events.

Thirdly, an adequate philosophy of inspiration is not needful. Human wisdom often begins as a mere vassal with regard to the Holy Scriptures, then it aspires to be a consort, and finally becomes a usurper, arrogant in tone and insolent in assumptions and professions. But the word still survives, as in the motto of the Waldensian Church, *Trituntur malleï, remanet incus*—the mallets or hammers are broken, but the anvil still

stands. The Word of God survives all the attacks and assaults of its foes, because of inherent and unalterable value and inspiration. It does not always follow that there is no reason for that which is found in the Word, because no reason is apparent.

Fourthly, no doubt there is a progress of doctrine in the Holy Scriptures. A prominent theological instructor has said, and the statement is a shocking one, that "immoralities are commended and commanded in the Bible." This we utterly deny. It is true that sometimes they are recorded, as in the case of Lot and his daughters; that sometimes they are permitted for a time, as was the system of polygamy and also of divorce under the administration of Moses. They are sometimes regulated with reference to their immediate amelioration and ultimate abolition. Sometimes they are "winked at" because of the ignorance and incapacity of men as to the understanding and conception of a high ideal. And sometimes they are not properly immoralities at all because the light was inadequate, and on the measure of light depends the measure of human responsibility. To know and not to do constitutes the great aggravation of sin. For in-

stance, as to what are called the imprecatory Psalms, there was almost no conception in the ancient Hebrew mind of the purpose of God as to the conversion of the race; and hence, those who were outside of the Hebrew Church were looked upon even by the most spiritual and pious as simply so many obstacles to the progress of the truth. Indeed they were such, and the prayer for their utter defeat and destruction was the natural and only possible prayer with devout souls, zealous for God and His truth, to whom it had not been revealed that God had a higher ultimate purpose in the salvation of other nations. It is supposable that in the millennial age there may be an unfolding of some truths which now are unknown by us, or most dimly perceived. Such new revealings of truth might change the character even of some of our prayers.

Fifthly, I feel bound to add that the scientific accuracy of the Word of God is a singular attestation of its inspiration.* Here we have the oldest extant book, reaching beyond the period of authentic history into

* This is so important a subject that I have given to it a separate treatment in another volume, "Many Infallible Proofs," to which I must refer the reader.

the age of fable, when there was no accurate science, when astronomy was astrology and chemistry, alchemy; and yet not one of those absurdities which found their way into all the other "sacred books," and the writings of even such philosophers as Plato and Aristotle, found their way into the sacred book of God!

The Bible is not, and ought not to be, a scientific book. It is primarily and principally a revelation of moral and spiritual truth. It leaves science for man to explore, and he is to reach its certainties through experiments and blunders. It leaves the human intellect to attain knowledge on such subjects by a law of development. The Word of God could not treat scientific subjects without diverting man's attention to side issues. And yet, when scientific matters are incidentally referred to, an elastic, flexible phraseology is used which, without either contradicting or revealing scientific facts, hides within its form of expression a germ of truth, which expands to fit the dimensions of future discoveries. Take for example the word "expanse," translated "firmament," in Genesis. No Hebrew word could have been selected by a modern scientist better describ-

ing the actual nature of the expanse between earth and sky which was not then understood!

Observe that not one well established fact of science is found to be absolutely unreconcilable with the explicit teaching of Scripture. The eighty theories of French infidels, which less than a century ago threatened to demolish the Word of God, have been exploded—every one of them—and the Word still stands, like Gibraltar's Rock.

On the other hand, let any candid student compare the Bible teachings as to Creation with the ancient absurdities of Hindu cosmogony on one hand, and the discoveries of geology on the other. Let him note the order of created life, and see how it tallies exactly with the discoveries of comparative anatomy—advancing from fish to reptile, reptile to bird, bird to mammal, and mammal to man! Compare Ps. cxix. 32 with the physiological fact about the heart of the stag-hound, the fleetest animal in the chase, etc.

Let the astronomer tell us how Jeremiah was led (xxxiii. 22) to describe the host of stars as equally countless with the grains of sand, although Hipparchus and Ptolemy both

counted and catalogued the stars as not much exceeding 3000; and, let us remember that, until Galileo turned his primitive telescope heavenward, the first idea of the countless host of stars never dawned on the human mind.

Job xxxviii. contains more scientific hints than all uninspired literature up to the fifteenth century.

As to natural philosophy, how was Moses led to describe the creation of light as by a fiat—"Let light be, and light was!" Everything else is "made," but light is commanded to *shine*. And who taught David that *light is visible music*, and inspired him to use the very word to describe the vibrations of light that was applied to the vibrations of a musical chord? Compare Ps. lxv. 8, xix. 1–6, and Job xxxviii. 7. Tyndall and Huxley might envy such accuracy of language to describe the latest discoveries!

Who taught Job, long before Galileo, that the atmosphere had *weight* (Job xxviii. 25)? Who led Solomon to hint that the capricious winds have their circuits (Eccles. i. 6) and that the highest parts of the earth are the oldest (Prov. viii. 26)?

Who taught Solomon that the ant has in

the brain only gray matter, and so is wisest of all animals (Prov. vi. 6–8); and that there is a cistern or receptacle, and a fountain or impulsive ventricle, in the heart, and that the blood is pumped up through the veins to be discharged again, as water by a wheel at a spring in the Orient (Eccles. xii. 1–12)?

Cosmogony, comparative anatomy, ethnology, astronomy, chemistry, natural philosophy, geology, entomology, physiology and psychology, paleontology and archæology—these and other kindred sciences come with their latest discoveries to the Holy Oracle, and God points them to words written a hundred years, perhaps a thousand years, before authentic history began to be written, or science had its true birth; and yet in those words are found the germs of all modern scientific discoveries and knowledge.

CHAPTER X.

THE PREACHER IN HIS PULPIT.

ND now, gentlemen," said the first President of the Royal Academy, as he closed his lectures on Art, "I have but one name to present to you: it is the name of the incomparable MICHAEL ANGELO."

The central vital secret of all successful preaching, in its last analysis, is the constant presentation of the *One and only* "*Name*,[1] under heaven given among men, whereby we must be saved." All power must primarily and ultimately depend upon the faithful preaching of Christ crucified; and to this all means and methods must be tributary and subsidiary. But terms are not always used intelligibly, and, as possibly we have drifted more or less from our original moorings, it may be well to ask what is meant by "preaching the gospel"? For some rea-

[1] Acts iv. 12.

son the pulpit often fails to reach, touch, move, and mold men for a better life, and carries no converting power. Paul has left us his model for effective preaching, and hinted somewhat as to its matter, manner, and mission.[1]

Its subject-matter is "Christ crucified." The medicine of God for all the wants and woes of man is the cross; to preach the gospel is to lift up the Lamb of God so that all may look and live. Even John the Baptist was content to be only a voice crying, a finger pointing: "Behold the Lamb of God."

The very heart of the gospel is a *fact*. "He bare our sins."[2] That fact is closely linked with all other effects, such as our death unto life, our bringing unto God, our redemption from sin, our deliverance from the world.[2] This grand fact is therefore the central theme of all true preaching, the stem around which crystallizes the science of salvation. To lift up Christ as an example, the model for a "reconstructed manhood," is not enough. The rallying-point and the radiating-point of both doctrine and

[1] 1 Cor. i. 17–31.

[2] 1 Pet. ii. 24, iii. 18; Titus ii. 14; Gal. i. 4.

life is the CROSS, that golden milestone in the Forum of the Ages, where all roads meet. From all quarters sinners, seeking to be saved, must come to it; to all quarters, saints seeking to save, must move from it; and on our way to the cross as penitent sinners, or on our way from the cross as witnessing saints, we find every need of man met and every vital question answered.

"Christ crucified" is, however, no narrow theme. As the God-man, all that is in God is in Him; and all that is in man is in Him, save sin; and, combining both, He adjusts all the mutual relations of God and man. From His cradle to His cross, and from His cross to His crown, all our experience is represented and illustrated. He is the power and wisdom of God, for He offsets our impotence and ignorance. Man's sin springs partly from the incapacity of the natural man, and partly from the hostility of the carnal mind.[1] Its cure cannot be found, therefore, either in the power or wisdom of man, and all attempts at self-help and self-rescue have been, and ever must be, dismal and disastrous failures. The providential mission of the two great nations of antiquity

[1] Cf. 1 Cor. ii. 14, and Rom. viii. 7.

was to show man's weakness and folly. Roman civilization stood for law and arms; its watchword was *Power.* Greek civilization stood for letters and art; its watchword, *Wisdom.* Both those nations rotted in their own vices, and drew the vultures to the prey by the scent of their decay. Well might Paul not be ashamed to present to the Roman, Christ the power of God, and, to the Greek, Christ the wisdom of God.

He who would preach must be true to his own convictions; the pulpit is holy ground, and He who dwelt in the Bush demands truth in the inward parts. Candor and a good conscience demand that we in the pulpit utter our deep experiences and deliberate convictions. *And no marked advance in pulpit-power will be attained without more emphatic and exclusive preaching of Christ crucified, enforced by experience.*

The themes treated in the modern pulpit, as well as the sensational announcements by which they are heralded, often make us blush with shame.[1] They are travesties up-

[1] Take the pulpit notices for one week: "Confidence," "Dynamite under the Throne," "Bible Laws at Business," "Ideals of Manhood," "Why She came to the Kingdom," "Scientific Skepticism," "Taking Account of Character," "Would the Virgin Mary, St. Peter, or St. Patrick attend

on preaching. The connection of many a so-called "sermon" with the Word is fictitious or factitious; the robe of a tawdry rhetoric is substituted for a divine simplicity of speech; for lack of specific gravity, specific levity abounds, and the pulpit becomes a place for secular entertainment, if not for clownish buffoonery.

A lecture may be popular and even profitable and yet unfit for the pulpit. Preaching is the unfolding of a "Thus saith the Lord." The true preacher thinks God's thoughts after God, searches the Word, compares spiritual things with spiritual, and so gets at the mind of God. This germ, buried in his heart, is by holy, prayerful meditation made to grow and germinate. The Word, first born of God, is born again of man; it becomes incarnate in his conviction and affection, and so in his speech.

a Catholic Church?" "Forcibleness of Right Words," "Sins Covered at Pompeii," "Ethics of Marriage," "Conditions of Power," "Success in Life," "Up a Tree," "Short Beds and Narrow Coverings," "How to Choose a Wife," "A Youthful Heroine," "Whittier, the Quaker Poet," "Errors of Police Courts," "A War with Chili," "A Rain of Righteousness," "That Night Interview," "A Delightful Journey," "The Function of Particularism," "A Scarlet Thread," "Pretty Women," "Character of Hamlet," "Boomerangs and Monkeys," etc.

