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THE NEW
LIVING PULPIT
OF THE
CHRISTIAN CHURCH

A Series of Discourses, Doctrinal and
Practical, By Representative Men Among

THE DISCIPLES OF CHRIST

With Introduction on the History of Preaching and Brief
Biographical Sketch and Halftone Portrait
of Each Contributor

Arranged and Edited by
W. T. MOORE

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PUBLISHERS' PREFACE

THE publishers have peculiar satisfaction in sending forth "The New Living Pulpit" for many reasons. A new book of value is always an event which the thoughtful part of the community welcomes. In the preface of "The Living Pulpit," issued fifty years ago, the publishers said: "It is, and has been, our intention to follow the present volume, in due course, with a second, and, possibly, a third, until the series shall be so complete as fairly and fully to represent the Living Pulpit of the Christian Church, and shall embody a mass of sermons wherein all the vital or important points bearing upon the faith, conduct, and salvation of man will be ably and eloquently discussed." This is perhaps the beginning of the belated fulfillment of that tentative promise. Every sermon carries the atmosphere of the romance of rescued souls, comforted hearts, beautified lives and enriched civilization.

The problems in issuing a volume of this character are numerous, but not the least one is that of elimination. The plan of the book was not to select the greatest preachers—no one could decide such a question,—but rather to assemble the sermons of well-known representative men of different types. It is certain that there are many other preachers amongst the Disciples of Christ who could present sermons equal in thought, style and tone to those in this volume. To them the book will be as interesting and will be as gladly received as though the fruit of their own labor. And such indeed it is in a very real sense, for every sermon is of the soul of the whole group to which its immediate author belongs.

The Brotherhood will not be slow to appreciate the unique services of the editor of these sermons. This book of sermons will remain a monument to his warm interest in the progress of

Christian people to which he belongs, and his brethren will prize it because so many precious hours were drawn from his slender stock of time and strength in order to give it to the church. Dr. William T. Moore has lived a long, useful life and though now far beyond man's allotted time on earth, in many ways his mind is as eager about the great questions of the church as when he first passed through the gates of youth. He has studied the best things and never failed to urge the forward look and the widest Christian brotherhood. His passion has been to serve. May we not infer from the fact of this book that he believes preaching to be the supreme work of the church? And seeing the place Christ gave it, is it not the greatest work in the world?

There are many values attached to such a volume. It affords opportunity to study the continuity of thought among the Disciples of Christ, and to note changes that may betoken either progress or reaction. We believe none of the latter will be discovered. The voices may be different but their message is the same. Different problems call for different emphasis, and from the inexhaustible treasures of the Holy Bible may be drawn doctrines, precepts, ethics, and ideals to meet the moral and spiritual emergencies that may arise in the course of human history.

The publishers believe sermons deserve much more attention than is usually accorded them. Upon them the church depends for its spiritual life, and out of their substance the fabric of character is woven.

The American people are too active to have a strong liking for sermons, but it is all the more necessary that they should turn to them in order to cultivate habits of thoughtfulness, of devotion and of meditation.

These sermons will be useful for Bible Colleges and Theological Schools as models to be studied by the young men intending to enter the ministry, and churches temporarily without pastors will find it profitable to read these discourses Sunday by Sunday from their pulpits.

Not the least interesting part of this volume consists of the short, remarkable biographies of the preachers because they are interpretations of human personality by one who has lived long and observed both widely and minutely.

Special attention is directed to the Introduction, which contains an interesting history of preaching.

St. Louis, Mo.

Oct. 1, 1918.

INTRODUCTION

DEFINITION

PREACHING is the message of God set to the music of the human voice, animated by the Divine Spirit, and announced with the fervor of a regenerate soul, conscious of its great responsibility. It is not, therefore, intellectual gymnastics, nor is it simply methodized emotions. The intellect and heart are both involved, as well as the unction of the Holy Spirit. The message itself is a union of the Divine and the human. When it became evident that man could not govern himself and would not be governed by God, he was given a governor who represents in his great personality both God and man. Consequently, Immanuel—"God with us"—is an appropriate name for him who is the soul and center of the Gospel message which is the heavenly inspired theme for every discourse the preacher is commanded to deliver to a lost and ruined world. Hence to preach Christ in fullness is to preach the Gospel, and to preach the Gospel in its facts, is to preach the death of Christ for our sins, according to the Scriptures, his burial, and resurrection the third day, according to the Scriptures. This Gospel is sometimes called the "word of reconciliation," by which men are persuaded to ground their arms of rebellion and become obedient to the Divine Will. It is the power of God unto salvation to every one who believeth, to the Jew first, and also to the Greek. It is therefore the "good news" of salvation to the lost, delivered by one who has been redeemed—the smile of heaven bedewed with the tears of human sympathy. It points out the pathway of light which leads out of the dark wilderness of sin, and lifts up the standard of hope again to those who are burdened with conscious guilt. True preaching being the appeal of a heart touched by the love of God to

hearts bowed down with the load of sin, the preacher deals with life and death, with time and eternity.

It is safe, therefore, to affirm that the preacher's position is the most exalted, the most comprehensive, and the most inspiring. And if my definition be correct, then it is impossible for the sermon on the printed page to make the same impression as when it is spoken with the living voice. But it does not follow that the printed sermon is powerless to edify, strengthen and encourage those who read with the spirit and the understanding. The printed Sermon on the Mount is not equal to that sermon as delivered by the great preacher whose wonderful personality added impressiveness to every word. Nowhere is the charm of personality more distinctly felt than in the pulpit. The printed sermon, in the Book of the Acts of the Apostles, which Peter preached on the Day of Pentecost, in its effect on the reader, must be feeble indeed when compared with the spoken sermon on that memorable occasion. Hence there is a marked difference between reading a sermon and hearing a sermon. But the printed sermon has its place, and in that place it is a great power for good.

HISTORY OF PREACHING

We are mainly dependent on written and printed sermons for what we know of the pulpit during the past ages of the church. Preaching in some sense is recognized in the Old Testament, but it was not made a prominent factor in the advocacy of any cause until the coming of our Divine Lord. It then became an important means of propagating the facts and principles of the religion which Christ came to establish; and since the Day of Pentecost it has been the chief means for world-wide evangelization as well as for building up the saints in Faith, Hope and Love.

In view of the great importance of preaching in carrying forward the Banner of the Cross, it is certainly remarkable that no comprehensive and worthy history of it has ever been written; for no theme, in connection with the rise, progress, and development of the Church, is so vital, so full of important

and interesting facts. Not less than a score of volumes could be filled with the most valuable and entertaining matter, and then the half would not be told.

Of course, no attempt, in what must be only a brief sketch, will be made to supply this need; but it seems to be highly appropriate that such sermons as are to follow in this volume, should be introduced with some account of the pulpit, both past and present, that the reader may have some idea of the rich field of sacred literature which has so long remained uncultivated.

FIRST PERIOD

During the early days of Christianity preaching was a very simple matter. The church also was very simple in all its appointments, while the Gospel itself was a plain, matter-of-fact story of Jesus and his love. There were no church buildings, such as were used at a later period, and the whole service was quite unpretentious in all its parts. The law that governed was: "Everything should be done to edification," while the mutual participation of the brethren generally in the service forbade the preaching of a sermon by one man, as at the present time. The fourteenth chapter of First Corinthians gives us an outline sketch of what took place in apostolic times when the whole church at a place came together. For the most part the Assembly met in private houses or in synagogues, and the service was somewhat like our modern prayer meeting, but doubtless very much more edifying. Short homilies, by one or more brethren, took the place of the modern sermon, while singing, prayers, reading the Scriptures, and the breaking of bread, occupied the rest of the time. There was no attempt at preaching in the modern manner. All the members were children of God, and as such were brethren, and this family idea prevailed in all the services of the Assembly.

During the early days of the Campbellian Reformation the Lord's Supper, observed every first day of the week, was a prominent feature of the Lord's Day worship and was the chief attraction in bringing the Disciples together each Lord's Day. It was this observance more than anything else that held

the Disciples in union during the formative period of their great movement. Nor has it lost its power to unify at the present time, when properly administered. When occupying its primitive place in the Lord's Day worship, nothing will do so much to illustrate the truth of the Master's statement when he said: "I, if I be lifted up from the earth, will draw all men unto me." In the lifting up of Christ, on each Lord's Day, in this memorial service, the Disciples are certainly following the example of the apostolic churches.

The preaching of the early church was of two kinds, or rather there was teaching as well as preaching. Following the great Commission which Christ gave to his apostles, the early Christians went everywhere preaching the word, by which they made converts, and then these converts were taught the "all things" which Christ had commanded. Consequently the simple gospel was preached to the aliens and when these aliens were brought into the kingdom, they were instructed in whatever was necessary to build them up in their most holy faith.

We have scanty testimony with respect to the early post-apostolic church, since most of the Christian writings were destroyed during the reign of Diocletian (303 A.D.). But the following quotation from Justin Martyr gives a trustworthy statement of what took place at the meetings of the Assembly:

"On the day which is called Sunday all the churches inhabiting the towns or country assemble in the same place. The memorials of the Apostles and the writings of the prophets are read as time permits. When the reader has finished the president of the assembly delivers an exhortation and charges his hearers to imitate those holy examples. Then we all rise together and offer up prayers. After the prayers, bread is brought forward, and wine and water; the president then in his turn presents prayers and praises to God, according to his ability, and the people express their assent by saying 'Amen.' The Eucharist is distributed, and every one partakes of it, while the deacons carry a share to those who are absent. Those who possess worldly goods bring a freewill offering in proportion to their means. The offerings are collected and placed in the hands of the president, who, by this means,

supplies the needs of the orphans and widows, of those who are in want through sickness or other causes, of those in prison, and of sojourners who are strangers. In a word he is the helper of the needy." (Justin Apol. 187-8).

Justin was put to death at Rome, A.D. 165, so it will be seen that during the first hundred years of the church's history, preaching did not occupy in the Lord's Day service the important place it does at the present time. Nevertheless, the evangelistic part of preaching was still the chief means of spreading the gospel.

SECOND PERIOD

In the next period, extending from the first of the third century to the close of the fifth, preaching was confined more definitely to a distinct class of men. In the Apostolic Age and for some time afterwards, there was no official distinction between preachers and people. All were "Kings and priests to God." But during this second period, preaching, as well as much else, was radically changed. (1) Changes in the constitution of the church now began to dawn. (2) The distinction of the clergy from the laity, or the formation of a sacerdotal caste, as opposed to the evangelical idea of the priesthood became a fixed and prominent feature in the historic development of the church. (3) The multiplication of church offices.

The character of the church membership was very different from what it was in the first period. There was room now for pulpit eloquence and also opportunity for educated men to enter the ministry. Two schools held the most prominent and influential positions—Alexandria in Egypt, and Antioch in Syria. At the head of the first was Origen, the most scholarly and eminent preacher of his age. Later John Chrysostom was the great preacher at Antioch. His preaching, though faulty in some respects, in real eloquence, boldness and masterly appeal, has seldom been equaled and perhaps never surpassed in all the history of the church.

But there was now opportunity for this kind of preaching. The union of Church and State under Constantine had changed

nearly all the early forms and habits of the church, as well as some of the vital fundamental principles.

The separation of the Eastern and Western Churches belongs to the period now under consideration. Though Greece was conquered, it still had great influence. Through its language, literature and philosophy it exerted great power over its conquerors. Especially was the Eastern Church modified by Grecian philosophy. Dogmatic theology found willing help in the subtle forms of the Greek language.

