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REVIEW SECTION.

I.—THE EVANGELIZATION OF THE PHILIPPINE ISLANDS.

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WHAT is the obligation which Protestantism feels to undertake the evangelization of the Philippine Islands? With the exception of a few thousand Moros (Moors) in the far south of the archipelago, and a less number of aboriginal peoples in remote interior places, the people of the Philippines are already nominally Christian. Why, says the objector, should Protestant missionary boards send men and women and pour out their money to change these Catholics into Protestants? Why do they not rather put in all their hardly gotten funds upon the efforts to reduce the strongholds of raw heathenism in China and Borneo and other parts of the avowedly non-Christian world?

The question is a fair one; it must not be evaded. It is incumbent upon us to show cause why we undertake this work, while vast portions of the earth's population are without a knowledge of even the name of Christ. We give our answer here briefly, feeling that later portions of the present article will fill in the necessary illustrations of the general contention from which we deduce our right and sacred duty to evangelize even Catholic Filipinos.

It is because the Catholicism which we find here is impotent and corrupt. It is because when this people cry for bread the type of nominal Christianity which exists here gives them stones. It is because there is no help for the sore hurt and sin, for the dire need and urgent distress of this people, in the mummeries and superstitions of a degenerate and apostate Church. It is because, however readily we may concede purity of life and a certain degree of truthful teaching in the earlier days of the Romish Church in these islands, that Church is now so corrupt and so utterly without power for righteousness, either in individual or social or national life, that not the heathenisms which

Now the new religious educational association, by recognizing these things, and making them a basis of part of its work, has here a wide and important field. It can conduct experiments over a series of years, and test the various theories and schemes. It can find enough schools which will be willing to be the subject of these investigations under their guiding hand, in new schemes and old, in modified forms of many kinds for a period long enough to ascertain the results, not in one direction only, but in many: as to Bible knowledge, as to spiritual results, as to the effects on the home and the family, as to its influence on the Sunday-school in gathering all the children of each community into the Sunday-school, as to the training and preparation of teachers for their work. There is no other instrumentality now in existence which can conduct in a truly scientific spirit these investigations and experiments. The whole Sunday-school world will rise up in thanksgiving for such a work by this association. They want growth. They want development. They want cooperation with the best educational forces. They want to see clearer visions and higher ideals, and to move on toward them. They would realize Wellesley's toast, "May her ideals always be just beyond her grasp."

These things for the Sunday-schools, and the large number of other coordinate movements for which it stands almost alone, will make the New Educational Association a vast power for good.

III.—DR. MOSES D. HOGE AS A PREACHER.

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In 1844, at the age of twenty-six, fresh from the theological seminary at Hampden-Sidney, Moses Drury Hoge came to the city where his great powers were destined to unfold and his beneficent influence to extend, till he became the most distinguished citizen of Virginia and the most conspicuous figure in the Southern pulpit. He was ordained February 27, 1845, and at once entered upon that extraordinary pastorate of more than half a century—he the only pastor, that his only charge—of ever-increasing honor and usefulness, till the day when devout men carried him to his burial amid the sorrow of the whole city for the loss of a spiritual father, faithful and tender, and a prophet of the Lord who had never shunned to declare the whole counsel of God.

It is not our purpose to follow in detail the history of those crowded years: the growth of his congregation and its colonies; the increase of his influence as a wise and eloquent man of God; his course and far-reaching ministry during the Civil War and subsequently,—these are tempting themes, but can not engage us now.

Nor is it our purpose to dwell upon the unique esteem in which he was held by the general public, tho it is necessary to refer to it briefly. No minister of the Gospel in all the history of the ancient commonwealth of Virginia was ever accorded a position so eminent by the public at large. Long before the close of his consecrated career he had taken his place in public interest even by the side of those stately memorials of the historic Southern capital which men have come from the ends of the earth to see—the bronze and marble reminders of the men who have forever associated the name of Virginia with eloquence and virtue and valor. It is not our province at present to dwell upon these things. We allude to them only in order to emphasize the fact that the explanation of this preeminence in public esteem lay largely in the character of his work in the pulpit. And it is of this that we have been requested to write specifically.