The true sermon has therefore a divine genesis; it begins in God. The Spirit broods over the mind, till the chaos of dim perceptions and confused conceptions is resolved into order. God says, "Let light be," and light is.[1] Then comes separation between heavenly and earthly things, and, like stars in a cloudless sky, celestial glories appear, and there is revealed a firmament of radiant splendor.

It is not strange if the preaching that has such a *Genesis* ends in an *Apocalypse* of Jesus Christ, a revelation of the crucified and glorified One, which fits a man to speak with strange authority and power. The Word of God, alive with the thought of God, has taken root downward and bears fruit upward. It is no mere intellectual growth, branching into analytic argument and blooming into flowers of rhetoric. The hearer instinctively feels that such preaching is a more than human product—a burning bush, aglow with the mystic flame before which reverence removes the sandals of criticism.

So it has ever been. The preaching which God uses to convert men lifts Christ cruci-

[1] Gen. i. 3, Hebrew.

fied, and finds the secret of its power in turning the eyes of men to Him alone. The Master Himself has left us our first and last lesson in homiletics: "And I, if I be lifted up from the earth, will draw all men unto Me."[1] The preacher is a mediator between God and man, His mouthpiece, His ambassador. He must hear the Word at His mouth, and then speak that Word as nearly as possible just as he hears it from God.

This is the first and last law of the sermon. Preparation must, above all, be scriptural and spiritual. To learn to do such work easily is the peril of the preacher. Facility and felicity in the merely literary processes, and fluency and beauty in utterance, are often mistaken for pulpit power. The homiletical faculty is substituted for a mind, heart, tongue, infused, suffused, transfused with that Spirit who is the breath, the light, the life of the Word. The intellectual and human crowds out the spiritual and divine.

Such preaching will, of course, be powerless to save and sanctify, for a stream rises to no higher level than its source. Preaching, when it is instinct with God's power, is

[1] John xii. 32.

the spreading of God's truth over the whole man, till it touches intellect, sensibilities, affections, conscience, will; but we can apply truth to others only so far as it has first been applied to ourselves. God's word, in order to be effective, must have the man behind it as well as before it, and come forth backed by a rich personal experience, a co-ordinate testimony from the inward life of the preacher.

How obvious it is, therefore, that the preacher must be a genuine man, and his whole life be a *doing of the truth.* Nowhere do subtlety and fraud appear to more disadvantage than in the pulpit.

On the Duke of Richmond's report about fortifications, Sheridan said he complimented "the noble president on his talents as an *engineer*, which were strongly evinced in the planning and constructing of that very paper. . . He has made it a contest of posts, and conducted his reasoning not less on principles of trigonometry than of logic. There are certain assumptions thrown up like advanced works to keep the enemy at a distance from the principal object of debate; strong provisos protect and cover the flanks of his assertions; his very queries are his casemates." I remember to have heard in

a great ecclesiastical gathering, from a conspicuous ecclesiastic, the most disingenuous and thoroughly dishonest speech I ever heard. How can such a man help struggling souls? Oh for the sermon behind which is the whole, honest minded, honest hearted man, who speaks what he knows and has been taught of God.

It has "pleased God by the foolishness of preaching to save them that believe." The pulpit is the *main agent in evangelization*, and to raise or lower its standard is to help or to hinder every other form of active effort to save souls. When the "preachers of the gospel" are content to *preach the gospel;* when Christ crucified is their theme, and it is treated "in a crucified style;" when the germ of every sermon is some seed-thought of God that has found root in the heart and borne fruit in the speech; when the aim of every sermon is to glorify Christ in saving and sanctifying souls, and toward that end every thought and word and gesture converge—we shall see results of which even Pentecost was but a prophecy and foretaste.

In the assault on Fort Pulaski, every ball in the first volley of seventy guns struck

within a circle twelve feet in diameter. Down came the flag! Of what use to resist such a fire! Many a flag of Satan would be hauled down if our guns were pointed in one direction, and shot upon shot were hurled, heavy and hot, against the walls of his citadel. The gospel is still the power and the wisdom of God unto salvation. There is no promise that man's word shall not fail; but "My word," says God, "shall not return unto me void." [1]

Again we affirm it—would that it were with a clarion peal as loud as the trump of Gabriel!—we must have a thoroughly *evangelical*, if we are to have a thoroughly *evangelistic*, pulpit. Men must be drawn not to us, but to the cross, and to us only that they may through us be drawn to Christ. Those attractions only are legitimate in the preacher that make the cross effective. Let us have the gospel unmixed with human philosophy, poetry, rhetoric, and apologetics. It is the mixture of incongruous material that makes brittleness. That preaching that corrupts and adulterates God's gospel with man's wisdom lacks consistency and coherence, and is doomed to practical failure.

[1] Is. lv. 11.

I preached philosophy and men applauded :
I preached Christ and men repented.

The facts, rather than the philosophy, of redemption, we are to preach. We are to speak the truth on the authority of a "Thus saith the Lord." Lowering God's Word into a comparison and competition with systems of human teaching sacrifices this unique authority. The primary test of human systems is found in their appeal to one's reason and conscience; the primary appeal of the gospel is found in the fact that God speaks. The philosophy of His scheme of salvation is too deep for me ; even the angels *desire* to look into the deep things of God. I may, like Nicodemus, ask *how* or *why* these things are so, but to my question God answers only by solemn and emphatic repetition, "Verily, verily, I say unto thee." So must we dare to preach with authority, as ambassadors of God. There has never been an era of pulpit power except with such conditions, and there never will be.

CHAPTER XI.

THE PREACHER AMONG SNARES.

ONE of the mysteries of chemistry is *neutralization*, the process whereby the peculiar properties of one substance are, by another, destroyed or rendered inert or imperceptible. Thus, acids and alkalies more or less completely neutralize each other. Combinations may, from harmless elements, produce poisons, or may render poisons harmless. Hydrogen, that most combustible gas, and oxygen, that great feeder of combustion, unite to form water, the foe of combustion ; while nitrogen, the "lazy giant," and oxygen, the very spirit of energy, hold each other in check in the atmosphere.

So it is possible to render neutral and ineffective even the vital truths of redemption. Paul would not preach the gospel "with wisdom of words, lest the cross of Christ should be *made of none effect*." Even

the gospel may be neutralized by foreign mixtures; matter is not independent of manner. Christ crucified may be preached in a way that prevents spiritual power.

Two great questions arise as to preaching: How shall it be made *attractive*, and How shall it be made *effective*. We must draw and hold, before we can win and mold men. Paul touches a vital point, when he hints that in seeking attractiveness we may sacrifice effectiveness, mixing with God's medicine, to make it more palatable, what destroys its corrective and curative properties.

The apostle was naturally vain and ambitious, and had a double culture in Hebrew and Greek schools, and yet he successfully resisted a subtle temptation which has proved to many a preacher the fatal fruit of a forbidden tree. Men of great powers have often veiled the homely gospel message behind the golden and silver tissues of ornate speech, corrupting the wisdom of God with the wisdom of man; or dazzled men by a show of genius, and robed spiritual truth in the scholastic gown of secular learning, as though it were but a higher school of human philosophy.

The preaching that lacks simplicity makes the cross of none effect, by lifting it above the level of the average man. To robe the gospel in unsanctified rhetoric, diverts attention from the Christ to the "Chrysostom," the golden-mouthed orator. Such preachers, like the Pharisees, "*have* their reward;" they call forth a cold intellectual assent, awaken an æsthetic pleasure, kindle a sentimental glow, perhaps even an enthusiastic ardor and fervor; but they fail to pierce the heart with the sword of the Spirit, which is the Word of God. That sword proves living and powerful, not when worn in the sheath of scholarly culture, or when swung in air to show the flashing gems with which learning decks it, but when drawn from its scabbard and thrust naked into the hearer's heart. Nettleton slowly repeated the text, "I thought on my ways, and turned my feet unto Thy testimonies," and before he "began to speak," the sword of the Spirit had already pierced his audience.

When the sermon is the unfolding of a Scripture *germ*, it will naturally take largely even a Scripture *form*. To the sprouting seed of His own truth God giveth its own body—"which things also we speak, not in

words which man's wisdom teacheth, but which the Holy Ghost teacheth."[1] Paul conceived of the gospel as having its own dialect. Effective preaching gets not only its form of thought, but its form of speech, from above. Unction implies a vital insight into truth, in advance of an utterance which is of the Spirit; first, the anointed eyes and then the anointed tongue.

Paul not only confined himself to themes which have their root in Christ crucified, but even those themes he would not present with wisdom of words, lest by the human rhetorician or scholastic philosopher displacing the divine ambassador, the cross be made of none effect. When we give divine truth its own celestial body, the glory is not terrestrial, but celestial; men hear heaven's message in heaven's dialect and give honor to God alone.

Much of the ineffectiveness of modern preaching finds an explanation in our attempt to make it attractive and effective by savoring it with Attic salt—wisdom of words. The pulpit of to-day is thought to be largely loyal to the truth, and that probably at no time since the Reformation Christ has been

[1] 1 Cor. ii. 13.

more generally preached. But how often the fashion of the message fails to fit its form and feature; the truth itself being robed in a "garment spotted by the flesh." We grieve the Spirit when we lack faith in the power of God's Word and of God's Spirit to convert and transform. We forsake exposition and exegesis for philosophy and apologetics. Drawn down by the challenge of cultured critics and scientific skeptics, we vainly seek to cope with these "Syrians" *upon the plain*, and to fight them with human weapons on their own level. But the whole history of preaching shows that opposers are not so won. Theremin is right; "Eloquence is a virtue;" and the virtue that prevails against the foes of the truth is not found in the wisdom of the scholar or the magnetism of the orator, but in the simple witness of one who speaks what he knows *and testifies* what he has seen; whose power to convince and persuade is the fact that he is himself convinced and persuaded.

It is a noteworthy fact that the master dialecticians and rhetoricians have never been the greatest soul-winners. A preacher died a half-century ago, whose pulpit orations outshone any others of his day; yet, though

masterpieces of argument and analysis, they were not fruitful in conversions; while the seraphic Whitefield, wielding the simple truth of God with the power of the Spirit, warmed even the cold, calculating Franklin, and the philosophical, skeptical Hume. An evangelist of our own day—a man of one Book, of whom men say, "How knoweth this man letters, having never learned?" who takes no pride in either his grammar or his rhetoric, and whose refined pastor once counseled him to keep silence—has been moving two continents by simply holding up the cross!