The West was more practical, and gave much attention to organization and government. Consequently the removal of the seat of government from Rome to Constantinople, by Constantine, did much to widen the breach between the East and West, until it became permanent, and the separation has continued to the present time.

All these changes helped to alter the character of the preaching, especially the preaching of the Eastern Church. The large increase in church membership and the character of this membership gave favorable opportunity for extending the sphere of preaching in both the East and the West.

The preaching was also affected by the new races that became hearers. Indeed, most of the hearers were not satisfied with preaching that was not eloquent. They demanded sermons that made the nerves tingle, and that they could taste on the tongue. It must have something in it akin to what was heard in the theaters, forums, and the market places. Even the educated and wealthy people demanded spectacular services, instead of the simple homilies and the religious oration became a sort of idol of those who had "itching ears" and whose spiritual food had to be seasoned with the spell of oratory in order to hold their attention. The result was, large basilicas were built for the pulpit orators, such as those at Milan, Constantinople, and other important centers. Thousands were drawn to these basilicas to hear such preachers as Origen, Basil and Chrysostom of the Eastern Church and Jerome, Ambrose, and Augustine of the Western Church.

In view of the weakness of human nature, it is not remarkable that the clergy fell victims to these influences, for it has ever

been true, as the Scriptures affirm that "like people, like priests" (Hosea 4:9). Still, it is quite true that all the clergy did not yield to the general demoralization. Some remained faithful to the early standards, and these shining examples were all the brighter because of the prevailing spiritual darkness. But it cannot be doubted that at this time, most of the clergy were simply tools of the state, and gave little or no help in making the pulpit a forceful factor in keeping the church faithful to the Apostolic ideals. The result was that perhaps no period in the history of Christianity was so prolific in departures from New Testament teaching as that of the fourth and fifth centuries.

These centuries have profound and suggestive lessons for the pulpit of the twentieth century. Upon this signboard of the pulpit of these early days is written this warning, "Beware, lest being carried away of the wicked, ye fall from your own steadfastness." (2 Peter 3:17).

Leo, the Great, was the first Pope who left any sermonic remains, and he left 96 homilies. These are generally short, and aim at a sort of smartness of style which has in it little to recommend. Indeed these homilies show many of the signs of degeneracy of the pulpit as compared with the preaching of Origen, Chrysostom, and Athanasius.

Gregory, the Great, is a better representative of preaching. He was better educated and attached greater importance to the pulpit. He wrote a treatise on preaching which was translated into several languages, and had considerable circulation, but did little, if anything, to improve the preaching of the period.

THIRD PERIOD

We are now compelled to pass over much ground, all of which tends to show a steady decline in the character of preaching. This period includes the reign of Charlemagne and the establishment of the Holy Roman Empire, and extends to the Lutheran Reformation. As this period is fairly familiar to most students of history, little more than a few facts need be given.

Charlemagne, next to Constantine, was perhaps the most unalterable friend of the union of Church and State of any of the emperors; and his extreme Eastianism led him to use the clergy in questionable ways to help in extending his empire. He well knew how to secure their influence, and to make it answer his purposes. The two schools which dominated the pulpit at this time were the Scholastic and the Mystic. One appealed to the head and the other to the heart. It has been truly said of the Scholastics that they were "light without heat, while the Mystics were heat without light." In any case, this separation of head and heart made it impossible for preaching to perform its legitimate function, and the result was that preaching went to the lowest possible point to be called preaching at all, and for about 400 years the pulpit "had a name to live by and was practically dead," and then a brighter day began to dawn. About the year 1200 preaching began to recover, and during the thirteenth century there were distinct signs of life again.

It would be interesting, as well as instructive, if space permitted, to notice some of the influences which operated in bringing about a better state of things, but an adequate treatment would require a large volume and less than this can be of little value to the reader.

FOURTH PERIOD

The scholasticism of the school of Thomas Aquinas was followed by such harbingers of the Reformation as John Gerson in France; John Wickliffe in England; John Huss in Bohemia, and Savonarola in Italy. These were the robins of the coming spring time, or the morning stars of the Lutheran Reformation.

This reformation ushered in a new era in the history of the world, and preaching was as much affected as anything else. Luther himself was the embodiment of those qualities which belong to the true preacher of the gospel. Though at first he distrusted his powers, and began to preach only at the command of his superior, and in the little dining room at Erfurt,

the spirit of preaching grew upon him, and soon he was urged to preach in the town church of Wittenburg. This was in the second decade of the sixteenth century, about two years before he broke with the Romish church.

It is undoubtedly true that Luther's preaching, more than any other force, was the main instrumentality in making the Reformation a success. His preaching was characterized by certain qualities which made it almost irresistible to the masses, and his was a movement from the bottom towards the top. It was a plea for freedom of thought, freedom of speech and the right of individual interpretation, and consequently it was a people's movement, and not a movement of the clergy or the ruling powers.

Luther inspired the kind of preaching for the whole period. Every sermon of his had at least three distinct marks, viz.: Boldness, Simplicity and Directness. He had no fear before his eyes except the fear of God. He could be easily understood, and his constant aim was to reach the human heart. These qualities made his preaching immensely popular, and finally brought all Germany practically to his feet. Of course there were other men and other influences at work; but it was Martin Luther, with his tongue of fire, like a second Athanasius against the whole world, and like Athanasius, he won out in the end.

It is not needful to speak of other preachers of this period. Great names could be mentioned in Germany, France, England, Scotland, and other countries who were conspicuous in the pulpit, but my space forbids any special notice of these. It is sufficient to say that preaching had received a new impulse and again became a great power for good.

FIFTH PERIOD

This period extends from the death of Luther (1546) to the beginning of the nineteenth century. For about 300 years preaching was very irregular in its development. The whole of Europe was more or less convulsed during this time. The thirty years' war, from a political and social point of view,

had considerable influence on the pulpit. Then there was the war of doctrines. Protestantism had to defend itself not only against the Roman Catholic church but it was soon divided within itself into antagonistic religious parties, and these were as bitter in spirit towards one another as the opposition to the common enemy,—the Roman Catholic church. This spirit was fed on Dogmatism with respect to creeds and confessions of faith, and strongly reacted upon the preaching of the period. In most places the pulpit echoed polemics, instead of the gospel, and in all places the preaching was cold, formal and lifeless. It was all head and no heart, while the people generally lost what little interest they had in the pulpit of the times. Some great souls still maintained the best ideals of preaching, and did valiant service in counteracting the dominant influences. But even the eloquence of John Knox, the learning of Calvin, the earnestness of Richard Baxter, and the preaching of the Illuminists in Germany, could do very little in turning the tide of the dogmatic spirit which prevailed all over Europe.

During the latter part of the seventeenth century and the beginning of the eighteenth, Pietism, led by August Hermann-Francke, had considerable influence in Germany, in effecting a reaction from the extreme of Dogmatism, which so long dominated the preaching after the death of Luther. But Pietism went too far in the opposite direction. It practically made religion to consist of feeling only, and therefore gave little attention to questions of the head. Later on Count Zinzendorf and the Moravian brethren continued the Pietism of Francke in a modified form, and the Moravians taught the Wesleys "the way of the Lord more perfectly" and thereby enabled them to correct the Mysticism of William Law, and to contribute to the Evangelical Revival many things that helped to make it a success. The Wesleys borrowed from the Moravians the Watch Night service, the whole church as a missionary society, the Love Feast, the use of Christian songs, and some other elements, since belonging to the Methodist system.

It will be seen that toward the end of the Fifth Period, preaching had swung around from the Dogmatism of the schools, and the classic finish of the French pulpit, to the other

extreme—the subjective reign of Pietism though at times modified by certain reactionary influences. Nevertheless, the swing was far enough in most cases to make religion a matter of the heart to the exclusion of the head. The historical aspects of Christianity were reduced to a minimum, while the emotional nature was emphasized far beyond the point of safety.

The causes which produced this state of things are not far to seek. The first of these was the activity of the Roman Catholic propaganda by the Jesuits. Germany and England were the only influential Protestant countries in Europe, and the effort at this time by the Jesuits was to Romanize these two countries, and especially Germany. Hence, about the middle of the eighteenth century, numerous Jesuit missionaries were turned loose on the country who, by their insidious influence, did much to make infidels where they could not make Catholics. But a still greater influence came from the universities. These became hotbeds of infidelity. The pulpits followed the universities, and consequently, the preaching was either saturated with the skepticism of the times, or else, for the most part, it broke with the historical and made religion simply a matter of feeling.

SIXTH PERIOD

At the beginning of the nineteenth century Schleiermacher was the great preacher of Germany. He was educated by the Moravians, and he imbibed much of their Pietism; but he made a new use of the heart life. Seeing, as he did, that even Methodism, though a reformed Pietism, was constantly in danger of making religion wholly an emotional matter, he proposed an irenicon between Dogmatism and Pietism. His proposal was not much different from the more modern school represented by such men as Harnack, Sabatier and Loisy. In Schleiermacher's system of religion the authority is not placed in Scripture, nor is it placed in the pure reason, but in the religious feeling which he held to be inherent in man, but quickened and unfolded in Christianity. This view is fundamental in all his thinking. While holding to the main features

of the historical aspects of Christianity, he has in fact little use for either Testament, and especially the Old, so far as authority is concerned.

Of course this is no fair statement of his whole system, but simply refers to the question of authority. He held to neither Rationalism, nor to the scriptural testimony, but to the feeling that the Christian religion is true because it completely harmonizes with the inner consciousness, which is the measure of right and wrong.

His teaching became dominant in Germany, popular in England and influential in America. Perhaps it was not generally understood that he was the author of the prevailing views, but his ideas for a time spread rapidly and at the beginning of the nineteenth century had reached America, where they received new increments until, in the early days of the century, the combined product resulted in those strange religious frenzies, called the "Jerks," which prevailed in several parts of the United States.

AMERICAN INFLUENCE

At this time America had begun to have considerable influence in the national life of the world. Situated as it is, right on the road of the progress of the religion of Christ around the world, it seems providential that it became a sort of melting pot for all religious views and the final resultant will be a united church with a forward march to the conquest of the nations lying westward. But America had to experience its Gethsemane and Calvary, before it could reach its final resurrection. It passed through its Gethsemane during the reign of Puritanism when church and state were practically united; and it passed through its crucifixion during its Civil War. Its resurrection is still in progress.

The American pulpit has kept pace with these steps of progress. We have seen that it was at a very low ebb at the

beginning of the nineteenth century. But, as Thomson expresses in his fine lines on Providence:

“From seeming evil still educing good;
And better thence again and better still,
In infinite progression.”

THE COMING OF THE CAMPBELLS

In the year 1807, Thomas Campbell came to America, bearing letters from the Presbyterian Association of which he was a member, and having joined the Presbytery of Chartiers, located chiefly in the County of Washington, Pa., he soon perceived the sad condition of religion in the States, and was accordingly moved to write an appeal to the divided Christendom which he found, urging them to cease their warfare upon one another and return to the “unity of the spirit in the bond of peace.”

His son, Alexander, having been left behind, as a student in Glasgow University, followed in 1809, arriving just in time to read the proof sheets of his father’s remarkable “Declaration and Address,” which was soon published as their joint conclusion regarding what should be done to heal the divisions of Christians. Alexander was not more than 23 years old at this time, and yet at that early age he began the defense of the principles which his father had formulated, and ever afterwards he was the acknowledged leader of the religious movement which finally became known as the “Reformation of the Nineteenth Century,” representing that communion of Christians historically called “Disciples” or “Churches of Christ.”

It was in these early days that Mr. Campbell developed those remarkable gifts of speech for which he was so justly distinguished. He was kept busy explaining and advocating the great movement which had for its object the restoration of primitive Christianity in its purity and simplicity, its facts, doctrine and life.