It has been well said that it takes several generations to make a man of Dr. Hoge's class. His preeminence for half a century in a gifted and strenuous age can not be understood apart from his antecedents. He was of Scotch and English descent. The sturdy Hoges who came from Scotland to Virginia in 1736 were an intelligent, industrious, thrifty, patriotic, and God-fearing people. The Lacys, who emigrated from England to America in early colonial times, and from whom Dr. Hoge was descended on his mother's side, have for generations been distinguished for culture and refinement, and have been a distinct and beneficent force in the social, intellectual, and religious life of Virginia. It is an interesting and significant fact, and one which deeply influenced his life, that Dr. Hoge's grandfathers on both sides filled the position of president of Hampden-Sidney College. His paternal grandfather, Dr. Moses Hoge, was not only a man of great executive ability and unusual literary and theological attainments, but also a preacher of exceptional power. John Randolph, of Roanoke, in one of his letters, pronounced him the most eloquent man he ever heard in the pulpit or out of it. Three of his sons became ministers of the Gospel. Dr. Moses D. Hoge's maternal grandfather, the Rev. Drury Lacy, D.D., was also a college president and preacher of note; two of his sons and three of his grandsons were also ministers. So that on both sides Dr. Hoge was emphatically of the tribe of Levi. Springing from this illustrious double line of ministers and educators, and born and reared at such a place as Hampden-Sidney, it is not surprising that he also should have become a minister and a steadfast friend and shining exponent of liberal culture. The surprising thing, at first view, is that he should have achieved a usefulness and renown greater than those of any of his great ancestors and kinsmen. For the explanation of this we must look to his distinctive endowments of body, mind, and spirit for his work as a preacher.

I. The *physical* features of his preaching were unique. When he rose in the pulpit, tall, straight, slender, sinewy, commanding, with

something vital and electric in his resolute attitudes and movements, yet singularly deliberate, and, with swarthy, grave, intellectual face and almost melancholy eyes, surveyed the people in front of him and then successively on either side before opening his lips, no one needed to be told that there stood a master of assemblies. The attention was riveted by his appearance and manner before he had uttered a word.

As soon as he began to speak, the clear, rich, and resonant tones, reaching without effort to the limits of the largest assembly, revealed to every hearer another element of his power to move and mold the hearts of men. To few of the world's masters of discourse has it been given to demonstrate as he did the music and spell of the human voice. It was a voice in a million—flexible, magnetic, thrilling, clear as a clarion; by turns tranquil and soothing, strenuous and stirring, as the speaker willed; now mellow as a cathedral bell heard in the twilight, now ringing like a trumpet, or rolling through the building like melodious thunder, with an occasional impassioned crash like artillery, accompanied by a resounding stamp of his foot on the floor, but never unpleasant or uncontrolled or overstrained; no one ever heard him scream or tear his throat. Some of his cadences in the utterance of particular words or sentiments lingered on the ear and haunted the memory for years like a strain of exquisite music. As you listened to his voice in prayer, "there ran through its pathetic fall a vibration as tho the minister's heart were singing like an Æolian harp as the breath of the Spirit of God blew through its strings." It was a voice that adapted itself with equal felicity to all occasions. When he preached to the whole of Gen. D. H. Hill's division in the open air, it rang like a bugle to the outermost verge of his vast congregation. When he stood on the slope of Mount Ebal in Palestine and recited the Twenty-third Psalm, it was heard distinctly by the English clergyman on the other side of the valley, three-quarters of a mile away. When the body of an eminent statesman and ruling elder in his church was borne into the building and laid before the pulpit, and the preacher rose and said, "Mark the perfect man and behold the upright, for the end of that man is peace," the sympathetic intonations fell like healing balm on wounded hearts. When he stood in the Senate Chamber at Washington beside the mortal remains of the great Carolinian, and quoted to the assembled representatives of the greatness of this nation and of the world Bossuet's solemn declaration, "There is nothing great but God," the voice and the words alike impressed the insignificance of all human concerns as compared with religion. When he stood in the chancel of St. Paul's, at Richmond, and stretched his hand over the casket containing the pallid form of "the daughter of the Confederacy," and said, "Blessed are the pure in heart, for they shall see God," it had the authority and tenderness of a prophet's benediction.