The very training of ministers largely tends toward a false standard of pulpit power. Students are told to cultivate a high literary style, to aim at eloquence. Such counsel has a worldly savor and flavor. The pulpit is no place for literary display. God would have the "unhewn altar," that men may look only at the slain lamb upon it. Men may praise Ahaz, when he brings into God's courts the elaborate, carved, Damascene altar, but the Shechinah will grow dim. Preaching is a divine vocation, and its power is of God. The preacher's style, like that of Atticus, "when unadorned is most adorned";

like a maiden, sweeter without paint and perfumery. Buffon said, "Le style! C'est l'homme!" We would go further: style, in the true preacher, is God speaking through him; it is what he is, as a man of God, an anointed messenger of God, who is guided to utter His message.

Pascal doubted whether preaching presents a proper field "for eloquence" save in the sense of speech that is thrilled by the power of a supernatural conviction and persuasion. This cultivation of style, this aspiration after eloquence, tend to *self-consciousness*. Instead of being absorbed in the truth and in passion for souls, the preacher becomes hypercritical. A slip of pen or tongue, an ungrammatical or unrhetorical blunder or blemish, annoys and disconcerts him; while, on the other hand, a musical sentence, decorously wrought and sonorously uttered, a figure ingeniously elaborated, an original thought flashing its brilliance—all this pleases his carnal nature, and awakens self-complacency. Such vexation and such satisfaction alike divert the mind of the ambassador of God from his divine vocation and grieve the Holy Spirit; such pride and such humiliation are equally un-

seemly, and, like a godless repentance, need to be repented of.

Moreover, there is a certain nameless charm, a mysterious power, that invests the anointed preacher, which is known as *unction*. Its nature is a mystery; but one thing is sure, *unction and self-consciousness never go together*. He whom God fills forgets himself, and whatever recalls him from this self-unconsciousness hinders the free flow of God's power through him; and, seeing that this is so, the godly preacher habitually cultivates this holy engrossment, for the sake of the divine endowment and enduement.

In fact, the sense of the awful responsibility of preaching is itself enough, when truly awakened, to lead to self-oblivion.

"It is curious," said Prof. George Wilson, "this feeling of having an audience, like clay in your hands, to mold for a season as you please. It is a terribly responsible power." Responsible indeed! "Probation" is that period of the soul's life when as yet the final decision has not been made, either for or against God: to choose one way is salvation; to choose the other way is damnation. Hence, *while the man of God*

is preaching, a hearer's probation may practically end and his salvation or damnation begin. "Who is sufficient for these things?" While the preacher turns aside to indulge a flight of poetic fancy, elaborate a figure, indulge a pleasantry, or create a diversion, he is giving way to Satan, who stands at every priest's right hand to resist him; and in that fatal moment he loses his grip upon a soul almost persuaded; his hand lets up its pressure just as the scale is turning for God!

When a preacher gets such a conception of preaching it lifts him above criticism; it inspires that fear of God which makes him fearless of man, intrepidly indifferent to either compliment or censure. It becomes irreverent impertinence in the hearer to pull out his watch when the half-hour is up, as though a discourse born of God, and having a definite end, could be arbitrarily cut off at the expiration of thirty minutes while as yet the argument and appeal are incomplete. The true preacher does not bow to the caprice of his hearer, nor yield to the senseless clamor for short sermons. A crystal of truth, like any other crystal, must be cleft according to its seams; a sermon that has

an end to reach, and stops short of it, is a failure as truly as a sermon that reaches its true end and highest impression, and then grows weaker by going beyond its proper close.

Let all those who preach this gospel go into the darkness where God dwells and get his whispered message; then, what they have heard in the darkness, in the ear, in the closet, let them proclaim in the light, in the ears of many, from the house-tops. Let us cultivate a divine self-oblivion. He who aims at wisdom of words may hear the shouts of the multitude praising the beauty of his bow and arrows and the grace with which he handles them; but it is only when we lose ourselves in God that we hear the groans of the wounded, which are the supreme test of the archer's skill, and which remind us of the fabled shrieks of the mandrake when it is pulled up by the roots. He who is to plead with men to be reconciled to God should come out of God's Pavilion with that chrism of a celestial presence which makes even the face to shine.

There is a way of preaching that carries power; but it is not an invention of human oratory. Rhetoric and logic, poetry and

philosophy, genius and culture, cannot in their best combination assure that kind of power. It must be gotten waiting upon God in the silence, secrecy, solitude, of the Holy of Holies where God dwells.

CHAPTER XII.

THE PREACHER AMONG HIS PEOPLE.

AM now to touch briefly upon *Pastoral Conduct, as affecting the power of the Pulpit.*

There is a certain individuality in the best sermon, and this individuality proceeds first, from the experience of the preacher himself, and secondly, from his power to apply the truth to the hearer so as to make the hearer say within himself, "That man knows all about me." A sermon needs to reach real wants, and the question is, how real wants are to be known. The only solution to this question is that there ought to be personal acquaintance, not social contact only, but spiritual contact. We must make pastoral calls, and pastoral calls which shall have the effect of disclosing to us the inmost spiritual history of the people to which we minister, and disclosing to us their actual personal daily needs. We shall find that

the methods by which we are enabled to reach the needs of one man or woman are the methods by which we reach the needs of all others, of which that individual is a representative. Hence the best sermons will be suggested by personal contact with those to whom we preach. When we find that we can help persons in actual difficulties; when those difficulties have driven us into a corner, and we find that God's help comes to our aid, we may further utilize the train of thought, argument, or illustration, or appeal, by which we have brought assistance to that distressed or inquiring hearer, and it will be found that these are the most effective sermons for the multitude.

I was accustomed during the later years of my pastorate to carry about with me a book for permanent record, in which in cipher I put down all the facts which affected the personal and family life of my congregation, which I was able in any way to ascertain. For instance, I would inquire where the members of each family were born; whether there were any special besetting sins in the children, known to the parents; whether any children had been specially consecrated to God from birth, etc. I would inquire and

make record about those who had died in the family circle; the ages and circumstances; and about members of the family living in other parts; about aged grandparents and their infirmities; about members of the household who belonged to other Churches and communions; about those who had any physical infirmities or deformities—in a word ascertain, as far as I could, facts of the family history. This enabled me to pray intelligently for my people; and before I repeated a call I would look over my memoranda, so as to be enabled to converse intelligently and sympathetically; and I found that this method of getting at the inmost history of my people was an invaluable source of power to me in reaching their souls.

Moreover, let us remember that it is of the very genius of love that the tie formed by personal contact should invest sermons with strange power. Even what is commonplace in itself becomes uncommonplace and extraordinary when the love of a dear people creates round about the preacher a halo, which is sacred. His words coming through that halo acquire a divine luster and power. There is many a man who is a very ordinary

preacher, but who, by devotion to his people, as a pastor, comes to be dearer to them than all other preachers, and actually more interesting to them than any stranger, however gifted. Here is God's compensation for a lack of intellectual genius, that He bestows on many a man, somewhat defective in mental power—this genius of the heart. He easily works himself into the deepest affections of his congregation, he becomes to them their indispensable guide and helper, the simplest of his utterances becomes to them the wisdom of a sage. They look to him for comfort, counsel, strength, guidance; their experience of contact with him makes him more and more helpful to their spiritual life. He becomes an integral part of their very existence. I have known some of the most efficient and useful ministers to be men of little intellectual ability, and even less intellectual culture, but they occupied a place in the hearts of their people that no stranger could possibly possess. I fear sometimes that, because Mr. Spurgeon, who was an extraordinary man, was a preacher first of all, and to a very limited extent came into pastoral contact with his people, some of his students may be misled into

the inference that it will be safe for them to undertake simply to be preachers and to neglect pastoral activities; but, if so, I prophesy, in nine cases out of ten, virtual failure.

I wish to call attention to the relation of the pastor to the beneficence of the Church. It may be taken, as an axiom, that this is a vital relation. The benevolence and beneficence of a congregation are never likely to attain to a normal development apart from the personal influence of the pastor or minister. This is so obvious that it needs no proof. The statement of the position carries with it its own demonstration, and all that we essay to do at this time is to illustrate and apply this principle. For brevity's sake we divide this theme under four heads; the pastor, as a teacher, a leader, a pleader, and an exemplar.

First, as a *teacher.* The pulpit is a great educator or trainer. Sometimes, under its influence, a congregation enjoys a sort of university education. The teaching of the pulpit comes with authority! and specially, if it be a faithful reflection of the sentiments of the Word of God, it comes with the authority of the Holy Scriptures and of

the inspiring Spirit. The duty and the privilege of systematic beneficence should be among the foremost of the topics treated in the pulpit. The minister of Christ should not be afraid of repetition. The word "inculcation" embodies no little of the ethics of etymology; *In-culx*—to tread in with the heel. It implies the constant going over and over of the same path, and fixing the impression of truth by the frequency and the emphasis of repetition, which Sydney Smith remarked was, for all purposes of oratorical persuasion, the only figure of speech that is worth a farthing. The teachings of the Scripture on the subject of beneficence, however they may be resisted by carnality and selfishness, nevertheless carry conviction, for they appeal to the normal instincts of the human soul. Men may indulge themselves in all manner of selfish, extravagant, careless, and godless expenditure, but there is something which tells every man from within that this is not only wronging God and wronging man, but wronging himself.

The foundation of all beneficence is the doctrine of divine stewardship, which, briefly stated, means that we possess nothing which

is absolutely our own, that every good gift is God's gift, and is to be used in recognition of the Giver; that property is something held in trust, and that, as trustees, we are bound to expend what we have for the profit of others and the supreme honor and glory of the original and inalienable Owner. Upon this foundation of divine stewardship the minister of Christ must press the privilege as well as duty of systematic beneficence. This is the antidote and corrective of that selfishness which is perhaps the root of all other sins, and the most dangerous foe even of human happiness, itself. Balzac in his *Peau de Chagrin* makes use of an old fable which has never lost its pertinency. He represents a young man as becoming the possessor of a magic skin, the peculiarity of which is that while it bestows on its possessor the power to gratify every wish or whim, with every such gratification the skin itself shrinks in all its dimensions. The owner makes every effort to find the cause of such shrinkage, invoking the aid of physician, physicist, chemist, and student of natural history; but it is all in vain. He draws round the skin a red line. That same day he indulges in a longing for some object of gratification.

The next morning there is between the red line and the skin a little interval, close to which it was traced, and so always, inevitably, as he lives on, gratifying one desire or satisfying one passion after another, this fatal process of shrinkage continues. Then a mortal disease sets in which keeps pace with the shrinking skin, and so his life and his talisman together come to an end. This is but a fable to illustrate the moral atrophy of self-indulgence.