In order to study Mr. Campbell as a preacher, it is necessary to know something of him as a theologian. His religious system completely dominated his preaching, and did much to

make him one of the greatest preachers of the nineteenth century. If he had been the pastor of a church in some important center of influence, such as Boston, New York, Philadelphia, or Cincinnati, he would doubtless be known as much for his pulpit work as he is for his voluminous writings. His pastoral preaching was done in Bethany, an obscure village, with few hearers of special culture; but a number of college students attended his ministry, and we are indebted mainly to these for what we know about Mr. Campbell's regular preaching. These students could not hear with patience any one else in the Bethany pulpit.

Just how he struggled with the conditions which held him at Bethany are clearly indicated in the following remarkable letter addressed to the elders of the Christian Church, at Cincinnati, Ohio (now the Central), in answer to a call from that church. The letter reads like an Apostolic Epistle, and should be useful to ministers of the present day in both the spirit of its splendid courtesy and its high sense of duty:

BETHANY, VA., Dec. 6, 1837.

To Bros. Donogh, Lawson, Crane and Ray, elders of the congregation in Cincinnati, grace, mercy and peace be multiplied from God our Father, and Jesus Christ our Lord:

DEARLY BELOVED BRETHREN.—Your favor of the 1st ulto. has been under consideration for some time. I trust you will not regard my delay in answering it as either neglect or disrespectful. My frequent visits from home, my many duties at home, and the weight of the communication with which you have honored me, are my excuses for my delay in replying.

To be so unanimously invited by the whole church of Christ in your city to settle among you, and to co-operate with you in the great work of the Lord, imposes upon me a more serious consideration of the matter of my removal from Bethany than I have hitherto paid to it. All that you say concerning local advantages I duly appreciate, and concur, in judgment with you, on the whole premises.

I have, moreover, more partialities for your city and society than any one west of the mountains, and I might, indeed, add, east of the mountains. I do regard it as destined to be a very conspicuous radiating-point for good or for ill, placed in the midst of this immense valley.

Still, with all the pleasing and promising prospects before me in that location, and, above all, the contemplated happiness that I would enjoy in your society, together with the enlarged prospects of personal usefulness,

I can not make up my mind to pull up my stakes and emigrate from this mountainous country and all the advantages of retirement for study and reflection and extensive usefulness which it has hitherto afforded me.

You know, beloved brethren, that I travel much—that I have a large circuit—many brethren, many friends occasionally to re-enforce—and to receive many communications. Now, all these do necessarily forbid my cultivating, with much assiduity, any particular spot. I do not, however, say that my present field of labor will always be such an one as I ought to occupy. The time may come that a narrower circuit will command my energies. Yet, in my judgment, that day is not yet.

I have committed all these matters to the Lord; I wait his bidding. I use my own reason, while I follow the openings of his providence.

When I see my way open, I will take up my tent, but, at present, I am not persuaded that, with a reference to the whole public good, I ought to change my location.

You have the first and strongest claim upon me when that day arrives, should it ever come.

Please, brethren, lay the matter in the most acceptable manner before all the holy brethren, with my most cordial salutation in the Lord, and may the Lord lift up his countenance upon you and bless you and give you peace.

To him be glory forever.

Most affectionately, your brother in the hope of eternal life,

A. CAMPBELL.

Mr. Campbell's sermons, during his preaching tours, are classed among the greatest ever heard by the immense audiences which met him at every place. Some of his most striking sermonic characteristics were as follows:

(I) His sublime faith in the word of God. This is foreshadowed in the "Declaration and Address," the third article of which says: "Nothing ought to be inculcated upon Christians as articles of faith; nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the Word of God. Nor ought anything to be admitted, as of Divine obligation, in their church constitution and managements, but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament Church; either in expressed terms or by approved precedent." Now this paragraph is the keynote to all his preaching. With Schleiermacher, he agreed that the religion of Christ just fits the human heart, but he went further than did the German theologian. Mr. Campbell's preaching comprehended the whole

man—body, soul and spirit, showing that in the gospel message there is light for the head, love for the heart and action for the body. Mr. Campbell believed as much in a heart religion as did the Pietists, but he held that the heart does not exhaust the whole man, nor does love exhaust the whole gospel message—for the eyes of the understanding must be opened and then the final act by which both love and faith are made manifest must be through the body. The Lord must be obeyed as well as believed in and loved. Faith is first of all a matter of the intellect—a belief of testimony; but when it reaches the heart it results in repentance and this leads to the definite act of Baptism. Hence the whole gospel message contains something to believe, something to feel, and something to do, and until it reaches the last the whole of the man has not been included.

This was a new gospel metaphysics and it was also quite a new style of preaching, and yet it was as old as Peter's sermon at Pentecost. In that great sermon Peter preached just three things, first, that men are sinners; second, that Jesus is the Savior of sinners, and third, how this Savior saves these sinners. He did this by impressing the historical facts upon his hearers' minds and hearts and when they wanted to know what to do, he tells them to repent and be baptized.

This preaching was both comprehensive and simple. It included all the facts of the Gospel, and at the same time coordinated them into perfect harmony with man's tripartate nature, so that the gospel plan exactly fits the man addressed.

In dealing with these gospel facts, Mr. Campbell always appealed to the Scriptures, and for every conclusion he demanded a "Thus saith the Lord." He was no slave to a Procrustean theory of inspiration. He recognized the difficulties of such a theory. But he contended that in the matter of salvation, the Scripture conditions were so plain, and so well certified, that the "wayfaring man though a simpleton need not err therein."

In his interpretation of the Scriptures he used the inductive method, insisting always that single texts should not be torn away from their legitimate association, and forced into a

meaning entirely different from the intention of the writer. He claimed that, in general, Scripture should be allowed to explain Scripture, and he specially deprecated any appearance of pedantry or display of learning in the pulpit, where everything should be real, and without the slightest affectation. He himself, while preaching, was the impersonification of naturalness.

It will readily be seen that Mr. Campbell's reverence for the Scriptures and his method of interpretation would have great influence in addressing a popular audience. The people like something definite in preaching. They do not care for the kind of preacher who said his sermon divided itself into three parts. The first part he would understand and the audience would not; the second part the audience would understand, and he would not; the third part neither he nor the audience would understand. Mr. Campbell was never guilty of that kind of preaching. Clearness of vision was always a prominent feature in all his sermons. This simplicity of method, coupled with the fact that every conclusion was based on the testimony of Scripture, gave his preaching a distinct and impressive authority which was almost irresistible to the honest hearer. This enabled him to address audiences for several hours at a time without apparently wearying any one. His preaching was remarkably convincing, as well as very entertaining to the average hearer; and nothing contributed more to this power over assemblies than the consciousness of both speaker and audience that the foundation on which the speaker stood was as firm as the everlasting hills.

(II) A second general characteristic of Mr. Campbell's preaching was his constant recognition of our Lord Jesus Christ as our Prophet, Priest and King. In all his sermons as well as in his religious system he regarded the Christ, the Son of the Living God, as the center and source of all that is essential to the salvation of souls. As Prophet he gives us light, as Priest he gives us love—he makes intercession for us; as King he gives his commands and we must obey these, else why do we call him Lord, Lord and do not the things that he says. Other things might be important, but the supremacy of Christ is indis-

pensable in any religious system that is worthy of being called Christian. Having personally heard most of the great preachers of the nineteenth and twentieth centuries, in both America and Europe, and also having heard Mr. Campbell preach not less than 150 times, I do not hesitate to say that none have equalled Mr. Campbell in his advocacy of the Divinity and supreme authority of our Lord Jesus Christ. Notwithstanding the number of times I heard him preach, never in a single instance did he fail to make Christ "the chief among the ten thousand, the one altogether lovely." He believed that all authority in heaven and in earth had been given to the risen Lord, and that whatsoever he commanded should be done and that his word was the end of all controversy.

This is why his preaching was so restful and satisfactory to so many perplexed souls. During the early part of his ministry the Baptists and Methodists were both making much of what was called a religious "experience," this with them was the evidence of pardon. But Mr. Campbell saw that this "experience" was at best a *variable* quantity, and did not give to the convicted soul that clear and conclusive evidence of pardon which is so essential in the case of those who are conscious of seeking the mercy of an offended God. Instead of relying on these transient feelings and uncertain experiences, Mr. Campbell taught that the penitent believer should rely on the promise of the sovereign Lord. He promised salvation, or pardon, on definitely defined conditions, and all the sinner had to do was to believe what the Lord has promised and do what he says should be done, and then pardon is just as sure as the divine word is sure.

This was a new revelation to struggling souls for pardon and peace. Instead of trusting to their uncertain feelings, Mr. Campbell taught them to trust the tender, loving Christ, who is the same yesterday, today and forever. Nothing perhaps has given the Disciples more evangelistic power than this view of the peace that comes with obedience.

While Mr. Campbell's preaching was always Christo-centric, he did not undervalue the teaching of the apostles. What they taught, was also Christ's teaching. This the Master fore-

told when he promised the Comforter. He was to lead them into all truth, and Luke tells us that the apostles continued what Christ "*began* both to do and to teach" while he was here on earth. The whole revelation was not complete during his personal ministry, and consequently what the apostles taught and did was simply an extension of Christ's own teaching and doing, for the apostles were guided by the Holy Spirit which was to testify of Christ.

In Mr. Campbell's preaching, in order to go "back to Christ" there was no passing over the apostles. In this journey he regarded the apostles as essential guides. He queried that if we ignore the apostles, or doubt their teaching, where are we? Are we not indebted to them for all we historically know of the Christ? And if we cannot trust to their guidance, how can we be sure that the Christ they describe is a trustworthy Savior? How do we know that such a Christ as they described ever lived on the earth and performed the part claimed for him? It is well known that we are shut up to the testimony of the apostles in respect to this whole matter. Outside of the Bible, there are only two or three brief references to Christ in all the historic documents of the age, or near the age in which he lived here on earth, and these have been seriously contested as to their trustworthy character. What then must we conclude? Undoubtedly if the teaching of the apostles is not to be depended upon, then we need not trouble to go back to Christ, for really then there is no certainty that there is any Christ to whom we can go.

Mr. Campbell's consistency in using the whole New Testament as containing the inspired will of God, added much to the influence of his preaching. His hearers were not troubled with difficulties in respect to the truthfulness of the four gospel narratives and the doubtful teaching of the epistles. Both of these stood or fell together. The Christ of the epistles was the same with him as the Christ of the four records, but the former was a further development of the latter, as this development included his body, the Church.

It is true Mr. Campbell did not preach a scholastic Christ whose physics and metaphysics have been the source of end-

less confusion ever since the Council of Nice, but instead of this cold, abstract, and philosophical Christ he preached a tender, loving, personal Christ, one who is touched with the feeling of our infirmities, and who sympathizes with all our needs, who is our great teacher, our merciful intercessor and our wise and powerful ruler.

It was this preaching of the personal Christ that gave to Mr. Campbell's sermons their principal charm. It is easy for us to believe a fact, to be interested in a philosophy, but we cannot *love* these, and yet the redeemed soul must have something to love, and this is abundantly supplied in the *personal* Christ. It is this personal aspect of the religion of Christ which makes it fit the crying needs of the human heart.