II. Of the *intellectual* qualities of his preaching the first that im-

pressed the hearer was the exquisite phrasing. He was a marvelous magician with words. His native gift of expression had been enriched and chastened by the diligent study of the world's best books. Every cultivated person recognized the flavor of ripe scholarship in his diction, and even those devoid of culture felt its charm without being able to define it. The mellow splendor of his rhetoric captivated all classes of hearers. This rare beauty of his language, this exquisite drapery of his thoughts, might have tempted a superficial hearer to regard him as merely a skilful phrase-maker. It would have been a great error. He was a superb rhetorician largely because he was a true scholar and a profound theologian. His rhetoric drew deep. He was no encyclopedia preacher. His style had background. He deserved the tribute which Cecil paid to Sir Walter Raleigh, "He could toil terribly." All his life long he was a student—a student of books, a student of men, a student of the deep things of God. When men beheld the external splendor of the temple at Jerusalem, with its walls and roofs of white marble, surmounted with plates and spikes of glittering gold, they sometimes forgot the immense substructures built deep into the ground and resting upon everlasting rock; but, without that cyclopean masonry hidden from view, those snowy walls of marble and those sky-piercing pinnacles of gold could not have been. Dr. Hoge's surpassing beauty of statement was bottomed on strong and wide knowledge of truth.

When spoken to by his friends in regard to the fulness and accuracy of his knowledge, the grace and vigor of his literary style, and the apparent ease with which he met all sorts of demands and rose to all sorts of emergencies, he invariably deprecated the idea that his readiness and adequacy were the result of any special gift, and insisted that the explanation lay rather in the fact that throughout his life he had been an indefatigable student. From his childhood to the end of his long and busy career he was a reader of books, not at random and for mere amusement, but carefully, thoughtfully, and for the purpose of storing his mind with noble thoughts and beautiful images. It was this life-long studiousness that gave his sermons their rare fulness of matter and their rare distinction of style. In addition to this general preparation by years of industrious and discriminating reading, he made careful and thorough special preparation for every discourse. Being thus a constantly growing student, he was always a fresh and interesting preacher. He told a friend that he even prepared addresses for all sorts of special public occasions, and fixed them in his memory, not always the language, but the line of thought and the illustrations, so that as he modestly added, when suddenly called on he "generally had something to say."

He wrote much and always with care, making everything to which he set his pen contribute to the precision and elegance of his style. Even his personal letters and notes on matters of minor importance

were characterized by such finish that they could have been printed without revision. He never allowed himself to write crude or slipshod communications of any kind. In the preparation of his sermons he was concerned chiefly with the matter rather than the language, but there were special passages in nearly every discourse which were written and rewritten with the utmost care. On rare occasions the whole sermon was written out and virtually committed to memory, and on at least one occasion I heard him read a sermon, but, as in the case of Chalmers, it was "fell reading." Ordinarily, however, he used no manuscript or notes. One feature of his preparation for his pulpit duties must be particularly mentioned, viz., his habit of writing prayers. He expended a great deal of toil on his public prayers. He wrote hundreds of them with the greatest care. They were not memorized, but the result was seen in the range and propriety and elevation of his petitions when leading the devotions of his people. His services were never subject to the reproach which so often lies against this part of the service in those denominations which prefer the method of free prayers as distinguished from the fixed liturgy. I have never heard any minister whose prayers so lifted and rested and comforted his people. A good man is known by his prayers. Dr. Hoge was himself familiar with the throne of grace. He took his people effectually into the presence of God because he had been there himself.