Paul in his Epistle to Timothy, the sixth chapter and ninth verse, warns the rich, or them that will to be rich, that they fall into temptation and a snare and many foolish and hurtful lusts which drown men in destruction and perdition; and he further warns them that the love of money, that is to say greed, is the root of all evil, and that, while some covet after gain, they pierce themselves through with many sorrows. The Apostle James has, if possible, a still more pertinent word in the fifth chapter of his Epistle, second and third verses. He says that the rust which hoarded gold and silver gathers is itself a witness against the miser, for rust is the proof of unused coin: and he also says that this rust acts as a canker and eats the flesh

of its possessor as it were with fire. This is very remarkable language. It teaches us that the hoarding of money shall itself witness against its possessor and become a means of the torture of such possessor. Buried capital is something for which men must give account. If we knew the fact, happiness becomes impossible to him who does not make proper use of the gifts of God. When Butler, the author of the "Analogy" went into close retirement in the little country parish of Stanhope, Queen Caroline, the Consort of George IV., asked the Bishop of Blackburn if Mr. Butler were dead. "No, Madam," he said, "*not dead, but buried.*" And the same thing might be said of many men who hold property. As property-holders they may not be dead, but they are buried and their property with them.

What a blessing would come to the Church and the world, if rich men could learn to say, as Lowell used to say in college, that "one could spare the necessities but not the luxuries of life;" and if they were more willing to spare themselves the bread and like necessities which are the support of physical life, than to forego the luxury of imparting blessing to those less favored than themselves.

This instruction on the subject of beneficence must begin with children, line upon line, precept upon precept, here a little and there a little. Just as the twig is bent the tree is inclined. Those who understand botany know that if you take out from a branch a scion whose natural tendency is upward, cut off the branch and set the scion downward, all others that grow out of that branch afterward will grow downward. If we can set the scion in the branches of a young life with a Godward tendency, all the developments of the future growth will be in the same direction.

Secondly, as a *leader*. We refer here to the necessary prominence of the minister of Christ as the organizer of the beneficence of his people. In this matter Nehemiah should be his great model. The book of Nehemiah seems to be inserted in the Old Testament canon largely as a spiritual and scriptural lesson on the development of Church life. The intent study of this book will show that the four principles which regulated Nehemiah's successful activity, as the restorer of the city of Jerusalem and its government, were, first, thorough organization; second, division of la-

bor; third, co-operation between all laborers and, fourth, concentration at any assaulted point. In other words he strove to bring every individual into the general plan of labor; to give each individual such sort and measure of labor as he or she might be able to perform; to make them all participate in a work that was one work; and to repel the adversaries of the work from any point of assault by gathering all the workers into force at the imperiled point in the wall. We know no addition possible to the wisdom of such a course, in developing the systematic activity of a Church on benevolent lines. The pastor must aim at a work large enough and varied enough to adapt itself to each individual member. He wants to secure such unity of work as that all shall feel themselves to be fellow-helpers to one great end. He must seek to divide the labor so that each shall have such work as is adapted to him or to her, and he must teach all to lay aside their particular work and concentrate their efforts in any direction where there is a special emergency or peril.

A great lack in our church life is a lack of such complete organization. We knew well a prominent pastor in one of the Western

cities who was perpetually urging his people to engage in beneficent activities, but who was so utterly deficent in devising and dividing labor that, when approached after his own discourses by those who were ready to engage in work for Christ, he was absolutely unable to direct them in what way to bestow their activities. Fortunately the economy of all well-organized churches does not leave the pastor to do this work of organization alone. He has his eldership, or his board of deacons, or his committeemen, to assist him in the forming and perfecting of this mechanism of church activity, and he should associate with himself the largest number of wise, sagacious, active men and women in the congregation as the pastor's working council. They should with him develop modes of activity, and apportion work to every man, woman, and child willing to engage in it. I have found it of great personal value to me, in the pastorate of American churches, to unite the trustees, elders, and deacons in such a pastor's council, and with them to mature the methods of work to be recommended to the congregation for their adoption. Such a plan has a higher value in this, that each member of

such a board of councilors represents a coterie of personal friends and acquaintances in the congregation, over whom he has more or less influence, and whom he can induce personally to take part in the organized work of the congregation.

Third, as a *pleader*. We mean that the pastor who thus teaches and leads the work of his congregation must not hesitate at a persistent, constant, and bold advocacy of the duty and privilege of engaging in habitual beneficence. He must perpetually emphasize the fact that the law of all noble living is the law of unselfishness, that we must do good for the sake of doing good, and not even for the sake of its returns to us personally. We have fallen upon a day of universal patent automatic sweetmeat machines, which guarantee to return a package of sweets for every penny put in the slot, and their influence seems to be perceptible in our Church life. We have heard of a little fellow who, on putting a penny in the offertory box on Sunday asked his mother which she thought would come out, chocolate or caramels. We shall never have well-developed beneficence in our churches until we get the sweetmeat

machines out of our thought; and nothing will impress the true law of unselfishness in beneficence, but a bold and constant advocacy of every form of benevolent work. The pastor must insist that the church doors shall swing open for all benevolent enterprise; and that all waters which carry healing and help to humanity shall find a channel for their stream through the house of God. He must not be afraid of the effect of such insistence and persistence. The historian Froude, for his singularly bold treatment of historic questions, has had attached to him a new word, Froud-acity. We should be glad to see every pastor deserving some such descriptive title, in view of the courageous perseverance with which he educates his people in benevolent activity. He may seem to be a beggar, but he will lose, with all noble-minded people, no prestige on this account. A church is perverted from its purposes the moment it becomes a religious clubhouse. Whatever purposes the church may answer as a home for disciples, as a place of worship, or even as a school, it must not be forgotten that it is primarily a rallying-point in order that it may be a radiating-point. A pastor who

does his duty in this respect may at least compel some of his church members to say, like the man who was asked whether he was afraid to die, "No, I am not *afraid* to die, but I am *ashamed* to die."

Fourth. After all we must emphasize, most of all, the fourth and last consideration which we present. The relation of the pastor to the beneficence of his church is most vital in its relation to personal character as an *exemplar*. Herbert Spencer says that by no political alchemy can you get golden conduct out of leaden instincts, and I think it was Epictetus who said of some in his day that, while their vessels were silvern and golden, their principles and practices were the commonest sort of earthenware. If the pastor himself is constantly nearing the Divine perihelion, his very face will shine with the beauty of the reflected light, and his contact with his people will be somewhat like the contact of Burke even with complete strangers. It used to be said of him that so great and extraordinary was his mind, and so remarkable his whole character, that no subject came under discussion which he could not treat in so masterly and technical a manner as to induce such as heard him to

imagine that he had dedicated a considerable portion of his life to the consideration of that particular subject. If he was not the most accomplished orator, he was, at any rate, the most eloquent man of his day, and perhaps, second to none in any age. No person of sense could meet him under a gateway to avoid a shower who did not go away convinced that he had met the first man in England, whoever he might be.

The pastor must show himself a *man*. That is the first condition of influence as a minister of Christ. It behoves him to take heed to his doctrine and to his deportment, but above all to take heed to *himself*. A man who is radically greedy and stingy and selfish can never, for a long time, influence a congregation in the lines of beneficent activity. There is a contagion about self-denial, and there is an infection in selfishness likewise. It is not necessary that a pastor should announce his gifts. He may not let his left hand know what his right hand does, but there is an atmosphere which accompanies a radically generous and unselfish soul that reveals itself, like the fragrance of a flower, by invisible but still sensible methods; and a man in the pulpit who not

only advocates giving but gives, not only preaches but practices benevolence, not only inculcates beneficent activity but himself illustrates it, is the man who, though it may take time, will develop a generation of liberal souls; and the outcome of such a man's ministry is sure to be a people who give—give habitually, and give from the very love of giving, and who regard beneficence as the inevitable outcome of all true and consecrated living.

CHAPTER XIII.

THE PREACHER COMMUNING WITH THE SPIRIT.

CONCLUDE the discussion of this theme by some thoughts on what, for want of a better title, I call "spiritual homiletics." A sermon is plainly a product, not of the mind of man, only, but of the mind of man in contact with the Spirit of God and the truth of God. In 1 Cor. ii. Paul gives some most valuable and important hints on the subject of preaching. We are there taught that the natural man—even the princeliest intellect with philosophical wisdom—is still incapable of receiving the things of the Spirit of God, because they are spiritually discerned; but Paul adds, "We have received the Spirit which is of God that we may know the things that are freely given to us of God; which things also we speak, not in the words which man's

wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual"—which latter phrase may be interpreted to mean, expressing spiritual conceptions in spiritual terms, or interpreting spiritual truths to spiritual faculties.

This was undoubtedly written with regard to the production of inspired writings, and as such has been considered; but the principle here set down is fundamental to the production of a proper sermon, and upon this subject it may be well to expatiate.

The most attractive and effective preachers have exemplified seven great secrets of power:

1. Simplicity of treatment. 2. Close adherence to the text. 3. Full presentation of the truth—the sword of the truth is two-edged: it has an edge of law and an edge of grace, and they combine to make it powerful. 4. Enforcement of supernatural truth by the analogies of natural law. 5. Use of illustrations, apt and telling. 6. Constant progress toward a climax. 7. The tone of deep spirituality, which again involves—first, a thorough conviction on the part of the speaker, and therefore secondly, a certain

positiveness born of conviction, not Yea and Nay, but Yea; preaching not defensive, but offensive; not destructive of error only, but constructive of the truth, consisting not of negations, but of positions.

Spiritual preaching should go beyond all these, and exhibit a higher and subtler quality. The Holy Scriptures are an inspired book, and the Holy Spirit, who inspired them, is the indwelling Spirit in the believer. All true insight into the Book hangs on the unveiling of the eyes to behold wondrous things in the Word. From these premises it follows that the supreme help in the preparation of sermons is a prayerful, humble, devout meditation on the Holy Scriptures, by which the spiritual eye shall be unveiled and these wondrous things revealed. Moreover, every text of Scripture is a divine gem, and it is a gem which is cut into facets upon the wheel of the Spirit. As we need, therefore, to turn a piece of spar around in order to get the angle at which it reveals its beautiful colors, and, as a diamond with many facets must be seen at every angle to appreciate its brilliance, so a text of Scripture must be turned about in the process of meditation, and looked at

from every point of view, before its wonderful radiance is fully perceived. The most effective and spiritual preachers have therefore found that *immersion in the Scriptures, with dependence upon the Spirit*, alike for instruction and unction, has been the secret of their highest pulpit power. And so, as the Rev. John McNeil says, "The true preacher prays and meditates on the Scriptures *until he has a vision*," and we may add, he never preaches until he gets the vision.