There is one question of which we never tire. We discuss science, politics, theology, etc., etc., and grow weary of what seems heartless and soulless; but we are always ready for any earnest inquiry into the claims and character of "Jesus who is called Christ." Hundreds of books are written every year concerning him, countless articles in magazines and journals speak of his matchless name, and yet there is no sign that the people are losing interest in the theme, and that therefore it is necessary to change to something else. On the contrary the interest is evidently increasing. Not only is the name of Jesus indissolubly associated with the literature of the entire civilized world, but from every church and Bible school, as well as from most homes where the Bible is respected, comes the certain testimony that the personal Christ is a fountain from which flows a healing stream, so fresh and blessed that millions of sad and aching hearts find in it a remedy for all their cares and anxieties. No wonder his followers do not tire of him. Only he can give them the help they need. In prosperity or adversity alike he is precious. In him "we know both how to be abased and how to abound, everywhere and in all things we are instructed both to be full and to be hungry, both to abound and to suffer need. We can do all things through Christ who strengthens us."

Is it to be wondered that Mr. Campbell's preaching was

popular when it was constantly a plea for the supreme authority of this gracious, comforting, personal Christ?

(III) Mr. Campbell's preaching included all the elements of the Gospel scheme. He was no scrap doctor. There were no "alones" in his religious system. When the Scriptures say that we are "saved by grace," he accepted that statement with all his heart, but when men say we are saved by grace *alone*, then he refused to give his consent. He claimed we are saved by faith, by calling on the name of the Lord, by the life of Christ, by baptism, etc., etc., but not by one of these to the exclusion of all others, but by all the others in co-operation. As well say a watch is run by the mainspring alone because the watch will not run without it. While the mainspring is the *moving* force, the watch is not complete, nor will it keep time unless all the wheels are in it, and in their proper places. Neither will any plan of salvation keep the time of Scripture teaching unless all the parts are in it and in the place assigned by him who made the plan. To use Mr. Campbell's own illustration, he likened the scriptural method to the case of rescuing a man drowning, and a man on shore sending a man in a boat to the rescue. The man on shore, the boat, the man in the boat, the oars, and the rope thrown to the drowning man, are all parts of the saving process; and a failure to supply any one of these parts might endanger the whole effort to save. Just so with the different things associated with the justification of the sinner. Mr. Campbell wished it to be distinctly understood that the New Testament ascribes justification to several things. First: It is stated that we are "justified freely by his grace." (Rom. 3:24.) Second: We are "justified by his blood." (Rom. 5:9.) Third: We are "justified by faith." (Rom. 5:1.; Gal. 2:16, 3:24.) Fourth: We are "justified by the name of the Lord Jesus." (1 Cor. 6:11.) Fifth: We are "justified by the Spirit of our God." (1 Cor. 6:11.) Sixth: We are "justified by Christ." (Gal. 2:17.) Seventh: We are "justified by works." (James 2:27.) We have the most positive testimony of the Holy Spirit for saying that justification in some sense is connected with not less than

seven causes or means, viz.: grace, blood, faith, his name, the Spirit, Christ, works. It must be evident, therefore, that justification cannot be "by faith only." Nor is there the slightest difficulty in harmonizing the various statements in the Divine Word.

Along with this inclusive preaching Mr. Campbell used very freely what is called *standpoint*. With him everything should be considered from its legitimate point of view. This method required a proper division of the Scriptures. The Old Testament has its proper place, but we must go to the New Testament for a full revelation of the plan of salvation. We are now under Christ, not under Moses; we are saved by the gospel, not by the Mosaic laws. He made much of Dispensational truth. The Patriarchal, Jewish and Christian dispensations are related to one another, but each has a place of its own, and this special function must be recognized, if we expect to understand the Bible.

Mr. Campbell contended that this matter of standpoint has much to do with any system of hermeneutics that is worthy of serious consideration. To harmonize the Scriptures it is indispensable. Take an illustration. In crossing the Atlantic ocean going east the time changes from 30 to 60 minutes every day, according to the speed of the vessel. Watches have to be moved up that much every day. Now the difficulty is not with the watch, nor with the sun. The reason is the change of standpoint, that is all.

Just so in reference to many things in the Scriptures. For instance the Philippian jailor was told to believe on the Lord Jesus Christ, and he and his house would be saved, while Peter told the Pentecostians to repent and be baptized, and Silas told Saul to arise and be baptized. Now, why this difference? Evidently it is owing to a difference in standpoint. The case of the jailor was treated from the standpoint of unbelief, that of the Pentecostians from the standpoint of impenitence and disobedience, while the case of Saul of Tarsus was treated from the simple standpoint of disobedience. He already believed and had repented. He was therefore told to be baptized; the Pentecostians believed and were pricked to

the heart, and they were told to do what they had not yet done; but the jailor was an unbeliever, and as the first thing to be overcome was his unbelief, he was told to believe on the Lord Jesus Christ and he should be saved. Accordingly they (Paul and Silas) preached to him the word of the Lord, and to all that were in his house, explaining other things he must do, and the same hour of the night he and all his were baptized.

Mr. Campbell saw that in order to harmonize all these cases, the question of standpoint is an important factor. But when this is taken into account, all difficulty disappears, and it is no longer doubtful that faith, repentance and baptism are all conditions of salvation in every case where a full gospel is preached.

Mr. Campbell claimed that a return to Apostolic practice would, in time, be followed by the same results as in Apostolic times. At present there are so many departures from this practice, and the people are so prejudiced that the gospel, in its purity and simplicity is repulsive to many because it makes it necessary that these prejudices must be surrendered, and that will take much time and patience to accomplish.

Mr. Campbell strongly pled for Christian union, but at the same time he contended that the only possible union that is worth while must come by restoring the Apostolic faith and practice. This was the wire entanglement that stopped the rapidity of the movement on the enemies' works. This has always been the hindrance to the advance of the Disciples' contention.

Nevertheless Mr. Campbell insisted upon the preaching of a full gospel, as this was the only safe preaching, since all the parts will be exactly equal to the whole. Hence if we trust to a "faith alone" or "faith only" system, we certainly take risks by omitting some of the parts that are unquestionably enjoined by the Scriptures.

In estimating the source of Mr. Campbell's power as a preacher, we must not overlook his remarkable personality. He was the impersonification of a great manhood, and nowhere

was this great manhood more decidedly manifested than when he was in the pulpit. Nature, education and circumstances made him a radiating center, and gave him a commanding influence over great audiences which was almost irresistible and enabled him to hold their enrapt attention for hours at a time. As has been truly said, "He was in the broadest and grandest sense of the word a discourses. His ideas flowed on in a perpetual stream, majestic in its stately volume, and grand for the width and sweeping magnificence of its current. With a voice that thrilled with the magnetism of great thoughts, and a person imposing and majestic, as his mind was vigorous and commanding, no one could hear and see him, and fail to discover that he was in the presence of one on whom nature had set the stamp and seal of transcendent greatness."

The foregoing considerations will enable the reader to understand some of the characteristics of the man who historically stands at the head of the pulpit from which the preachers represented in this volume are spiritually descended. Mr. Campbell furnished the type, and if the Disciple pulpit of today does not ring in harmony with the great preacher whose guidance was so scriptural, noble and powerful in its appeal, surely there is little hope for the Disciple pulpit of the future. But the sermons in this volume will justify the belief that Mr. Campbell's fine example has not lost its influence on the Disciple preachers of the present day.

WALTER SCOTT—THE LEVERRIER OF THE RESTORATION

Scott was born in Scotland, the home of philosophical and theological thinking, and it is rather significant that Alexander Campbell was born in Ireland where philosophy and theology are not specially fostered. Had this anything to do with their respective parts in the Restoration Movement? I think it had, as early impressions never leave us. But however this may be, it is certain that Mr. Scott always made more of systematic theology than did Mr. Campbell. Mr. Campbell

almost played with the great truths of the universe as units, Mr. Scott carefully studied their relations to one another. Mr. Campbell's mind was specially analytic, Mr. Scott's was synthetic and constructive.

Mr. Scott was graduated from the University of Edinburgh, and soon after finishing his academic education, he sailed for America, where he was not long in finding a great field for the exercise of his splendid talents. Religiously he had been brought up in the Presbyterian faith, but he was led to re-examine the main features of his religious position and this resulted in his surrender of infant sprinkling for believer's baptism, and it was not long until he became fully identified with the Campbellian movement. He soon proved his eminent fitness for the work which had to be done. He had the passion for preaching, without which no man can worthily succeed, no matter how gifted he may be in other respects. He was specially qualified for evangelistic work. Mr. Campbell was not long in recognizing his splendid equipment for the evangelistic field, and persuaded him to attend the annual meeting of the Mahoning Association, to be held at New Lisbon, Ohio. At this meeting Scott was appointed a general evangelist. He at once entered upon his work with all the enthusiasm of a nature set on fire with the passion to save souls. But he soon met with a serious difficulty with respect to the matter of conversion. In dealing with penitent believers, he found that many of these had no *definite* assurance that their sins were pardoned. They had no doubt about their faith or repentance, but they were not sure that their sins were pardoned. They had been taught to rely on their "feelings," or some kind of mental states for this assurance, but finding these states somewhat variable, they were often most unhappy, and Mr. Scott began at once to search the Scriptures for the cause of this unrest.

In this search Scott found that the spiritual system was disturbed by an unreckoned planet which was located between repentance and remission of sins, and that it was this spiritual Neptune that was interfering with the harmony of the planet-

ary system of the gospel. A careful and prayerful study of the whole plan of salvation led him to conclude that baptism, when properly understood, would explain the whole difficulty, would bring the assurance which the penitent believer so much desired, and would account for the confusion in the evangelistic preaching of the day.

Mr. Scott never claimed that he discovered that "baptism is for the remission of sins." This he claimed is plainly taught in the Scriptures and had already been taught by Alexander Campbell. All he claimed was to properly locate baptism in the gospel system, and to ask spiritual astronomers to point to the region where assurance is located, and they would surely find baptism.

Some have objected to Mr. Scott's teaching because it comes dangerously near a purely mechanical system. But Scott would doubtless reply to this objection, by saying his gospel system is not responsible for any abuse of it, and furthermore, that there is system in all the works of God. Why then should objection be made to a gospel system?

In any case Scott was sure of the importance of the emphasis he had placed upon the teaching that when baptism is administered to a believing penitent, it is for the remission of sins, and being fully assured he had properly located the missing planet in the evangelistic system, he called a meeting of the chief men in the new movement, in the Western Reserve, Ohio, where the whole matter was discussed. Mr. Campbell was present, and when the conference ended the new planet in the gospel system was distinctly seen by all present. Scott was overjoyed at the result, for he was fully convinced that it would give a new impetus to evangelistic preaching, as it virtually removed all difficulties.

Nor was he disappointed. It was not long until much of the Western Reserve in Ohio was on fire with the new idea. The people immediately saw that the place which baptism scripturally occupied was reasonable and exactly fitted in and harmonized with all the conditions of the gospel system. It made evident the fact of Mr. Campbell's psychology that the

gospel is adapted to and comprehends the whole man—the body, as well as the head and heart, baptism being the overt and bodily act by which our faith and repentance are definitely co-ordinated with a complete surrender to the Divine Will. This act enables the penitent believer to be assured as to *when* and *where* his sins are pardoned. This lifted the process of conversion out of the sphere of doubtful psychological conclusions and made assurance to rest on the *plain promises of God's Word*.

This place assigned to baptism is, in the opinion of the writer, the most important contribution made by the early Disciples to the Restoration Movement. It is not only important as regards evangelistic work, but is also very important in dealing with both the subject and action of baptism. If baptism has no vital place in the plan of salvation, why should one be much concerned *when* and *how* it is administered? But when occupying the place Mr. Scott assigned to it, the *when* and *how* is all important.