Dr. Hoge then was not only an orator but a teacher. His sermons were not only brilliant in form, but rich in truth. So that, not only in point of finish, but also in point of force, he ranks with the masters of the contemporary pulpit. It is true that many of his later discourses were somewhat discursive in treatment, necessarily so because of the innumerable demands upon his time after he reached the zenith of his fame; but he never failed to bring beaten oil to the sanctuary when it was possible, and he never for a moment relinquished or lowered his conception of the teaching function of the ministry. His people were not only interested and entertained, but they were fed and nourished with truth. His substantial attainments were no less remarkable than his graces of speech. He was indeed an imperial rhetorician, with a wonderful wealth of diction, a phenomenal power of description, and a rare felicity of illustration; but rhetoric in the pulpit has no abiding charm apart from truth. Strong men and thoughtful women do not sit for fifty-four years in ever-increasing numbers under a ministry which has not in it the strength of divine truth, deeply studied, sincerely believed, and earnestly proclaimed. The lecture which he delivered at the University of Virginia fifty years ago on "The Success of Christianity an Evidence of its Divine Origin" and published in the volume entitled "Evidences of Christianity," is a good specimen of the kind of work he was capable of when at his best as a young man. Perhaps the noblest oration of his later life was his address at the unveiling of the statue of Stonewall Jackson

in the Capitol Square at Richmond, presented by English gentlemen to the State of Virginia. This is printed with many of his other public addresses and prayers in the appendix to the admirable "Life of Dr. Hoge," recently published by his nephew, the Rev. Peyton H. Hoge, D.D. (Presbyterian Committee of Publication, Richmond, Va.).

III. We have now seen something of what he was in his preaching as a man, and something of what he was as a student, but, after all, the hiding of his power lay in what he was as a saint. Nature had done much for him. Cultivation had done much. But grace had done most of all. He preached from a true and profound experience of the mercy and power of God. He knew the deadly evil of sin. He knew the saving grace of Christ. He knew the brooding sorrows of the human heart. He knew the comfort of communion with God. He knew that the Gospel was God's supreme answer to man's supreme need, and he preached that and that only. The crowning glory of his pulpit is that from the first day of its occupancy till the last it rang this evangel into the ears of men, "Behold the Lamb of God, that taketh away the sin of the world." And so he never lacked multitudes to listen to his preaching. He resorted to no questionable methods of attracting people to his church. He never stooped to sensationalism; he abhorred it. He had an uplifting sense of the dignity and solemnity of his office. There was never a day in all those fifty-four years when men could not have pointed to him, as to the original of Cowper's immortal portrait:

> "There stands the messenger of truth: there stands
> The legate of the skies!—His theme divine,
> His office sacred, his credentials clear.
> By him the violated law speaks out
> Its thunders; and by him, in strains as sweet
> As angels use, the Gospel whispers peace.
> He 'stablishes the strong, restores the weak,
> Reclaims the wanderer, binds the broken heart,
> And, arm'd himself in panoply complete
> Of heavenly temper, furnishes with arms
> Bright as his own, and trains, by every rule
> Of holy discipline, to glorious war,
> The sacramental host of God's elect!"

IV.—JOHN WESLEY'S PREACHING AND HINTS TO PREACHERS.

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MUCH has been written about John Wesley's preaching from fifteen to twenty times a week for about fifty years, and his having preached in all about forty thousand times. It is matter of record that in the year 1765, when he was sixty-two years of age, he preached about eight hundred times. From his contemporaries we gather a few realistic sketches of this great preacher. Would that some one had sketched his first sermons, preached at Leigh, near Oxford, in 1725. This being denied, let us step into the vestry of Allhallows Church, Lombard