For myself, I feel constrained to bear my witness that no amount of study of commentaries, or of any other form of human product, has been of such help as the spiritual, devotional study of the Scriptures in the original tongues, carefully noting every word and phrase, case and noun, mood and tense and number and person of a verb, and the relation of clauses and phrases and words to each other. Prayer for insight into the Scriptures, and a supreme regard for the mind of the Spirit, will lead to a comparative indifference as to mere literary standards, or so-called "homiletic" completeness, and will tend to raise one above the atmosphere of criticism.

The highest kind of homiletic analysis is

not an *invention, but a discovery;* not the product of intellectual ingenuity, but the result of spiritual illumination. Therefore preachers should covet earnestly the best gifts. As has been said: "There is an intellectual covetousness abroad, a haste to be wise, which, like the haste to be rich, leads men to speculate upon indifferent securities; and theology must not be bound up with such speculations."

I venture to give a few examples of the effect of such personal and prayerful meditation upon the Holy Scriptures, though it is quite possible that I may not select the best illustrations which further thought might bring to my mind.

One example, already referred to, is found in Genesis 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." Careful meditation will show here the threefold basis of natural retribution:

1. Memory: "We saw the anguish of his soul when he besought us and we would not hear." 2. Conscience: "We are verily guilty concerning our brother." 3. Rea-

son: "Therefore is this distress come upon us."

In Romans, first and second chapters, there will be found hints of a fourfold revelation: 1. Of God, from creation. 2. Of Law, in the conscience of man. 3. Of Wrath, in history, individual and collective. 4. Of Righteousness, in the gospel.

Take another example: Our Lord's intercessory prayer (John xvii). A careful study will show that there are four forms of prepositions here which reveal our Lord's conception of the relation of believers to the world: 1. They are *in* the world. 2. They are not *of* the world. 3. They are chosen *out of* the world. 4. They are sent *into* the world. These four prepositional forms leave nothing more to be said. In this chapter also we shall find a progress of doctrine that does not at first reveal itself: 1. Separation. 2. Sanctity. 3. Unity. 4. Glory. Nothing can be added, nothing can be subtracted; neither can the order of these four be changed without damage.

John iii. 16 is a most familiar passage of Scripture: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish,

but have everlasting life." I am sure that I had preached upon this text fifty times, before I ever discovered the relation of the different words which compose this verse. After a prolonged meditation upon it, it suddenly occurred to my mind that there are in this text *ten* prominent words: God—Loved—World—Gave—Son—Whosoever—Believeth—Perish—Have—Life.

On further meditation it also occurred to me, as by a flash of illumination, that these ten words naturally divide themselves into *five groups of two each.*

1. There are two words that have to do with the *persons of the Godhead:* God the Father and God the Son.

2 There are two that describe the *Divine attitude:* "Loved" and "Gave."

3 There are two that describe the *objects of this love:* "World" and "Whosoever." Both of them universal terms, but one collective and the other distributive.

4. There are two that intimate *man's activity:* "Believe" and "Have."

5. There are two that represent the *extremes of destiny:* "Perish" and "Life."

No one will say that this is an invention. These words were there, and sustained this

relation, though it might have been previously undiscovered by any other reader.

We might venture another illustration from Psalm li., where a series of adjectives may be found which carry our thoughts higher and higher till we reach a climax: Clean—Right—Holy—Free.

There are manifestly four levels of life: 1. Sin; 2. Righteousness, or obedience to conscience; 3. Holiness, or the love of right for its own sake, and from sympathy with God. 4. Freedom, or the sense of privilege in doing and suffering the will of God, rising above law and duty to love and liberty and joy.

Again, in Rom. viii. we have a marvelous combination and crystallization of truths which centralize about the conception of *the privileges of God's sons.* There are ten prominent thoughts which may be divided into two classes: First, those which pertain to child-life; and second, those which pertain to family-life, or the position of the child in the family.

First, as to child-life, we have *life* itself; *walking*, *talking*, *access* to God in prayer, and *adoption* (*adoptio*, Latin) or the attainment of majority. Second as to family-

life: First, *heredity*, implying, of course, conformity to the Father's likeness; second, *harmony*, or the convergence of all household provision in the well-being of each member; third, *discipline*, including education and correction; fourth, *liberty*, or a growth toward freedom from restraint; fifth, *heirship*, or the final inheritance in God. The student of this chapter finds these things here awaiting discovery.

These, however imperfect as illustrations, will serve perhaps at least to show the meaning of what has been said. It will be observed that, wherever this method of preparing sermons is followed, there comes to be an element in the product essentially original and individual, for the humblest believer may strike upon some beauty in thought, or in its relations, or both, which has hitherto been unveiled to no other believer. Hence there enters into preaching of this sort a peculiar personal element, which reminds us again of Buffon's fine definition of style; such preaching incarnates the preacher; the man with all his spiritual knowledge, habits, attainments, enters vitally into every sermon constructed upon this pattern. Moreover, the degree of per-

sonal attainment in holiness and in sympathy to God will have much to do with the clearness of apprehension, as well as the effective presentation, of spiritual truth. A man who lingers in the atmosphere of the secret place of communion, and obtains there his insight into the Scriptures, will carry that atmosphere with him into his pulpit—a tone of personal sympathy with God, than which nothing is more important.

There will also be personal sympathy between himself and the souls to whom he preaches, because of the unveiling to him of human need, in the unveiling of his own. As the high priest bore in two places the names of the children of Israel—upon the onyx stones which clasped the two parts of the ephod over his shoulders, and on the breastplate upon his bosom—a true preacher will bear his hearers on his shoulders in supporting their burdens, and on his bosom in his cherishing love for their souls; and, as there will be personal sympathy by contact with the hearer, so there will be a still higher personal sympathy by contact with God. He will become an ambassador representing God in a human court, and because he speaks and acts within the limits of his instructions

he will be conscious that his words carry the weight and the authority of the government which he represents. He will speak as becomes the oracles of God.

I confess that I feel the greatest solicitude for a revival of this kind of preaching in the modern pulpit. There is too much of the essay, or oration, or lecture style in modern discourse; there is too little of the conscious identification of the preacher with God.

To get one's sermons, themes, and treatment from the illumining power of the Holy Ghost will beget a marvelous intrepidity. Such a preacher is bound to speak God's truth. As Seneca's pilot said to Neptune, he will say:

> "You may sink me or you may save me,
> But I will hold my rudder true;"

or, as Curran, in his defense of Bond, when he heard the clatter of the arms of his threatening antagonists in the court, said: "You may assassinate me, but you cannot intimidate me." Before whatever human presence such a preacher may be called to speak, his whole being will be so absorbed in that greater Unseen Presence, that the dignitaries of earth will become as nothing.

Such a preacher will be likely to be a man of exceptional personal purity. The mind, which is the channel of the Holy Ghost's inflowing, and the tongue, which is the channel of the Holy Ghost's outflowing, will not be likely to be given over to the control of impure thoughts, or even the coarse and gross forms of jesting in speech.

Such preaching is born only of prayer. It has, like General Gordon, its morning signal. It is told of him that, during his sojourn in the Soudan country, each morning for half an hour there lay outside his tent a white handkerchief. The whole camp knew what it meant, and treated the little signal with the highest respect. No foot crossed the threshold while that little guard kept watch. The most pressing message waited for delivery, and even matters of life and death, until the little signal was withdrawn. God and Gordon were in communion. The man that wants to preach with power must have his times alone with God. If he wants to be a distributing reservoir, he must become a receiving reservoir. If he wants to prevail with man, he must learn, first of all, to prevail with God.

Such preachers will be found to be full

of a Divine energy. They will not count their life dear unto themselves. Their love will seek, not limits, or even inlets, but outlets, and they will renew their strength in waiting upon God. Oh, for a new era of preaching that is biblical in the highest sense, and spiritual in the grandest sense, because not only identified with a spiritual character and life, but because it is essentially a spiritual product—a product of the Holy Spirit's indwelling and outworking!

The modern pulpit may not lack intellectuality, nor learning, nor culture, nor eloquence. But it does lack spiritual power. It fails to grapple with the mind so as to compel conviction, with the conscience so as to compel contrition, with the will so as to compel resolution. The power that melts men's wills into God's is not a human gift, but a Divine grace. For such power we must wait before Him in the secret place, and if we are to pierce to the dividing asunder of soul and spirit, we must wait until He makes our quiver full of arrows, pointed and barbed by the Spirit Himself. No time will be lost for preparation, which is spent in that first of all preparations—PRAYER. This is the preparation which prepares. All spiritual

power runs back for its source and fountain to the mercy seat!

One word in conclusion as to the interpreting power of a deep and godlike experience. The spiritual wealth of the Word of God can only be understood by one who is spiritually enriched. There are some things, says Dr. Pardington, which a deep and devout spiritual life alone can interpret. Voltaire attempted to versify the fifty-first Psalm. He succeeded fairly until he came to the tenth verse, "Create in me a clean heart, O God! and renew a right spirit within me." His self-righteousness and enmity to God forbade his saying that. He struggled to put it into verse, but could not. The fear of God seized him, his pen refused to move, he sought to leave his study but could not; he fell on his couch in great mental suffering, and he subsequently said to a friend, "I can never think of that hour without great terror." How true it is that the natural man perceives not the things of the Spirit of God. A discernment of spiritual things is impossible except through a quickening of the spiritual senses by the Holy Ghost. Then we find the Psalms and all other portions of the Word of God to

be a vehicle of divine truth. The heart is prompted to prayer for celestial cleansing. The man enters upon the heritage of righteousness, sanctification, and becomes the means of divine power on the souls of others.

I have seen in a recent copy of an American paper the following letter received recently by a young minister from one of his hearers upon the occasion of an exchange with another pastor, and it teaches how much of the prevailing indifference to the gospel on the part of men may be ascribed to the fact that pointless essays are too often substituted for gospel sermons. Let me add here this letter, with the hope that God will bless the rebuke which it contains to every one of us.