Mr. Scott's view of the design of baptism has strongly influenced the preaching of the Disciples ever since he first gave it practical efficiency in his evangelistic work in Ohio. It is also probably true that no other Soteriological contention of the Disciples has been more bitterly opposed by some of the denominations than that of "baptism for the remission of sins." But it is well to understand that this opposition is largely owing to a misconception as to *what baptism* really is.

When the Disciples, following Mr. Scott's teaching, insisted on "baptism being for the remission of sins" the usual reply was that there is no efficacy in water to wash away sins, thereby making water practically the only thing to be considered in baptism. But water is only one of the things belonging to baptism. The death, burial, and resurrection of Christ are under it; the name of the Father, Son and Holy Spirit over it; faith, repentance, and confession before it; and remission of sins, gift of the Holy Spirit, and the hope of eternal life after it. Water is simply the element in which the baptism takes place, and is, therefore, not the baptism as a whole, but only a part of it. Strictly speaking, baptism is the *proper action*,

while all other things belonging to it should be considered as accessories, but evidently necessary. The failure of any of these to be present would endanger the validity of the baptism. While the Disciples have very generally associated remission of sins with baptism, in doing so they have assumed that baptism means everything that is ascribed to it in the Scriptures. Of course, an incorrect view as to what baptism is, would make the Disciples' contention simply absurd, but when immersion and all that they contend for is clearly understood, it is evident that their position is in harmony with the teaching of Scripture and the practice of the Apostles. Disciples do not teach, they never did teach, that baptism, even when it is considered from its full import, ever *procures* remission of sins. They have always taught that, in the final analysis, the blood of Christ is what washes away sins, and consequently this blood is the procuring cause of our salvation. Nevertheless, they have taught that we must come in contact with that blood in order to secure the efficiency of it; and as Christ shed his blood in his death, we must come to where he shed his blood, in order to meet the blood in its cleansing power. The apostle Paul says that "as many as were baptized into Christ were baptized into his death," and consequently in this baptism they would come in contact with the cleansing blood. Disciples have always been very careful to discriminate between a logical *cause* and an *occasion*. To illustrate this point, it is only necessary to say that the *cause* of the loud explosion in a gun is not simply the pulling of the trigger. This pulling of the trigger is the last apparent cause or *occasion* of the explosion. There are several other things that are antecedent to the pulling of the trigger, and that are absolutely essential before the explosion can take place. Among these antecedents may be mentioned the quality of the powder, the form of the gun barrel, the proper arrangement of the percussion cap and powder, the existence of a surrounding atmosphere, etc., etc. Any of these conditions being absent, the loud report of the gun might not occur.

Now there must be the proper antecedents of baptism, such as the blood of Christ, faith, repentance, etc., before baptism

itself can be worth anything whatever. But when these antecedents exist, the baptism is the *occasion*, or to use the figure already introduced in the case of the gun, baptism is the trigger, which, when pulled, brings into active exercise the *efficient causes* which are essential to salvation.

It might appear to some that, after all, baptism is an essential part of the whole plan of salvation, and consequently, if the trigger is not pulled, or if baptism does not take place, no result will follow. Surely no result will follow in harmony with the whole plan, but in the case of the gun the explosion can take place without pulling the trigger at all, as there are other ways of firing the gun without using the regular method, though in such cases we would depart from the plan upon which the gun is made. When Disciples have advocated baptism, with its proper antecedents, as the means by which remission of sins is secured, they always are to be understood as referring to the *whole regular plan* of salvation as taught in the Holy Scriptures. They have always admitted that God may forgive sins in exceptional cases without baptism, but that baptism is included in the *regular plan* as taught by Christ and illustrated in the practice of the Apostles.

Thus when the Disciples' position, as presented by Mr. Scott, is understood, the charge against them that they teach a water salvation is not only absurd, but actually false, and ought not to be repeated by anyone who has a proper respect for the truth of history.

Mr. Scott had a philosophical mind, and this led him to deal in great generalizations. He divided the whole scheme of redemption into three parts, viz. (1) Evangelical, (2) Transitional, (3) Ecclesiastical.

But as regards sinners and sin he said that at least six things are to be considered—the love of sin, the practice of it, the state of it, the guilt of it, the power of it, and the punishment of it. The first three relate to the sinner; the last three to sin. Faith is to destroy the love of sin, repentance to destroy the practice of it, baptism the state of it, remission the guilt of it, the Holy Spirit the power of it, the resurrection the punishment of it.

This style of presenting truth was at least intelligible to the popular mind, and it is not surprising that it carried conviction to many who had almost despaired of reaching any satisfactory conclusions in regard to the Christian religion.

In addition to the importance of the design of baptism, Scott made at least two other noteworthy contributions to the Restoration Movement. One of these was the *personal* element in the preaching of the gospel, instead of giving abstract doctrines which in the early part of the nineteenth century were more or less the warp and woof of almost every sermon. With Scott all gospel preaching is summed up in the confession which Peter made when he said that Jesus is "the Christ, the Son of the Living God;" hence he is "our righteousness, and sanctification, and our redemption, that according as it is written, he that glorieth, let him glory in the Lord." The other contribution was in differentiating the church from the gospel message which is specially intended for those outside of the church—aliens, or those who have never been converted. In other words, he insisted upon a proper division of the Scriptures, giving to saint and sinner their respective portions in due season.

Scott was not only a great preacher (as an evangelist, perhaps the greatest of his day), but he was also an able and graceful writer. Under the name of "Philip" he wrote some of the ablest articles in the *Christian Baptist*, during the seven years of its existence; and when the *Millennial Harbinger* took the place of the *Baptist*, in 1830, Mr. Scott continued to write for it, until he started periodicals of his own. His book, entitled "The Gospel Restored" should be read and mastered by all young men who are preparing for the ministry, if they wish to get a clear conception of the gospel message in all of its relations. There is nothing better for this purpose in all the literature of the Disciples.

Among his personal characteristics may be mentioned his simplicity, his honesty, his great earnestness, his humility and his faithfulness.

Mr. Scott is rightly classed with Thomas and Alexander Campbell, and Dr. Robert Richardson as constituting the "Big

Four'' of the Reformation in its early days. Barton W. Stone properly belonged to another group, viz.; Stone, John Smith, John Rogers and John T. Johnson. Each one of these great men had his distinctive place, and Scott was the *Man of Vision*, and organizer of the spiritual system, so as to account for every discord that might appear in all its parts. It was his place also to find a remedy for the least disturbance of the harmony of God's perfect plan of salvation.

In the very beginning of his manhood he became much interested in the study of music. He had the musical temperament and also a sweet musical voice. With these he united a practical imagination and a marvelous facility in the use of words and phrases. His musical talent dominated him in many respects and helped to make him a philosopher more than a theologian. With him nothing was perfect that did not spell *harmony*. The seven notes of the Diatonic Scale were used in all his reasoning, whether he was conscious of it or not. As these notes must always be in the *right place* to make harmony, so everything in philosophy and religion must have its proper musical setting. Equally true was it as regards the chromatic scale. The seven colors of light must be in their proper places, and proportions in order to harmonize in making what we call white light. Scott could not see why all this is true in nature and not true in grace. Consequently he carried this kind of thinking into his study of the Bible, and it became a dominant factor in shaping what he called the "plan of salvation." He was truly the Leverrier of the Reformation.

SPURGEON, PARKER, AND OTHERS

The two men who impressed themselves upon the pulpit, during the *Sixth Period*, more than any others, were C. H. Spurgeon and Dr. Joseph Parker. Their preaching differed very widely in many respects. Perhaps neither of them has had as much influence through his printed sermons as Dr. Alexander McLaren and Canon Liddon, but Spurgeon and Parker had no rivals in their spoken sermons. It may be well to give my own impressions having heard them on the same day.

It was at the regular Thursday services, in July, 1882, Parker in the morning and Spurgeon at night.

At the City Temple, in the morning, the service was simplicity itself. An old-fashioned, short-meter hymn, with prayer, followed by another hymn, the sermon, a concluding hymn, and the benediction, made up the items of a most remarkable week-day religious service. The singing was hearty, but Dr. Parker did not seem to be satisfied with it, as he made a disparaging allusion to it during the sermon. The congregation nearly filled the main body of the Temple, and was evidently composed of a very thoughtful class of people. Not a few were business men, who had run away for an hour to seek rest in the helpful instruction of the distinguished preacher's sermon; and we cannot doubt that they found, to a great degree, the help for which they were seeking. Many women were also present. Some of these were doubtless Christian workers from various parts of the metropolis; but by far the greater number were mothers and wives who were there to seek strength for their responsible duties in the home circle. There was a large proportion of young men, many of whom were probably studying with the view to entering the ministry, and were there for the instruction and intellectual stimulus which Dr. Parker's sermons are sure to impart. There were also several persons who were evidently American travellers, and who had come to the service with the view of "doing" the Temple as one of the things which cannot be omitted while sight-seeing in London; and it would seem, notwithstanding the somewhat questionable motive which may have brought these there, that Americans, visiting England, could not have done better than to spend their Thursday mornings listening to one of Dr. Parker's sermons. They would never have failed to hear something fresh, vigorous, and helpful,—qualities which Americans are always specially delighted with, wherever or in whomsoever found.

The sermon on the day mentioned was wonderfully suggestive, and in many parts deeply impressive. It had the ring of the true metal. It was full of the lofty spirit of consecration and pervaded by a sympathy with human struggle which sweetened every sentence and sent a joyful benediction to every wait-

ing heart. The argument was for the necessity of the ordinary means which have been appointed for spiritual development; and about this thought were gathered striking illustrations from the wide field of human experience, as found in the Word of God and in the history of our race. Altogether the sermon was one of Dr. Parker's best.

In the evening Mr. Spurgeon's great Tabernacle was nearly full. The audience was made up of the middle and lower classes, many having with them their traveling bags, who had evidently halted an hour before going away from or returning to their homes. Others seemed to be regular attendants, who found in the preacher's sermons nourishing food after the labors of the weary day. All seemed thoughtful, devout and earnest.

The service here was also very simple, but it was as hearty as it was simple. The singing was without musical accompaniment, and each stanza of the hymn was read by Mr. Spurgeon before it was sung by the congregation. The exposition which preceded the sermon was clear and practical, while the sermon itself was a capital illustration of Mr. Spurgeon's peculiar power of making the most out of a single sentence of Scripture. It seemed to me no one but Mr. Spurgeon would ever have had suggested to his mind the line of thought pursued; but it all appeared natural enough in the hands of the great preacher, as he unfolded the teaching of the text in regard to the practical duties of life. It brought to mind the incident related of Columbus, who showed some of his friends how to make an egg stand on end by cracking the shell. It was easy enough to his friends after they had seen *how it was done*. It was plain to see, as the preacher went on with his discourse, that all his lines of thought were clearly suggested by the text; but before he began to speak no one would have dreamed that such was the way to do it.

The sermon was as different as possible from the one heard in the morning, but it was precisely what one would expect from perhaps the most popular preacher in the world. Nor was it difficult to account for that popularity. Simplicity, earnestness, adaptation, directness, and clearness, were marked

features of every sentence; but above all there was entire forgetfulness of self and a complete hiding behind the Cross, a deep sense of dependence upon God for all that we have and are, and a most profound reverence for the Divinely inspired Word. With such an analysis in the mind it was not difficult to account for Mr. Spurgeon's great popularity and power as a preacher of the gospel.

Leaving the Tabernacle I felt more than ever convinced that the grand old gospel, which Peter preached at Pentecost and Paul at Mars' Hill, is just as powerful as it ever was, and that whatever pulpit will sound out this "Old, old story," with simplicity, faithfulness, earnestness, and with a firm reliance for blessing on him from whom we receive every good and perfect gift, will be a center of great spiritual power.

