

drown the voice of right; which will impose upon the people a burdensome and demoralizing militarism, and which will be driven into a policy of wild and rapacious adventure by the unscrupulous greed of the exploiter — a policy always fatal to democracy.

I plead the cause of the American people against all this, and I here declare my profound conviction that if this administration of our affairs were submitted for judgment to a popular vote on a clear issue it would be condemned by an overwhelming majority.

I confidently trust that the American people will prove themselves too clear-headed not to appreciate the vital difference between the expansion of the Republic and its free institutions over contiguous territory and kindred populations, which we all gladly welcome if accomplished peaceably or honorably, and imperialism which reaches out for distant lands to be ruled as subject provinces; too intelligent not to perceive that our very first step on the road of imperialism has been a betrayal of the fundamental principles of democracy, followed by disaster and disgrace; too enlightened not to understand that a monarchy may do such things and still remain a strong monarchy, while a democracy cannot do them and still remain a democracy; too wise not to detect the false pride, or the dangerous ambitions, or the selfish schemes which so often hide themselves under that deceptive cry of mock patriotism: "Our country, right or wrong!" They will not fail to recognize that our dignity, our free institutions, and the peace and welfare of this and coming generations of Americans will be secure only as we cling to the watchword of true patriotism: "Our country — when right to be kept right; when wrong to be put right."

CANON LIDDON



HENRY PARRY LIDDON, D.D., D.C.L., distinguished English preacher and theologian, leader of the Anglo-Catholic party, was born at North Stoneham, Hampshire, Aug. 20, 1829, and died at Weston-super-Mare, Sept. 9, 1890. He was educated at King's College School, London, and at Christ Church, Oxford, and in 1850 took orders in the Anglican church. After filling a curacy in Wantage, in which his great talent for preaching began to manifest itself, he became in 1854 vice-principal of Cuddesdon Theological College. In 1859, he accepted the vice-principalship of St. Edward's Hall, Oxford; and four years later was appointed select preacher to Oxford University (being thrice reappointed to the office) and was also twice select preacher to Cambridge University. In 1864, he was named examining [chaplain to the Bishop of Salisbury and given a prebend's stall in Salisbury Cathedral. In 1870, his lectures at St. James's Church, Piccadilly, attracted wide attention and brought him the offer of a canonry at St. Paul's Cathedral, which he accepted. For the next twenty years his sermons at St. Paul's were the great Sunday feature of London life, attracting thither men of all ranks, conditions, and creeds. Liddon had formed his style on a careful study of such great French preachers as Massillon, Bourdaloue, and Lacordaire, and owed to this study not a little of the artistic construction of his sermons. "His discourses were masterly and impassioned efforts to prove and persuade, and to the attainment of his purpose, his enthusiasm, perfect intonation, gestures, learning, and argumentative skill contributed." He was a Liberal in politics, ardently supporting Gladstone in the anti-Turkish movement in 1876-78. In 1886, he declined the bishopric of Edinburgh, at other times also declining other offers of episcopal honor. His published works comprise "Some Words for God" (1865); republished as "Sermons Preached at Oxford"; "Some Elements of Religion" (1886); "Advent in St. Paul's" (1888); "The Magnificat" (1889); "Christmastide in St. Paul's" (1890); "Passiontide Series" (1891); "Sermons on Old Testament Subjects" (1891); "Sermons on Some Words of Christ" (1892); and "Essays and Addresses" (1892). He is best known as an author; however, by his Bampton lectures on "The Divinity of Our Lord."

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SERMON: THE ADEQUACY OF PRESENT OPPORTUNITIES

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Luke xvi, 31.

ON this the first of the long line of Sundays after Trinity, the parable of the rich man and Lazarus opens the lessons on Christian duty, which are set before us in the successive gospels, with a force and a pathos which we feel from our early childhood — at least, if I may trust my own experience. The three vivid contrasts of this parable are among the very first features in the gospel to take possession of the imagination and the heart.