"Reverend Brother: I listened very attentively to your clever essay on history this morning, and hoped to find some features of a gospel sermon. Was it my fault that I did not find or detect anything in it: first, to convict men of sin; second, to conduct the penitent to Christ; third, to quicken the backslider; fourth, to comfort the afflicted; fifth, to guide the perplexed; sixth, to encourage the desponding; sev-

enth, to caution the unwary; eighth, to remove doubt, ninth, to stimulate zeal; tenth, to fortify patience; eleventh, to arouse aspirations; twelfth, to kindle devotion; thirteenth, to expose the wiles of the devil, fourteenth, to broaden charity; fifteenth, to develop faith; sixteenth, to instruct in any of the practical duties of Christian life; or finally, to impart information needed for practical utilization in Christian life. You may reply, I did not design to do any of these things. But, my brother, as a Christian minister and not as a literary essayist, can you afford to misuse any such occasion by not designing to do some of these things? You are a minister of the Word, which is to make the man of God perfect, thoroughly furnished unto all good works. Pardon these kindly suggestions from one, who, tired of business, goes to Church to be helped."

In the foregoing pages, it has been the author's aim simply to throw out hints on the greatest of themes and of duties.

If completeness is looked for here, it will not be found, for it has not even been attempted. A vast continent of thought can-

not be covered within such limits: it can scarcely be outlined. But these few fragmentary suggestions represent the outcome of an experience of thirty years, and many of these lessons were learned in the sad school of failure. May my brethren, before whom life's untrodden paths yet lie, be graciously kept from the blunders and the blindness that have characterized the course of too many who have gone before them; and may the Spirit of God, with His fullness, qualify them as only He can for the faithful ministry of the Word, and

THE DIVINE ART OF PREACHING!

CATALOGUE OF

THE BAKER & TAYLOR CO.,

Publishers and Booksellers,

740 AND 742 BROADWAY, NEW YORK.

The following books will be mailed, postpaid, on receipt of price.

ALLEN—THE MAN WONDERFUL IN THE HOUSE BEAUTIFUL. By DRS. CHILION B. and MARY A. ALLEN, 12mo, cloth.....$1 50

An allegory teaching the Principles of Physiology and Hygiene, and the effects of Stimulants and Narcotics, for home reading; also adapted as a reader and text-book for schools.

"It is no exaggeration to say that there is no better treatise on physiology and hygiene for the young than this. It is as interesting as a fairy tale."—*St. Paul Sunday Globe.*

BARHYDT—CRAYON PORTRAITURE. Complete Instructions for making Crayon Portraits on Crayon Paper, and on Platinum, Silver and Bromide Enlargements; and Directions for the use of Transparent Liquid Water Colors and for making French Crystals. By J. A. BARHYDT. 12mo, illustrated, revised and enlarged edition, paper, 50 cents; cloth $1 00

A carefully prepared hand-book for professional and amateur artists, written with special reference to giving such full explanation of details as to furnish to those who desire to take up crayon work, a full knowledge of all the materials required and their use and manipulation, together with all the methods and processes employed. The coloring of photographs, engravings and photogravures with Liquid Water Colors and the making of French Crystals are also fully treated. The book is beautifully printed, bound and illustrated.

BEHRENDS—SOCIALISM AND CHRISTIANITY. By A. J. F. BEHRENDS, D.D. 12mo, paper, 50 cents; cloth $1 00

"Uniting to the uncompromising honesty of a catholic mind a large endowment of practical constructive ability, he (Dr Behrends) is not only able to give his readers a comprehensive grasp on the rather intricate subject of Socialism in all its schools, but, better than this, to offer some sound, sensible, and, above all, practical remedies for the sores on the social body."—*Providence Journal.*

CHILD—BE STRONG TO HOPE. By Rev. Frank S. Child. 16mo, cloth.....75 cts.

This is a book of comfort and good cheer for the weary burdened and depressed; strong and helpful, bringing tranquillity to the troubled, and quickening the discouraged into the very mood and power of victory.

"The tone of the book is strong, cheerful and hopeful. One of the very best to place in the hands of those who in any way suffer from the ills of life."—*Rev. Theodore T. Munger, D.D.*

"I do not know where, within the same space, the sweet lessons of faith touching the ministry of trouble are better taught."—*Prof. George S. Prentiss.*

COOPER—LEATHER-STOCKING TALES.—By James Fenimore Cooper. A New Library Edition, in large type, from new plates, 5 vols., 12mo, half levant $6 00

This is one of the most pleasing editions of the most popular works of the American novelist. The type is large and adapts it to easy reading, while the binding fits it for a place in the library, or makes it available as a gift.

CO-OPERATION IN CHRISTIAN WORK.—Common Ground for United Inter-Denominational Effort. By Bishop Harris, Rev. Drs. Storrs, Gladden, Strong, Russell, Schauffler, Gordon, King, and Hatcher, President Gilman, Professor Geo. E. Post, and others. (Uniform with "Problems of American Civilization.") 16mo, paper, 30 cents; cloth.....60 cts.

This book contains a series of selected addresses delivered before the General Christian Conference held at Washington, D. C., December 7-9, 1887, under the aupices of the Evangelical Alliance.

CRAFTS—THE SABBATH FOR MAN. With Special Reference to the Rights of Workingmen, based on Scripture and a Symposium of correspondence with more than two hundred and fifty Representative Men of all Nations and Denominations. Sixth Edition, Revised and Enlarged, 1892, by Rev. Wilbur F. Crafts. 12mo, cloth, 656 pages.....$1 50

This book as originally written passed through five editions, and has been awarded the first place as a practical cyclopœdia of the Sabbath question by the press of Great Britain and Canada as well as that of the United States. The new census, the old testament revision and especially the unprecedented activity of the reform movement since the book first appeared, have occasioned the insertion of many pages of new matter and the reshaping of much of the old.

"Mr. Craft's volume is acknowledged to be the most useful authoritative book on its topic that has appeared for many years on either side of the Atlantic."—*Joseph Cook.*

"The book outranks all others on this vital theme."—*Miss Frances E. Willard.*

"Such a practical commentary upon the Sunday question is not to be found in any other manual, English or American."—*Sunday School Times.*

CRANE—VIRGIL'S ÆNEID. Translated literally, line by line, into English Dactylic Hexameter, by Rev. Oliver Crane, D.D. 4to, cloth.....$1 75

This translation is probably the closest reproduction of the original extant in any language. It retains the metre and, with remarkable smoothness and aptness of language, gives the English of the great poem in the same number of lines, and almost in the same number of syllables, as the epic itself.

CROSS—ECLECTIC SHORTHAND. By Prof. J. G. Cross, M. A. 31st edition, 12mo, cloth.....$2 00

1. It is the briefest. 2. It is the simplest. 3. It is the easiest to write. It is the most legible.

"With less than two months' instruction I could report any ordinarily rapid speaker."—*C. Q. Thorpe, Chariton, Iowa.*

"After one month's lessons in Eclectic Shorthand, and some daily practice for two months, I could easily write 150 words a minute."—*Eloise Baker, Stenographer, with The Current, Chicago.*

CROSS—DICTIONARY OF ECLECTIC SHORTHAND. giving the phonetic and shorthand equivalents of the primitive words, and the various classes of derivative words of the English language, also several vocabularies of technical terms. By J. Geo. Cross, M. A. 8vo, cloth.....$3 00

CUSACK—WHAT ROME TEACHES. By M. F. Cusack (the Nun of Kenmare). 12mo, cloth.....$1 25

Since the author's conversion to Protestantism, her observation of the general desire for information as to the actual teachings of Catholicism and its attitude toward politics and the press, has led her to prepare this book. Her intimate knowledge of Catholic doctrine and instruction, her long experience in Romanist work and association with Romanist workers and her command of a vigorous style, admirably fit her for work of this kind.

"This volume fills a place distinctively its own. In support of what she says, she cites from accredited documents of the Roman hierarchy, and makes out a very strong case. She knows the feeling of both priests and parishioners, and can testify to the fact just as it is."—*New York Observer.*

"As may be supposed this is not an elaborate treatise on Roman Catholic theology, but a popular statement of the principal doctrines which are daily taught to pupils, to the common people and their children. Miss Cusack has a bright and vigorous mind, and as she has come out of the church because no longer able to follow its errors, it may be inferred that she shows up its doctrines without change or reservation."—*The Advance, (Chicago.)*

CUYLER—POINTED PAPERS FOR THE CHRISTIAN LIFE. By Theodore L. Cuyler, D.D. 12mo, cloth, with a steel portrait of the author.....$1 50

"Dr. Cuyler holds steadily the position which he reached years ago, as the best writer of pointed, racy religious articles in our country."—*Presbyterian.*

"We know of no better volume for the stimulation and guidance of the Christian life in all our reading, nor one more likely to attract and hold readers of widely varying culture and character."—*Evangelist.*

CUYLER—HOW TO BE A PASTOR. By Theodore L. Cuyler, D.D. 16mo, cloth, gilt top.....75 cts.

"If any man living understands the subject of this little book, it is Dr. Cuyler."—*Independent.*

"Ought to be read by all pastors, young and old."—*N. Y. Tribune.*

"Its beauty and its power are precisely in this, that it is eminently simple, its teachings so obvious that their mere statement carries conviction of their entire adequacy. Their statement is full of charm."—*N. Y. Evangelist.*

"This book will be read by thousands of teachable and conscientious ministers. It ought to be. Dr. Cuyler is a noted example of success in this branch of work. Nobody's pen can write wiser words than his."—*Mich. Christian Advocate,*

CUYLER—THE EMPTY CRIB. By THEODORE L. CUYLER, D.D. 24mo, cloth, full gilt, with two steel portraits.....75 cts.

"Those who have lost little children by death, will read this book with moist eyes."—*Lutheran Observer.*

"A real gem; the outpouring of a stricken parent's sorrows into the very bosom of the Saviour."—*Christian Advocate.*

CUYLER—GOD'S LIGHT ON DARK CLOUDS. By THEODORE L. CUYLER, D.D. 16mo, cloth.....75 cts.

"To thousands of disconsolate hearts these pages are fitted to carry just the comfort which they crave."—*Congregationalist.*

"These are words of sympathy and cheer to the desponding and bereaved—utterances clear, tender and comforting, out of a suffering heart to suffering hearts."—*Presbyterian.*

CUYLER—STRAY ARROWS. By THEODORE L. CUYLER, D.D. 18mo, cloth.....60 cts.

"A collection of brief, pointed religious articles. They are very suggestive, and arrest the reader's attention by their pointed manner as well as their striking and impressive thought."—*Evangelist.*

DEUTSCH LETTERS FOR SELF-INSTRUCTION IN THE GERMAN LANGUAGE. By SOLOMON DEUTSCH, Ph.D. 2 vols., 8vo, cloth.....$5.00. Each volume also sold separately. Vol. I. FirstCourse, Grammatical; 8vo, cloth, 480 pages, $2.50. Vol. II. Second Course, Idiomatic and Literary; 8vo, cloth, 364 pages.....$2 50

This is an elaborate work which perfectly accomplishes the task of making it possible for an English student, entirely without other aid, to master every detail of the pronunciation, grammar, and idioms of the German Language, and at the same time to become familiar with its conversational forms, its proverbs, and classical sayings.