There are other great preachers belonging to this period who were shining lights in the pulpit. But I need mention only a few of these. F. W. Robertson of Brighton, England, and R. W. Dale of England were powerful factors in influencing the preaching of the nineteenth century. In this country such preachers as Beecher, Finney, Edwards and Gordon need no introduction to Americans.

SEVENTH PERIOD

The twentieth century brought us to a somewhat unique period in respect to preaching. Preaching today is unlike what it was in any other period of church history. There are several reasons for this.

(1) The decay of creedal influence has had a decided effect on the character of preaching. The pulpit is practically free from the bondage of human creeds. The average preacher no longer fears the denominational whip. That instrument has ceased to be a potent factor in controlling the utterances of the pulpit. True, it still has a name to live by but it is really dead. This fact is productive of evil as well as good. Much of the evil comes from magnifying its importance. The cry of danger is often not much more than *vox prateria nihil*—voice and nothing else.

(2) The union sentiment which is so prevalent at this time is doing much to change the character of preaching. For some time preaching has ceased to be doctrinal in most of the pulpits. This fact is largely in deference to the prevailing union sentiment. But there is danger in carrying this feeling too far. The union sentiment is very precious, but for this very reason it is easily injured. There is nothing more beautiful than the desire for Christian union, and this is why we must handle it carefully. That flower by the wayside was very beautiful, but the frost came and it faded under the stroke of the North King; while many less comely things were not injured. Death loves a shining mark. The fruit that tempted our first parents was first beautiful to the eye; second, pleasant to the taste; and third, imparted a certain kind of wisdom. The pulpit should guard against this whole trio of temptations. A beautiful union sentiment should not be allowed to pervert the Apostolic injunction so as to make it read: "We must become all things to all men that by all means *we may be nothing*." A spineless gospel will not save the world, though it should be proclaimed in the interest of so beautiful a cause as Christian union. This age needs such preaching as was done by Peter, Stephen, and Paul—preaching filled with convictions delivered with courage. Even a union that cannot bear the sunlight of truth would be worse than the present divisions.

(3) Economical and social questions are having their influence on the pulpit of the twentieth century. This is as it should be, but this influence must be carefully watched. The economic problem is probably the most influential factor to be considered. A church value is measured largely by the amount of money it raises for religious work. The character of the altar upon which the gift is offered has little or nothing to do with many financial schemes; and yet the teaching of the Scriptures is, it is the altar that sanctifies the gift. Our missionary conventions emphasize and applaud the amount of money raised rather than the number of souls saved and churches built up in the most holy faith.

Christian religion is eminently social in its character. Christ said to his sorrowing disciples: "Lo, I am with you, even to the

end of the world." Where two or three are gathered together, he is in the midst. His socialism recognized only one Master and all his followers are brethren.

(4) The progress of the Sunday school idea must be reckoned with in any worthy study of the preaching of the present day. The Sunday school is one of the marvels of this remarkable age. The child is now the ruler of the man. The child has really conquered dogmatic theology. The preacher has been compelled to give up his scholastic preaching or else give up the children. Of course the battle is not yet quite won for the child, but the tendency of the times is in the direction of a complete victory before very long.

This tendency may carry us too far away from exegetical preaching by ultimately landing the pulpit into a religious zone where only goody goody pietism flourishes; or where littleness is larger than bigness in all that relates to Christian character.

(5) Closely akin to the foregoing is the song service. This has already come to be a prominent feature in many churches. In these churches the music is of more importance than the preaching. But why should this be so? In Mr. Spurgeon's lifetime he preached to 5,000 or 6,000 every Lord's Day and he had no choir at all. The song service was not neglected but the sermon had the chief place. In many of our present day churches the organ and the choir have the first place, and this makes it impossible for the preacher to do his best, being conscious that he is practically playing second fiddle to the "Stormy Petrel" that plays and sings for the church.

(6) The demand for short sermons is compelling preachers to reckon with the time limit to such an extent as to make it impossible for them to preach great sermons even where they are abundantly able. But how can the preacher help this state of things? The numerous announcements must be made; the usual hymns sung; an organ solo played; a song solo sung, etc., etc. At most the preacher is allowed a half hour for the delivery of the most vital message that mortals ever heard; and worse than all he knows he must not exceed this time limit, for how can he hold the attention of the audience when a mental dinner bell is ringing?

(7) Much of the preaching of the present time is sensational and lacks vision. Such preaching as that of Billy Sunday, etc., may be interesting to listen to but it does not feed the soul with the food that builds up the spiritual life. But the people cry for the sensational, they want something to make their ears tingle, and that they can taste on their tongue, like those referred to in the Second Period of preaching. This demand does much to hinder the popularity of preaching that will build up the spiritual man. It is like drinking intoxicating beverages the more one has the more one wants.

Not much of this kind of preaching has found hospitality among the Disciples. But in some churches the doors have been thrown wide open and it has been invited to come in, and in all such cases the *churches* have ceased to grow spiritually, though the audiences may have doubled, or even quadrupled.

All this helps to illustrate the tendency of the times in which we live. Principles are eternal, methods are ever changing. Just now the whole world is moving towards the reign of the people. This tendency may make it necessary for a still more radical change in our church services. What if we should finally come to the style of the service as indicated in the 11th, 12th, and 14th chapters of 1 Corinthians? The social tendency of the present day may compel some such service at the morning meetings as was the practice in this Corinthian church. In that case popular preaching will be mainly confined to the night service, and will be chiefly exegetical. Would not this change conform more exactly to the primitive model than the hurried and half considered worship which prevails at present in many places at the morning services? Furthermore, is it possible for any preacher to preach two great sermons on the same day? In short, are not our churches in danger of changing the *worship* into an entertainment for the enjoyment of the senses, rather than the furnishing of food to feed hungry souls with the bread of life?

These suggestions are put tentatively; certainly not with dogmatic assurance that they would solve the preacher's problem of the present day. Nevertheless, as the world is just now on the crest wave of a new age, is it not wisdom to make ready

for the incoming tide? And if signs are to be trusted, it seems at least probable that the Disciples must reform their church services, if they hope to lead the religious forces of the coming days. Many of their preachers are already in line for a decided change; why not all follow the Apostolic practice in this as well as in other things? I do not say that this practice should be reproduced in every detail, but the underlying principle—viz.: *liberty*—should be held sacred and illustrated in the public services of all the meetings of the churches. What I am contending for is a service that will enlist the co-operation of every Christian and that will be more distinctly *worshipful* than is now generally the case. Such a service would be decidedly helpful to the preacher as well as to all the members of the church. It may not be possible, or even desirable, for the Disciples to have a simple Liturgy, but if some plan could be devised by which every member of each congregation could be more definitely made an active participant in the Lord's day services than is at present the case, much might be gained. When the Disciples have realized the new age which is just now dawning they will probably march in line with the social requirements of their churches.

It will be an interesting and instructive study to those who care to pursue it, if they will carefully compare the sermons of the present volume with those of the Living Pulpit of fifty years ago. By so doing I think it will be evident that the Disciple pulpit has not degenerated in faithfulness to the word of the living God. This great fact is an encouraging outlook for the coming days.



Sincerely + Fraternally
Z. L. Sweeney

ZACHARY T. SWEENEY

THE subject of this sketch is the only preacher in the New Living Pulpit whose family is represented in the Old book. He is, therefore, a sort of connecting link between the two volumes, and hence is entitled to shake hands with the newcomers and give them a hearty welcome. He is the youngest of four brothers, all of whom have been distinguished in their respective fields of labor. His brother John was one of the contributors to the Old "Living Pulpit."

Z. T. Sweeney was born at Liberty, Ky., in 1849, and began his public ministry at Paris, Ill., when he was only twenty years old; and during the first year of his pastorate at that place, 225 were added to the church. In 1871 he was called to the church at Columbus, Ind., where he was married in 1875 to Miss Linnie Irwin, daughter of Joseph Irwin, a prominent business man of that city. He has also held short pastorates at other cities, two at Augusta, Ga., one at Richmond, Va., and one at New York; but his longest and most important was at Columbus, where he served twenty-seven years. During this time 3,600 people were added to the Columbus church, and when he left its active ministry it had grown from 200 members to 1,200. He still resides at Columbus, and is pastor emeritus.

He has also been distinguished as an evangelist. He has held as many as 22 protracted meetings in his home church, averaging six weeks for each meeting, and resulting in over 2,000 additions to the church. This feat is perhaps unequaled by any other minister of the Christian church. In many other places his evangelistic work has been very successful. The following extract is mainly from a life sketch in a volume entitled, "Churches of Christ:" "He has also dedicated 166 churches, and has never called for an amount of money which was not made up in response to the call, but once. He spent much time in holding meetings and in dedicating churches, also devoted a portion of each winter to lecturing upon the public platform and his entire time for years was taken by the Redpath Lyceum Bureau, of Boston, Mass. He was placed in their catalogue in an honor list of six or seven 'universal favorites,' holding this place along with such men as Russell Conwell, Thos. Dixon, Prof. J. B. DeMotte and three or four others. In addition to his labors as a Christian minister and lecturer he held for years prominent State and Government positions. His ability as a campaign orator often induced the political party with which he is affiliated to attempt to put him forward as a candidate both for Congress and for the Governorship of his adopted state, but he steadily turned a deaf ear to all these solicitations, and declared that he would never accept an elective office, believing it would interfere with his usefulness as a minister of the

gospel. The secret of his success lies in the fact that he knows what he desires to do, and then does it. He believes that the world gets out of the pathway of a man who knows where he is going. He has always been a power in his own community, and is best loved where he is best known."

He was U. S. Consul General at Constantinople from 1889-1893, during which time he was decorated with the Turkish Order of the Osmanieh. He has published several books; among which may be mentioned "Under Ten Flags" and "Pulpit Diagrams." In 1904 he served with distinguished ability as president of the American Christian Missionary Society. He is now president of the Commission on Foreign Relations A. C. M. S. and his address on the Christian movement in Russia in which he gives his experiences among the Russian people is the most vivid and soul-stirring that it has ever been my pleasure to hear. For genuine touches of popular oratory I doubt if this has ever been excelled.

More than anyone else, Dr. Sweeney is responsible for the new plan of co-operation adopted by the General Convention at its annual meeting in Kansas City, Oct., 1917. Dr. Sweeney, as chairman of the Committee which had the matter under consideration for a year, introduced the report with such a tactical and eloquent address that, notwithstanding some of its features were not wholly satisfactory to all the members of the Convention, the plan was adopted unanimously.

Dr. Sweeney has been an eminent success, both as an evangelist and pastor. It is seldom we find these two qualifications so happily and equally blended in one person. His sermons are characterized by great directness and simplicity, as well as force and comprehensiveness. One may not always be able to agree with him in all his conclusions, but no one of a sound mind can fail to understand him. Indeed his arguments are as clear as sunlight, and these generally carry conviction to all honest and unprejudiced hearers. His gifts of speech are almost marvelous, whether in the pulpit, on the lecture platform, or in private conversation. He has recently delivered a magnificent patriotic address which has captivated his hearers in many cities. His sermons, though always fresh and vigorous, have in recent years mellowed into a sweetness that has all the fragrance of an autumn ripeness. And yet the yellow leaves, which hang as the decorations, detract nothing from the beauty, but rather add to the comeliness. In any case the fruit has a more invigorating effect upon weary souls than the bright flowers, laden with rich aroma, which made brilliant his sermons of early manhood, and which were the promise of what is now the full corn in the ear. May these days of rich fruitage be long continued.

FIRST PRINCIPLES

BY Z. T. SWEENEY

TEXT.—*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.*—Hebrews 1:1-2.