First there is the contrast between the rich and the poor — that great contrast which is apparently rooted in the nature of things, which reappears in all ages and countries wherever there is a settled order of human society. Dives, with his outer robe of purple wool and with his under tunic of fine linen — Dives, with his table furnished day after day with every delicacy that money can buy — he is always here. And Lazarus, thrown down — such is the original expression — thrown down, to lie at the gate of the outer court of the rich man's mansion — Lazarus who feeds upon the crumbs which the slaves of Dives, half contemptuously, throw to him — Lazarus so unclothed that his very wounds are without bandages, and the dogs that roam through the streets of the eastern city stop for a moment as they pass to lick his sores — he, too, is always here; a contrast, I say, as old and as lasting as society, a contrast which met the eye centuries ago in Rome and in Jerusalem, just as it meets it when we walk from the east to the west end of London; a contrast, it

must be added, which social science and wise legislation and above all the divine charities of Jesus Christ our Lord filling the regenerated hearts of men, makes less harsh, less shocking, but the cause of which they cannot really remove.

And there is a second contrast — that of the living and the dead. The parable places us face to face with Dives and Lazarus, first in life and then in the world which follows. This is a more solemn contrast than that between the rich and the poor. It is a contrast between that which passes and that which lasts — between appearance and reality.

Lazarus — so we are told — dies in time, worn out, no doubt, by want and sickness. Nothing is said of his burial: perhaps he was not buried at all. And after a while Dives dies too, and of course is buried — buried with all due respect and ceremony. And after the brief sleep of death they wake, as we shall all one day wake, in a new world. The life of that world is a continuation of the life of this. Circumstances are altered; characters remain. Enough now to repeat that what we see here is the apparent: what we shall see there is the real. And this contrast between the living and the dead is much more rooted in the nature of things than that between the rich and the poor. It is as old, it is as wide, it is as enduring, as the human race. Day by day men and women around us are exploring it: day by day they are passing the line which separates the living and the dead, and sounding the heights and depths of its stern, of its blessed, significance.

And the parable brings before us a third contrast, differing from the two former in this, — that whereas they belong, the first wholly, and the second in part, to this present world, this third is altogether concerned with the next. In the next

world there are two companies of beings, the miserable and the blessed. All are not blessed: numbers, thank God, are certainly not miserable. There Lazarus rests in the bosom of Abraham: there Dives lifts up his eyes being in torment. And between the two there is a great gulf fixed, "so that," in Abraham's words, "they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

A contrast, my brethren, yet more solemn than that between the living and the dead—a contrast which will still endure when all that now meets the eye of sense shall have passed away.

As we dwell on our Saviour's words we are, perhaps, tempted to say to ourselves, "After all, it is only a parable."

Well brethren, it is a parable, although it is possibly also a history. There is something, at any rate, to be said for the opinion that Dives and Lazarus were real persons with whose earthly circumstances our Lord's hearers were acquainted, and whose destiny after death he authoritatively proclaims.

But, however this may be, a parable, though it be a purely fictitious narrative, teaches something when it comes from the mouth of the Master of Eternal Truth. Its imagery, its rabbinical phraseology, its incidents—these all, each of them, do mean something. They may be translated into corresponding realities. And this parable, I submit, if it teaches anything at all, can certainly teach nothing less than these three contrasts—the contrasts between the rich—the selfish rich—and the poor, the suffering poor; the contrast between the living and the dead; the contrast between the happy and the miserable in another world.

Now is it to the last of these three contrasts that our text

belongs? Dives and Lazarus are now among the dead, not yet separated, as they will be after the final judgment, but separated, we are told, by an impassable gulf. They are in that sphere of being into one district of which our Lord descended after his death, and which we call "hell" in the creed,—which contains, on the one hand, paradise and Abraham's bosom—anticipations, these, of a perfect happiness to come; and which also contains that which is already the portion of Dives while he awaits the final judgment. Yet between Dives and Abraham, it would seem, some sort of communication is still possible; and in this report or representation of the divine Teacher we have put before us two separate conversations.

First of all Dives petitions Abraham, as the father of all faithful Israelites, that a drop of water may be sent him by the hand of Lazarus; and Abraham tells his son—(mark the tragic irony of the expression)—that this cannot be, partly because an absolute justice is redressing the inequalities of that life on earth, and partly because there is a great gulf fixed: the divine reward is irreversible.