MR. CHARLES DUDLEY WARNER fitly characterized the book when he said of it: "*The method is scientific, but is perfectly intelligible. The author is thorough; in order to be easy he cannot be brief; he explains carefully.*"

DEUTSCH DRILLMASTER IN GERMAN. Based on Systematic Gradation and Steady Repetition. By SOLOMON DEUTSCH, A.M., Ph.D., author of "Letters for Self-Instruction in German," etc. 12mo, cloth, 469 pages.....$1 50

A perfect instrument for the complete mastery of German.

The subject-matter of the book is divided into twenty-four sections, consisting of numbered paragraphs containing German sentences on the left page, and the exact idiomatic English equivalent on the right page. Each of these sections of fifty paragraphs is followed by the same number of paragraphs in English, containing Drill exercises for Oral and Written Review. In these no new terms are employed, but merely modifications and variations of the sentences already given, and these have been selected with a view to practical usefulness. The grammatical rules deduced from the model sentences which form the bulk of the book appear in copious foot-notes and in the appendix. The latter also contains synoptical tables, giving a general view of the inflections, and an alphabetical list of the prepositions, with their idiomatic use. An index, alphabetically arranged, directs the student at once to the resources of the book on any given point.

JONES—UNIVERSAL INTEREST TABLE. Computed by PROF. GEORGE WM. JONES, of Cornell University. 16 mo, boards.....25 cts.

These carefully prepared tables give the interest on all sums to *Ten Thousand Dollars*, for days, months, and years at 4, 5, 6, 7, 8, and 10 per cent. The form of the book is convenient and its arrangement so simple that the work of finding the interest on a given sum can be performed in a few seconds. It also contains a table of compound interest, and one showing the interest on $1 to thousandths of a cent.

LIGGINS—THE GREAT VALUE AND SUCCESS OF FOREIGN MISSIONS. Proved by Distinguished Witnesses. By Rev. JOHN LIGGINS, with an introduction by Rev. ARTHUR T. PIERSON, D.D. 12 mo, 249 pages, paper, 35 cts.; cloth.....75 cts.

A powerful presentation of overwhelming evidence from independent sources, largely that of Diplomatic Ministers, Viceroys, Governors, Military and Naval Officers, Consuls, Scientific and other Travellers in Heathen and Mohammedan countries, and in India and the British Colonies. It also contains leading facts and late statistics of the Missions.

"The distinguished witnesses are well chosen and are unanswerable."—*Joseph Cook, the Boston Lecturer.*

"A grand and irrefutable reply to those who are fond of decrying missions."—*Christian at Work.*

"The book will be found of immense value."—*New York Observer.*

"Solid and indisputable facts."—*Boston Watchman.*

"An overwhelming mass of testimony."—*Springfield Republican.*

LOOMIS—MODERN CITIES AND THEIR RELIGIOUS PROBLEMS. By SAMUEL LANE LOOMIS. With an Introduction by Rev. JOSIAH STRONG, D.D. 12 mo, cloth....$1 00

"The author has reached more nearly to the true cause of the difficulty and the proper manner to remove it than any other author with whose works we are acquainted."—*Hartford Post.*

"For all who love their fellow-men this book will be a stimulus and a guide. It presents clearly and forcibly the increasingly difficult problem of the modern city, and will prove to be a store-house of information to all workers in this field. Like 'Our Country,' by Rev. Dr. Strong, this book is one of the most marked books of the current year. Every worker in city or country should read and inwardly digest this suggestive volume."—*Rev. A. F. Schauffler, D.D.*

MORELL—AN HISTORICAL AND CRITICAL VIEW OF THE SPECULATIVE PHILOSOPHY OF EUROPE IN THE NINETEENTH CENTURY. By J. D. MORELL. 8vo, cloth, 752 pp.....$3 50

"The late Dr. Chalmers said in the *North British Review*, that he had seldom read an author who makes such lucid conveyance of his thoughts, and these never of light or slender quality, but substantial and deep as the philosophy in which he deals. In similar terms the leading reviews and writers abroad have spoken of him, and his philosophical history has taken rank among the very best productions of the age."—*N. Y. Observer.*

NATIONAL NEEDS AND REMEDIES. The Discussions of the General Christian Conference held at Boston, Mass., Dec. 4–6, 1889, under the auspices and direction of the Evangelical Alliance for the United States. 8vo, paper, $1.00; cloth $1 50

The important subject of causing, by means of inter-denominational effort, Christian principles and feeling to thoroughly permeate our whole civilization, was elaborately discussed by Phillips Brooks, Josiah Strong, Richard T. Ely, Howard Crosby, Bishop Huntington, Joseph Cook, and many others who are giving direction to the thought of to-day.

"This Boston Conference is the most important event in the American religious world which we have been permitted to chronicle in a very long time."—*The Churchman.*

NATIONAL PERILS AND OPPORTUNITIES. The Discussions of the General Christian Conference held at Washington, D. C., Dec. 7–9, 1887, under the auspices and direction of the Evangelical Alliance for the United States. 8vo, cloth $1 50

The book is indispensable to every Christian who would keep abreast of current religious thought and effort.

Among the speakers were: Dr. S. J. McPherson, Dr. Arthur T. Pierson, Pres. James W. McCosh, Bishop Samuel Harris, Dr. Josiah Strong, Dr. Washington Gladden, Dr. A. F. Schauffler, and fifty other prominent representatives of all denominations and all sections of the country.

"All the prominent social questions which now confront the churches were discussed, and the foremost men in the churches were present to discuss them."—*Christian Union.*

PEET—COURSE OF INSTRUCTION FOR THE DEAF AND DUMB. Part I. ELEMENTARY LESSONS. By Harvey P. Peet, LL. D. 308 pages, cloth..... 90 cts.

This work has been used in American and foreign institutions for the deaf and dumb for upwards of thirty years, and has won an enviable reputation as a book excellently adapted to its purpose.

PEET—COURSE OF INSTRUCTION. Part III. By Harvey P. Peet, LL. D. fully illustrated. 252 pages, cloth... $1 25

Containing a development of the verb; illustrations of idioms; lessons on the different periods of human life; natural history of animals; and a description of each month in the year.

This is one of the best reading books that has ever been prepared for deaf-mutes, and furnishes an excellent practical method of making them familiar with pure, simple, idiomatic English. It is well adapted, also, for the instruction of hearing children.

PEET--HISTORY OF THE UNITED STATES OF AMERICA. By Harvey P. Peet, LL. D. 423 pages, cloth $1 50

Extending from the discovery of the continent to the close of President Lincoln's administration. A work of great accuracy, written in a pure idiomatic style.

PEET—LANGUAGE LESSONS. By ISAAC LEWIS PEET, LL. D. Script type, 232 pages, cloth.....$1 25

Designed to introduce young learners, deaf-mutes and foreigners to a correct understanding and use of the English language.

It is believed that this book will fully meet a real need, as the directions for use are so minute that any one, even without previous familiarity with the instruction of deaf-mutes, may, with its aid, satisfactorily carry forward their education.

PIERSON—EVANGELISTIC WORK IN PRINCIPLE AND PRACTICE. By Rev. ARTHUR T. PIERSON, D.D. 16 mo, paper, 35 cents; cloth.....$1 25

An able discussion of the best methods of evangelization by an acknowledged master of the subject.

"If our pen could become as fervent as fire, and as fluent as the wave, we could not write either too warmly or too well of this book. Dr. Pierson has given us a real book—a thunderbolt—a cataract of fire. These flame-flakes ought to fall in showers all over Christendom, and set every house on fire."—*Spurgeon.*

"The book tingles with the evangelistic spirit, and is full of arousement without sliding into fanaticism."—*Springfield Republican.*

PIERSON—THE DIVINE ENTERPRISE OF MISSIONS. A Series of Lectures delivered at New Brunswick, N. J., before the Theological Seminary of the Reformed Church in America upon the "Graves" Foundation in 1891. By Rev. ARTHUR T. PIERSON, D. D. 16mo, cloth, gilt top....$1 25

In this work the author sets forth a philosophy of the History of Missions. He seeks the eternal and immutable principles of mission work in the utterances of the Master himself, and tests the quality of such work by its adherance to or departure from these principles as laid down in the infallible Word. He treats the subject under the Divine Thought, Plan, Work, Spirit, Force, Fruit, and Challenge of Missions.

"They breathe throughout the fervent spirit which has made Dr. Pierson an apostle of missions and are as stirring as a trumpet call. They abound in pithy illustrations drawn from the mission field, and go straight to the mark. They deserve a wide circulation in our churches."—*Christian Union.*

PIERSON—THE ONE GOSPEL; OR THE COMBINATION OF THE NARRATIVES OF THE FOUR EVANGELISTS IN ONE COMPLETE RECORD. Edited by Rev. ARTHUR T. PIERSON, D. D. 12mo, flexible cloth, red edges, 75 cents; limp morocco, full gilt.....$2 00

Each evangelist furnishes some matter, found, if at all, not so fully in the other records. It has been sought to blend all the various features of the four narratives into one without losing whatever is distinctive in each. Without taking the place of the four Gospels this book will be an aid in their study—a commentary wholly biblical, whereby the reader may, at one view, see the complete and harmonious testimony of four independent witnesses.

"It is a valuable work and is well edited."—*New York Observer.*

"To ministers, Sunday-school teachers, and all bible students it is of great value, presenting, as it does, the gospel story without break, and the events in chronological order."—*Presbyterian Observer.*

PIERSON—THE CRISIS OF MISSIONS; OR, THE VOICE OUT OF THE CLOUD. By the Rev. ARTHUR T. PIERSON, D.D. 16mo, paper, 35 cents; cloth.....$1 25

"We do not hesitate to say that this book is the most purposeful, earnest, and intelligent review of the mission work and field which has ever been given to the Church."—*Christian Statesman.*

"One of the most important books to the Cause of Foreign Missions, and, through them, to Home Missions also, which ever has been written. It should be in every library and every household. It should be read, studied, taken to heart, and prayed over."—*Congregationalist.*

PIERSON—STUMBLING STONES REMOVED FROM THE WORD OF GOD. By Rev. ARTHUR T. PIERSON, D. D. 18mo, cloth.....50 cts.