ARCHIMEDES said he could lift the earth from its center if he could find a fulcrum for his lever. In all our reasoning it is necessary to have some secure, fundamental fulcrum from which to start, or else our conclusions will be found wandering in space, like Noah's dove, without any secure place on which to rest.

The great philosopher, Emanuel Kant, declared there were just three indispensable fundamental things in all our reasoning, and without these we can have no starting point that will lead to anything worth while. These three are God, Liberty and Immortality.

The present tendency of the human mind is toward bed-rock. In literature, science and art, men are seeking for foundation principles. The same hand of criticism that has been laid upon these has also touched our common faith. And there is not a sentiment in my heart, as there is not a principle of my religion, that is not in deepest sympathy with it. The time has gone by when the minister can hide behind his white choker and threaten eternal condemnation against those who differ from him. He must bring his case into the arena of modern thought and submit it to the arbitrament of human reason. If it is just, it will stand; if not, it will fall, and it ought to fall. I would spurn myself for trying to propagate a faith that I did not firmly believe to be founded on right, reason and common sense.

The passage of Scripture which I have quoted contains the first principles of the gospel, the four cornerstones in the tem-

ple of Christian faith: the God thought, the Christ thought, the Bible thought, and the man thought. All are essential to the gospel. Given these, and we may have a gospel; lacking any one of these, and the gospel is an impossibility. Without further introduction, allow me to challenge your attention to the thought of Almighty God. It is freely admitted, on the threshold of our investigation, that we can never comprehend God, for the reason that the finite cannot comprehend the infinite. Some men object to the idea of a God because they cannot comprehend it. They do not realize that they would object far more seriously to a God whom they could comprehend. A God whom they could comprehend, they could make and therefore would not worship. While we may not *comprehend* God, we may *apprehend* him. To comprehend is to look all around; to apprehend is to take in as much of him as we have ability to receive. The Christian believes that God is, for the reason that he believes that something is. It was De Toqueville, I believe, who said "every speech should begin with an incontrovertible proposition." I will make my incontrovertible proposition the statement that something is. The man who doubts that something is, doubts that he is. The man who doubts that he is, doubts that he doubts. If something is, something always was, or the something that is came from nothing. But science, philosophy, and religion all agree that this is impossible. Therefore, the something that is, always was. That which is, and always was, must be either mind or matter. Which can account for the other, legislate upon, govern and control the other? Can matter do so with mind? We say, no. Can mind do so with matter? We say, yes. Mind can bind matter down upon its bands of steel, make it plunge its long iron arms into its pockets of power and fling out its smoke and steam on either side as it bears mind over the land. Mind can take matter and make it rear its proud beak aloft over the waters, and tramp the sapphired pavement of the sea like a thing of life and beauty. Mind can say to matter, go, and it goes; halt and it stops. Inasmuch as matter cannot do so with mind, and mind can do so with matter, we argue that that which is, and always was, must be mind; that mind is the God of the Christian.

We here have the God idea. But is it a reality? Here all do not agree. Philosophy has exhausted itself in three different hypotheses to account for the origin of the God idea. First, external nature. Men looked upon the great co-ordination and correlation of the mighty forces without and argued a cause behind them. They looked upon a universe and drew the inference of the universe maker, as we look upon a machine and draw the inference of the maker. Second, internal nature. Some men tell us that the idea of God is an efflux of highly organized matter, that it is a part of the plan of the soul. Such men prate loudly about "an honest God being the noblest work of man." Third, Christian philosophy says that God spake, and thus revealed himself. You may study until you are gray haired—or baldheaded, for that matter, and you will never find a fourth hypothesis to account for the origin of the God idea.

Let us examine these hypotheses for a moment. If, according to the Locke school of philosophy, the idea of God is drawn from external nature, it is an idea in harmony with external nature, and, therefore harmonizes with nature, and therefore harmonizes with truth, and is, therefore, a true idea. If it came, according to German philosophy, from internal nature, it must harmonize with internal nature. But internal nature is only a segment of external nature. Harmonizing with internal nature, it harmonizes with nature at last, and therefore harmonizes with truth, and is, therefore, a true idea. If we reject both of these hypotheses, we are shut up to revelation; and the first declaration of revelation is, "In the beginning, God." Thus you may take either of these hypotheses, or all of them, and they land the idea of God in the realm of reality.

"But," says an objector, "I believe in the God idea, and that it is a reality; but I do not believe in the God of the Christian." Well, let us examine the Christian's God. The Christian believes that God is a being, independent in power, in wisdom, and in goodness. Let us see if we can clothe the God idea with these great attributes. It is an axiomatic principle that you cannot have an inner without an outer. Nothing is ever entirely inner. The moment that you think of an inner, the mind demands an outer. You cannot have an upper without

an under; a before without an after. Therefore, if you prove an inner you prove an outer, if you prove an upper you prove an under. By the same law of reasoning, you cannot have a dependency without an independency. Is there such a thing as dependency in this universe? Everything depends, from the lowest form of life to man, the climax of God's creation. All is dependent. There must, therefore, be an independent power on which all this dependency hangs. That independent power is the power of the Christian's God.

Again, there can be no change without an adequate cause, there cannot be love without a lover, hate without a hater, nor thought without a thinker. In the universe there is plan. The broad-browed and brainy scholars of the world all agree that the universe is full of plan. But plan is thought put into execution. If the universe is full of plan it is full of thought; if the universe is full of thought it demands a thinker. As Dr. Porter of Yale says, "This universe is one mighty thought, back of which there is one mighty thinker, the Divine Creator." Lord Bacon, one of England's greatest thinkers, declares that he would rather believe all the fables of the Talmud and the Alkoran, than that this universe is without a mind, the mind of Deity. But a thinker is a person; the God thinker of the universe is therefore a person.

Again, man has a moral sense and is adapted to it. He believes that in everything there is either a right or a wrong. It cannot be both right and wrong at the same time and in the same place. Conscience attests man's obligation to the moral sense, and his adaptation to the right. Not only are these premises metaphysically true, but historically true as well. The travellers and explorers of the world attest the truth of these premises abroad, as our experience confirms it at home. There is, therefore, a moral sense and the adaptation of man to it. But moral adaptation demands moral design; and a moral design demands a moral designer of the universe to account for this design. A designer must have a mind to conceive his design, and a free will to choose between one design and another, and conscience to take cognizance of the moral quality in the moral design. The union of mind, free will and conscience

makes a person. As all these are united in the moral designer of the universe he is therefore a person. Here, then, in the light of axiomatic certainty, we may apprehend the being of God and the essential attributes of his nature. Moons and stars may go down, and suns may set, but we shall ever behold him who was, and is, and ever shall be. What we thus apprehend, not only in the light of revelation, but in the light of logical induction and axiomatic truth, men have groped after for years. Plato was breaking his heart for this light, and Socrates was dying to know it.

Among the legends of the old Sabeian philosophy is that of Abraham. His ancestry lived near the Caspian sea, or the land of perpetual fire. The great gas wells were burning then, as now; the oil was running down on the surface of the water and burning. And it impressed those rude people with fire worship. Walking forth one night with his flock, imbued with the religious ideas of his ancestors, as the night was throwing its sable curtains around the earth, one by one the stars lighted their silver lamps in the blue dome of the skies and smiled down upon the world like sweet forget-me-nots of the angels from out the infinite meadows of heaven. Seeing the evening star twinkling in the darkness more brightly than her companions of the firmament, the faith of his fathers taught him to say, "Oh, this shall be my God." But watching the star, till in the great procession of nature it had set, he turned away in disappointment and said, "I will have no God that sets." Just then the beautiful face of the night queen appeared above the eastern horizon, throwing a silvery veil of light and beauty over the earth, and Abraham's faith revived again, and he said, "This shall be my God." But following the star, at last the crescent sank beneath the western heavens; and Abraham turned away in disappointment and said, "I will have no God that sets." Just then the long arms of the king of the morning were thrown up the heavens, breaking down the dark pillars of the temple of night and building up the beautiful golden palace of day, throwing his fingers of light over the wet earth bedewed with the drops of the night, and, toying with the tresses of the morning, he made the sparkling grass and dewy

flowers to look as though an angel on the previous night had made its toilet there and left the ground glimmering and shimmering with diamonds and sapphires, rubies and pearls. And as Abraham gazed on this beauty and light, he said, "O this shall be my God." But following moon and star, at last the king of day sank to rest on his western couch, and darkness once more brooded in the soul of Abraham, as bitterly he said, "I will have no God that sets, no God that sets. I will worship not sun, nor moon, nor star, but him who caused them, the cause of causes." And Abraham was an idolator no longer, but the friend of God and the father of the faithful.

Mr. Darwin says, "The question whether there exists a creator and ruler of the universe has been answered in the affirmative by the highest intellects that have ever lived. An omniscient creator must have foreseen every consequence which results from the law imposed by him. An omnipotent and omniscient creator ordains everything." This is going even farther than some preachers would go.

The great thinker upon theism, John Stuart Mill, says, "I think it must be allowed, that in the present state of our knowledge the adaptation in nature affords a large balance of probability in favor of creation by intelligence."

Mr. Herbert Spencer says, "The power which the universe manifests is utterly inscrutable without the existence of a first cause. Appearance without reality is unthinkable."

Mr. Tyndal, in his Belfast address, after speaking of the wonders and mysteries surrounding us, says, "Can it be there is no being or thing in nature that knows more about these matters than I do? Do I, in my ignorance, represent the highest knowledge of these things existing in this universe?"

"Ladies and gentlemen, the man who puts that question to himself, if he be not a shallow man, if he be a man capable of being penetrated by profound thought, will never answer the question by professing the creed of atheism, which has been so falsely attributed to me."

Now, second, the Christian believes that God has spoken; he believes, therefore, in a revelation from God. As we have seen, he is clothed with all power, with all intelligence, and

with all goodness. He has the power to make a revelation and all the intelligence to do so. Moreover he is not lacking in goodness to make it if it is needed. There is nothing on his part that is against such a revelation. On the other hand the nature of man, as God has made it, demands a revelation. Oh, how often we would tear aside the dark curtain that hides from our impenetrable gaze the mysteries of an unlocked future and gaze within its dark penetralia. The first question of a child is, "I want to know," and it is almost the last question of the man. One of my fellow-citizens of the old Kentucky State, a man of massive brain and sublime intellect, whose genius could soar like the flight of the condor among the Andes of South America, George D. Prentice, lay upon his bed of death. Raising his hand he said, "Wife, I want to know—." But death had stricken him, and the gigantic intellect that came a babe into the world, wanting to know, went out wanting to know. If God has created this universal desire for knowledge and failed to meet it, it is the only universal demand for which he has created no supply.

Prof. Fiske says, "Nature never throws out a prophecy which she does not fulfill." Likewise, she creates no want she does not supply. If God has created no supply for this demand of the human heart, to know the things which nature does not teach, then the whole analogy of nature fails at its highest point and man is an organized lie. God made a bird to brave all things at the cry of her young. An animal will brave the rifle of the hunter at the cry of her progeny. And the mothers of mankind, what will they not do for their children? Will God put it into the heart of the mother bird, and the mother beast, and the mother of men, to go to their young when they cry, and then wrap himself up in the clouds of thick darkness, and refuse to hear the cry of his children when they stand in that darkness and reach out helpless hands and cry for help? If he did, he would not be a God, but a demon. What the divine nature necessitates and the human nature demands, must be, and, therefore, has been made. Beautifully has one of our American poets voiced this universal faith in his ode "To a Waterfowl." Sitting in his New England home as the

shades of the night were falling, he heard the hoarse croaking bugle notes of a wild fowl as it wended its way from the frozen North to the rice fields of the sunny South. It set his heart on fire with poetic frenzy, and lifting his voice he cried,

Whither, 'midst falling dew,
While glow the heavens with the last steps of day,
Far through their rosy depths dost thou pursue
Thy solitary way?