Then, since nothing can be done among the dead, Dives thinks of the living. Dives is ruined, as he now knows, not because he was rich, but because he abused his wealth. He has five brethren who are living as he once lived on earth. He thinks that if Lazarus could visit them, speaking of what happens beyond the grave with the authority of experience, they would be changed men. Abraham answers, "They have Moses and the prophets; let them hear them." Dives remembers that he in his earthly days had Moses and the prophets too, close at hand, and yet that he had died as he had lived; and so he pleads with Abraham that, if only a visitor from the realms of death should see them, these five brethren

would really repent. And to this Abraham answers again that, "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Now perhaps if we were to say out what we really think — some of us — we should say that it seems to us, at first sight, almost hard in Abraham to answer Dives as he does answer him; for, after all, Dives was doing all that it was still possible for him to do. For himself, he was ruined — ruined irretrievably; but these five brethren — could nothing be done for them? If Lazarus might not cross the great gulf fixed, with a drop of water for the tongue of Dives, might he not visit the world of living men to speak a word of warning to the rich man's five surviving brethren?

No, Abraham will not allow that this demand is justified; for, if we translate the parable into the meaning which the divine Speaker and his hearers would alike put on it, what is this demand of Dives, virtually, but an indictment against God for not having furnished the rich Israelites of that day with sufficiently strong motives to holiness and amendment of life?

The Jewish opponents of Jesus Christ our Lord were continually asking in this way for signs and wonders, and our Lord was constantly replying that there were proofs enough and to spare, of his mission, in the law, in the prophets, in his own works, in his own words — proofs enough to dispense with anything of the kind.

Dives talks still like the ordinary Pharisees of the day. When he asks that Lazarus may be sent to his brethren, he implies, you observe, that if he himself had been visited by one who had seen the realities of the other life he would have lived and died quite differently. As it was, he had only had the old Book to fall back upon — only Moses and the

prophets. There was something, he tacitly suggests, there was something to be said for him, after all; and therefore when Abraham refers to the five brethren he means Dives himself as well. If Dives had not heard Moses and the prophets, neither would he have been persuaded, though one had risen from the dead to warn him.

Now this answer to Dives is undoubtedly meant to represent the mind and judgment of our Lord himself. Abraham in the parable declares the will of God, just as Dives puts into words the thoughts of the Pharisees of the day. Let us, then, consider this reply of Abraham somewhat more at length. What does it teach us?

It teaches us, first of all, how far the actual sight of a miracle would be likely to produce real faith in the unseen world. Dives let Lazarus lie at his gate. Why? Because he had no true belief in the unseen. The brethren of Dives would do their duty by such as Lazarus if they only could see, in all his perfections, him who is invisible — their present Master — their future Judge. Hundreds of men in our day, who have lost living faith in the religion of Jesus Christ our Lord, think that if they could only witness a miracle they could not help believing again — believing at once.

"It is all very well," they say, "to read in the gospels about the stilling the tempest, about feeding the five thousand, about the raising three persons from the dead, about the resurrection of the Lord himself. More than eighteen centuries have passed since those events, and there are no miracles, it seems, now. Let us see a miracle," they say; "let us have it examined and approved by competent persons, and, depend upon it, it will not fail in its effect. People will then believe, because they will not be able to help

believing in the truth of the creed which the miracle is intended to attest."

This, you observe, is exactly what Dives thought and said about the five brethren, if Lazarus were allowed to appear before them. The apparition, he thought, must make them live for another life — that is to say, live by faith. Moses and the prophets, he implied, had lost their power: they were old books dealing with matters which had been said and done hundreds of years ago. They were books which Dives and his brethren had known from childhood, and familiarity had bred indifference, or something worse.

And men ask now, in the heart of Christendom, "Is there not something in this?" Is not that which appeals to sense more powerful with most of us than that which appeals to thought? Is not the present more moving than the past — a witnessed action than a written testimony or an abstract argument? Would not a dead man standing before our eyes, telling us that he had revived to come from the regions of the dead, with an appearance and other evidences that justified his assertion, have, of necessity, an influence upon us which a Bible read quietly in our church, or in our bedroom, or a Christian teacher listened to under accustomed circumstances, could never command? Would not a preternatural apparition exert over us a sway, immediate, resistless, making us believers — earnest, clear-sighted, impartial believers — in spite of our very selves?