In this little book many supposed difficulties of the Bible are shown not to be such in fact, and such simple rules of interpretation of a general character are laid down, as to make clear the literal truth of many passages which to some minds have previously been doubtful or only capable of the explanation that they were used metaphorically. The book is especially timely, now that general interest is turned toward the interpretation of the Scriptures.

"A little volume worth its weight in gold, in which many of the difficult and obscure passages of Scripture are made clear and easy to be understood."—*Christian at Work.*

"This is a small book, but it contains a good deal—helping believers to a better understanding of the Book. The stumbling stones are made stepping stones, and hindrances are changed to helps. It is a valuable, helpful little book, and one to be highly commended."—*Presbyterian Observer.*

PITMAN MANUAL OF PHONOGRAPHY. By BENN PITMAN. 16mo, boards, 80 cents; cloth extra.....$1 00

This work is designed for self instruction in the Phonographic art, and is the proper book for the beginner. It contains a complete exposition of the system, from its simplest principles to the reporting style, arranged in alternate and opposite pages of explanation and phonographic exercises. Every principle is copiously illustrated with engraved examples for reading, and exercises in the ordinary type for writing practice. A large number of pages of engraved reading matter are appended to the book.

PITMAN—PHONOGRAPHIC READER. By BENN PITMAN, 16mo, paper.....25 cts.

This book is designed as a companion to the Manual, and affords the necessary reading practice in the corresponding style.

PITMAN—REPORTER'S COMPANION. By BENN PITMAN. 12mo, boards, $1.00, cloth, extra.....$1 25

A guide to verbatim reporting for professional reporters and those who desire to become such. This work takes up the corresponding style, and, without a perceptible break, conducts the student to the briefest phonography necessary for reporting the most rapid speakers.

PITMAN—PHRASE BOOK. By BENN PITMAN, 16mo, extra cloth.....$1 00

A very valuable book to the practical reporter, as it contains over six thousand of the most frequently occurring and useful phrases, written in the briefest and most legible manner.

RUSSELL—WHAT JESUS SAYS. Being an arrangement of the words of our Saviour, under appropriate headings, with a full index. By Rev. FRANK RUSSELL, D. D. 12mo, cloth, $1 25

"The idea of the book is original; the execution is excellent, and cannot fail to be very helpful to all who desire to know exactly just what our Lord has said. His simple words are so covered up with glosses and commentaries that we are almost unable to consider their natural meaning. In accomplishing this most desirable result of listening to Christ alone, this work is most serviceable to us all."—*J. B. Angell, LL.D. Pres. Michigan University.*

RYLE—EXPOSITORY THOUGHTS ON THE GOSPELS. By Rev. J. C. RYLE. 7 vols., 12mo, cloth in a set.....$8 00
Matthew, 1 vol.; Mark, 1 vol.; Luke, 2 vols.; John, 3 vols. Each volume $1 25

The seven volumes, convenient in size and aggregating nearly 3,000 pages, are devoted as follows: one to Matthew, one to Mark, two to Luke, three to John. As indicated by the title, the work is pre-eminently expository in character. In his treatment of Matthew, Mark and Luke, the author divides the text of sacred Scripture into passages of about twelve verses each, which, taken as a whole, serves as a basis for a continuous series of short, plain "Expositions." To this method he adds, when treating the Gospel by John, the verse by verse exegesis. The practical lessons and inferences from the passages given are followed by notes explanatory, doctrinal and hortatory, and the views of other commentators are presented from time to time.

"It is the kernels without the shells."—*Christian Union.*

"It has a sure place in many families and in nearly every minister's library."—*Lutheran Observer.*

"The work of a ripe scholar. These expository thoughts have met with the heartiest welcome from the press of the leading Christian denominations in this country."—*Inter-Ocean.*

SCOTT—THE WAVERLEY NOVELS. By SIR WALTER SCOTT. Centenary Edition. In 25 vols., illustrated with 158 Steel Plates, and containing additional Copyright Notes from the author's pen not hitherto published, besides others by the editor, the late DAVID LAING, LL.D. With a General Index, and separate Indices and Glossaries. Sold only in sets. 12mo, half calf extra, $68.75; half morocco, $68.75; cloth extra, gilt top.....$31 25

"A handsome and convenient set, neatly bound in dark blue cloth. Each volume has a special glossary and an index, and the illustrations are numerous."—*N. Y. Nation.*

"The edition is an admirable one. It is one of the best editions available for comfortable reading."—*N. Y. Tribune.*

SCOTT—THE INTERNATIONAL POSTAGE STAMP ALBUM. Boards, half cloth, $1.50; cloth, gilt side..2 50

The International is the Standard Stamp Album, and supplies all that a stamp collector can want in a book of that kind.

STRONG—OUR COUNTRY. By Rev. JOSIAH STRONG, D. D., with an introduction by Prof. AUSTIN PHELPS, D. D. 150th thousand, enlarged and revised with reference to the census of 1890. 12mo, paper, 30 cents; cloth.....60 cts.

This revision shows the changes of the last ten years and pictures the religious, social and economic condition and tendencies of our country to-day. The present edition has been printed from entirely new plates, and enlarged by the addition of more than one-third new matter. Diagrams have also been employed to forcibly illustrate some of the more startling facts and comparisons. In its new form it adds to its original worth the merit of being the first general application of the results of the recent census to the discussion of the great questions of the day.

"This book has already been read by hundreds of thousands of our people, and no publication of the present decade has awakened a more profound and intelligent interest. Since it was issued the census of 1890 has been completed and the situation of the country has changed in many respects. A new edition of a work so valuable and impressive was therefore demanded, and Dr. Strong has met the demand by a careful revision of the original work and the addition of a large amount of new material with illustrative diagrams. In its present form, and it is still compact and easily handled, we again commend it to all Christian and patriotic American Citizens."—*New York Observer.*

THWING—THE WORKING CHURCH. By CHARLES F. THWING, D.D. 16mo, cloth. Revised and enlarged....75 cts.

A careful treatise on the best methods of making the church organization an efficient instrument. Its topics are: I. The Church and the pastor; II. The Character of Church Work; III. The Worth and the Worthlessness of Methods; IV. Among the Children; V. Among the Young People; VI. Among Business Men; VII. From the Business Point of View; VIII. Two Special Agencies; IX. The Treatment of Strangers; X. The Unchurched; XI. Duties towards Benevolence; XII. The Rewards of Christian Work; XIII. The Country Church.

"It would be difficult to point to another work on the subject in which so much valuable material is furnished, and in so small a compass."—*Congregationalist.*

"Full of thought, vigor and push, of sound wisdom delightfully infused with devout feeling, it is sure to do good wide and long."—*Rev. R. S. Storrs, D.D.*

THOMPSON—SONGS IN THE NIGHT WATCHES, FROM VOICES OLD AND NEW. Compiled by HELEN H. STRONG THOMPSON, with an introduction by Dr. JOSIAH STRONG. 317 pages, cloth, full gilt, $1 25; full leather, padded.....$2 25

"This is a collection of religious verse designed, in the words of the compiler, 'to pierce with a joyous note the darkness of the night.'"

"Nothing lovelier than your 'Songs in the Night' has ever come into my way."—*Margaret E. Sangster.*

"The sweetest songs ever sung this side of Heaven."—*Northwestern Presbyterian.*

THORNE—FUGITIVE FACTS. An Epitome of General information, obtained in Large Part from Sources not Generally Accessible and covering more than One Thousand Topics of General Interest and Frequent Inquiry. By ROBERT THORNE, M.A. 8vo, cloth.....$2 00

"It answers hundreds of such questions as are addressed to our Department of Replies and Decisions, and will be found invaluable in the family, in the office, in the schoolroom, and wherever else there is an inquiring mind.—*New York Journal of Commerce.*

"It is as full of information as an egg is of meat, and, from the composition of Absinthe to the politics of Zululand, all interests are provided for."—*The Nation.*

TODD—INDEX RERUM. By JOHN TODD, D.D. Revised and Improved by Rev. J. M. HUBBARD. 4to, cloth.....$2 50

The index is intended to supply to those who are careful enough readers to make notes of what they may wish to use again a book especially adapted to that purpose by a system of paging by letters, each page having a margin for the insertion of the word most expressive of the subject of the note. It contains 280 pages of quarto size, ruled and lettered. With the minimum of effort it secures a lasting record of every reference that may be thought worthy of preservation in the course of the widest reading.

"An indispensable part of every literary man's equipment."—*Chicago Interior.*

TODD—THE STUDENT'S MANUAL. By JOHN TODD, D.D. 12mo, cloth.....$1 00

As a formative book for the college period of life, it is unequalled in our literature. It has received the universal approbation of those who are interested in the best education.

"I know of no better guide for young men seeking to obtain a liberal education. It ought to be in the hands of every student."—*James S. Rollins, President of Curators, State University, Mich.*

VON HOLST—THE POLITICAL AND CONSTITUTIONAL HISTORY OF THE UNITED STATES OF AMERICA. By Dr. H. VON HOLST. Translated from the German by JOHN J. LALOR and ALFRED B. MASON. 6 vols, ready. Octavo, cloth. Vols. I., II., III., IV., and V. each $3 50; Vol. 6.....$2 50

"One of the most valuable contributions that has yet been made to our historical literature by any writer, either native or foreign."—*Washington Chronicle.*

WALTON—THE COMPLEAT ANGLER; OR, THE CONTEMPLATIVE MAN'S RECREATION. By IZAAK WALTON. Being a *fac-simile* Reprint of the First Edition published in 1653. See "Fac-simile Reprints." 16mo, antique binding, with Renaissance design, gilt top, $1 25; imitation panelled calf, $1 25; full morocco, basket pattern, $2 25; Persian, $2 25 levant.....$2 50

WOODBURY—TALKS WITH RALPH WALDO EMERSON. By CHARLES J. WOODBURY. 16mo, cloth, gilt top, with a hitherto unpublished portrait $1 25

The poet's opinions, freely and spontaneously expressed in conversations on current thought, literature, philosophy, and criticism, and his thoughts about contemporary writers and workers. The book is at once an epitome of his philosophy and a commentary upon the time and society in which he lived.

"No lover of Emerson can afford to overlook this book. He pervades it. The man himself is there."—*New York Sun.*

"Mr. Woodbury is the one man who has caught Emerson as Boswell caught Johnson; caught him in his utterance; caught the accent of his sentences; caught the very impulse which Emerson felt himself in the act of speaking."—*Chicago Interior.*

The above or any other books mailed post-paid to any address on receipt of the advertised retail price.

THE BAKER & TAYLOR CO.,

Publishers and Booksellers,

740 and 742 BROADWAY, NEW YORK.