All these questions our Lord answers now, and for this answer the reasons are not hard to find. Miracles are called in the Bible, with reference to their effect upon the human mind, "signs and wonders." They excite astonishment: they call attention to the mission or message of the worker. A miracle is intended, first of all, to startle the beholder: it

is a wonder; and it is intended, next, to point toward the unseen and the eternal: it is a sign.

But even if the sight of a miracle produces these effects,— if it first startles the man, and next suggests that there is something which he does not see and which is worth his attention and belief — this does not amount to actual faith. It is one thing to be convinced of the truth of the unseen; it is another thing to be startled. At some time in our lives we must all of us have been startled by occurrences which, although unaccustomed, at least to us, could not be deemed miracles. A friend has died without any sort of warning. We have been in a railway accident in which several persons have lost their lives, and we have escaped — we know not how — through a series of unforeseen contingencies. Or some historical catastrophe, like the surrender of Sedan, or like the recent tragedies at Constantinople, has happened, and for the moment the world holds its breath, and seems to feel that God is passing along the corridors of human history. And events like these, on a small scale or a great, are intended to remind us that what we see and are is very insignificant indeed, compared with what we do not see and what we shall be. Events like these, though occurring in a strictly natural way, do, up to a certain point, the very proper work of miracles. They flash upon our minds for a moment the truth that God is not now only but always near, with his eye upon us, guarding us, judging us in his perfect truth, his perfect love, his perfect justice.

Ah, these occurrences startle us, but what does it amount to? A momentary sensation; a mental, a moral spasm, which comes and goes and leaves us as we were, or perhaps, religiously speaking, if it goes, not quite so well off as we were. Of course a shock of this kind, like St. Paul's great experi-

ence on the road to Damascus, may be our very door of entrance into the life of faith; but the shock of itself does not insure these consequences. Utter astonishment and bewilderment is one thing; faith in the unseen is another. A swift succession of several new phases of thought and feeling, produced by a grand catastrophe and compressed into a single minute, may be the turning point of an existence, or only a strange experience.

No doubt the five brethren and Dives too in his earthly lifetime would have been startled by the appearance of Lazarus, fresh from the scenes beyond the grave; but this does not at all prove that they would have been endued with that new and vivid perception of unseen things which we call faith.

For, secondly, a miracle is only likely to have real and lasting effect when it is addressed to a particular set of men. A sonata of Beethoven means nothing for a man who has no ear for music. A picture of Raphael is lost upon the observer who has no sense of color, of proportion, of artistic beauty. And, in the same way, the mind of the man who witnesses a miracle must be predisposed in a certain way, or the miracle will altogether fail of its intended effect.

The observer must, in the psalmist's words, have an eye to God, if he is to be enlightened by the miracle. He must be already looking out for God — looking out for some token of the will of God. He believes, we will suppose, in a vague way, that there is a Maker and Ruler of the world. He believes that there is an Author of the law of right and wrong which he recognizes within himself. Now, depend upon it, the more he makes of this law of right and wrong, the more disposed he will be to make the most of what will be told him on authority about the Being who gave the law.

In this state of mind he will watch anxiously for any sign that the Lord of nature may deign or seem to deign to make on the surface of nature, with a view to showing that he is also the Lord of conscience and the Lord of revelation. But if the man has no such interests, no such anticipations, to begin with, then the miracle says nothing to him; for him the miracle is a mere curious irregularity observable upon the surface of nature. It arrests his attention; perhaps it excites his apprehension for a moment; but that is all. And if he has already made up his mind against the truth of which the miracle is the divine certificate, then the miracle must be powerless to move him.

“If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”

This was actually the case with those Jews, to whom our Lord was speaking, not long after. Moses and the prophets had foretold him — the true Messiah. “Search the Scriptures — your own Scriptures,” he had said — “for in them ye think ye have eternal life: and they are they which testify of me.”

But Moses and the prophets had written in vain, as far as that generation of Israelites was concerned. “Their table” — as prophet and apostle had said — “their table was made a snare to take themselves withal; and the things which should have been for their wealth were unto them an occasion of falling.”

Scripture had failed. Could miracle succeed? Jesus Christ died in public; he was buried; on the third day he rose from the dead. His resurrection was a well-attested fact. Those who had known him best saw him singly — saw him with others. He was seen again and again during the period of forty days. On one occasion he was seen by five