There is a Power whose care
Teaches thy way along that pathless coast—
The desert, and illimitable air—
Lone wandering, but not lost.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

Third, the Christian holds that the Bible, containing the Old and the New Testaments, is that revelation which God has made. Human history has taught that the teachings of Jesus Christ can solve the problem of human life, that it can bring humanity to its flower and fruit, that it can lead us to our best; and history has taught that it is the only book in the world that can do so. Several books have been trying to lead humanity out of darkness and bring it to perfection. We have the writings of Confucius, and they give us as the result the almond-eyed Chinaman. Are we ready to admit him as the ripe flower of humanity? Zoroaster has taught mankind, and after millenniums he has given us the ignorant besotted Persian. The best of all these books is the Koran, because nearest to the Scriptures.

But as the ripe fruit of its teaching we have the bigoted, blood-thirsty, murdering Turk. Are we ready to say that these books compare in their fruitage with the New Testament? I once visited the great university of Mohammedanism at Cairo, El Azhur University. Ten thousand young men, from all over Mohammedandom, came there to study the Koran. When it is memorized, they graduate. As we entered the door of that

school, our guide said to us, "Keep your hands upon your valuables. This is the worst place for pickpockets in all the city of Cairo." And yet this was the great divinity school of the best religion on earth, except Christianity.

Just here I desire to say that of all the books claiming to be sacred books, and the religions that have grown out of them, there is not one, except Christianity, to which, if a man lives faithfully, it will not make him a meaner man than he was by nature.

It has been said that in the boring of the Hoosac tunnel they began from both the east and the west, and when they came together the appertures fitted perfectly. The irresistible "therefore" to this is, that one mind controlled the workings of both these parties. If we study the cry of man upward for light, and the answer of God downward in the Bible, we have the same close fit. Count Tolstoi says, "I consider Christianity the only doctrine which gives meaning to life." The infinite mind is involved in the nature of man. The same mind must be involved in the book that complements man and brings him to his best.

But again, the Bible is that revelation, for Jesus Christ says so; and if he is divine, the book is divine. But the objector grounds his objection on the miraculous conception. I have not time to notice all the arguments against the divinity of Christ, but they all run at last into the one great objection, that he had a supernatural origin. This is true. But was there ever any other kind of origin? Did ever anything originate naturally? Nature does not know a beginning, neither does it know an ending. Everything began supernaturally. Man began supernaturally, and Christ began like everything else. Humanity must have come by evolution, or by miracle. To come by evolution human life must have been eternally involved in the earth. It is now almost universally admitted that it could not have been involved in the plan of the earth. The fiery mist theory precludes this. Science teaches us that this earth was once in an incandescent state, some scientists running the degrees of heat up into the hundreds of thousands, Fahrenheit. We know that no form of life can exist above one-quarter of one thousand degrees. Where was human life when

the earth was at white heat? Man is here now, and he came since the fire. And if so, he did not come by evolution; and if not by evolution, then, perforce, by miracle. Any objection, therefore, to the divinity of Christ, from the fact of supernatural origin, proves too much, and that which proves too much proves nothing.

The weightiest objection to the divinity of Jesus Christ is found in the mythical theory of Strauss, which briefly stated is, that Christ was a good man, but that the ardor, enthusiasm and adoration of his followers have gradually developed him by attrition into a divine being. When it was first promulgated, it seemed to be a most powerful argument against Christianity; but when Christian thought began to assert itself, it soon toppled and fell. The great German doubter was compelled to admit that Christ lived in the time and place claimed by his friends; also that he disappeared from this world about the year A.D. 34. He was also compelled to admit that there were Christian churches in Antioch, Alexandria, Jerusalem, Corinth and Rome in the year A.D. 60, founded on the divinity of Jesus Christ, the same as we believe it to-day. Between the years A.D. 34 and A.D. 60 is but a little more than a quarter of a century, certainly not time for this wonderful growth of which he speaks. There were men living in these great centers, believers in the divinity of Jesus Christ, who were mature men at the time he died. They lived nearer to him than we do to President Garfield, and there certainly has not been time enough for President Garfield to grow from humanity into an accepted divinity.

In conclusion, I would say that there is a fundamental difference between truth and error. The grounds on which truth sustains itself remain ever the same, while the grounds which sustain error are as shifting as the sands of the sea. I am not an old man, but I have lived long enough to see the arguments by which infidelity and unfaith propagate themselves changed a half dozen times. But the grounds upon which the Christianity of the nineteenth century accepts the divinity of Jesus Christ are the same as those on which the Christianity of the first century accepted him, and every intervening century as well.

We thank God for a rock that has stood the shock of time's waves, and bids fair to stand forever.

The sum of this discourse is found in the following statements:

1. Reason demands a God.
2. Reason demands that God be a reality.
3. Reason demands that God be a being independent in Power, Wisdom and Love.
4. Reason demands that God should speak to us.
5. Reason demands that Jesus Christ should be acknowledged as the one through whom God has spoken to us.

These are the first principles of the gospel. Our gospel is not only a revelation from God but its first principles are grounded in the nature of things and shall continue till the very nature of things shall be no more.

“Some build their hopes on the ever-drifting sand,
Some on their fame, their fortunes or their land;
Mine on the rock that forever shall stand,
Jesus, the Rock of Ages.”

PRACTICAL CONCLUSIONS

1. *If we believe in God as having all power.* We should never doubt his ability to perform his promises. Many Christians spend a great deal of anxiety over God's ability to do things because they do not see how it can be done. I am frequently met with such supposed cases as the following: “Suppose a man has lost a limb in the Mexican war and has had an arm torn off by a corn shredder and what is left of him goes to Alaska and is blown to pieces in a dynamite explosion; how is God to get all the parts of that body together again?” Well, I am frank to say I do not know, and if I have to stay in my grave until some chemist or smart man gets me out, I shall never come out. God brought my body from the four quarters of the earth once before. He brought meats from the west, fish and oysters from the sea and fruits from the south and formed my body from these elements; what God did once, he can do

again. The believer in God should anchor his faith to the great truth that God has all power and that *all power* is sufficient to accomplish all things.

2. *If we believe that God has all wisdom* we should never doubt his divine superintendence of the world. Many Christians believe that God is all-wise so long as everything is going on to suit them, but let the regular order of nature be seemingly broken by too much drouth or flood, too much heat or cold, and they are not so sure that God is all-wise; they even think they could give him some wise suggestions. All this complaining at the providence of God arises out of our infidelity as to his wisdom.

3. *If we believe he is all-good*, we should never complain because of the afflictions and sorrows of life. Death may enter your home and lay his cold hand of removal upon your wife; you hear the rattle in her throat that tells you his cold fingers are feeling for the cords of that precious life. In such an hour you should be able to get down upon your knees and pray,

“Nearer, my God, to Thee,
Nearer to Thee!
E’en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!”

This is faith in the infinite goodness of God.

4. *If we believe that God has revealed his will*, we should make every effort to understand it and obey it. It should be our daily study to conform to all its conditions that we may enjoy its promises. Honor, pleasure, riches, the applause of the world are trifles when compared to the great blessedness of knowing God.

5. *If we believe that his will is made known through Christ*, he should be Lord of our lives. His teaching should be our teaching, his life should be our life, and his spirit should be our spirit. We should hear him in all things. Hear him over the voices of councils and creeds, over the pronouncements of

priests and preachers, hear him as the expounder of life's mysteries and duties, and as the conqueror of death and the grave!

The constant aspiration of every Christian should be:

“My faith looks up to Thee,
Thou Lamb of Calvary,
Savior Divine.
Now hear me while I pray,
Take all my sins away,
O, let me, from this day,
Be wholly Thine.”



Cordially yours,
Herbert P. Willett

HERBERT LOCKWOOD WILLETT

HERBERT LOCKWOOD WILLETT. Born Ionia, Mich., May 5, 1864. Attended Bethany College, Yale University, University of Berlin, University of Chicago. A.B. Bethany College, 1886; A.M. *ibid.*, 1887. Ph.D. University of Chicago, 1896. Instructor Bible Chair, Ann Arbor, Mich., 1893-5. Pastor Dayton, O., 1887-93. Hyde Park Church, Chicago, 1894-6. Minister Memorial Church of Christ, Chicago, 1908—. Professor of Semitic Languages and Literatures, University of Chicago, and Dean of the Disciples Divinity House. Author, "Life and Teachings of Jesus," "Prophets of Israel," "The Ruling Quality," "Teachings of the Books," "Our Plea for Union and the Present Crisis," "Basic Truths of the Christian Faith," "The First Book of Samuel," "The Call of the Christ," "The Moral Leaders of Israel." "Our Bible."

The foregoing facts show a busy life for one of Dr. Willett's age, and yet these facts do not indicate anything like the amount of his activity. To this list should be added extensive travels, especially in Bible lands, and numerous addresses and sermons outside of his regular work, as well as untold labors, which cannot be tabulated. In fact, he has always had entirely too much work on hand for him to excel in any one thing; and yet it cannot be denied that he has excelled more or less in all the work he has undertaken. In scholarship Dr. Willett is the peer of any of his contemporaries. He is a student of books, as well as of men and things, keeping abreast of the age in reading the best literature. As an educator he has been an eminent success; and as a lecturer on the public platform he has few if any equals in that department of service. His scholarly attainments, his pleasing personality, and his almost marvelous command of an easy and graceful style bring him at once into the favor of popular audiences, and consequently his services for public platform work have been much in demand. At the same time it is probable that he himself would own that his popularity as a lecturer has not added to his influence as a preacher of the gospel, though as a preacher he has always maintained a strong hold upon the public. But preaching is such a distinctive thing in itself, that it is almost jealous of any other service that makes demands of the preacher's time and strength. The greatest preachers of the world have not dissipated their strength in outside matters.

Among many beautiful characteristics of Dr. Willett I wish to emphasize the fact that he is a gentleman, and that means vastly more than that he is a genteel man. A man may be a Christian without being a genteel man, but he cannot exhibit the graces of the Christian character without being

a gentleman. It may be that he will not always agree with one in reference to questions of criticism, but one can be sure that Dr. Willett will treat him with Christian courtesy. With him the orthodoxy of love and conduct is worth more than the orthodoxy of mere words and phrases, and especially when these make for divisions among the people of God. We may not always agree with him in some of his conclusions, but we should be far afield in our appreciation of Christian character if we should fail to recognize the high-class qualities of the Christian gentleman which Dr. Willett possesses. "If any man have not the spirit of Christ he is none of his."

WHAT DOES GOD DO?

BY H. L. WILLETT

TEXTS.—“*Show us the Father, and it sufficeth us.*”—John 14:8.

“*My soul thirsteth for God, for the living God.*”—Psalm 42:2.

THE words of Philip to Jesus, “Lord, show us the Father,” express the longing of the heart of man for God. “My soul thirsteth for God, for the living God,” was the psalmist’s utterance of a sentiment common to the race. The conception of an infinite Life with whom we have to do is fundamental in the experience of all but small fragments of mankind. All the literatures of religion give reverential regard to deity, and it is appropriate that the Hebrew and Christian Scriptures, the supreme classics of the religious life, should open with the words, “In the beginning, God.”

The idea of the Infinite is present in every language. All the nations have spoken of the Highest in some manner of speech which expressed the regard of the creature for the Creator. The ancient Hebrews gave him the names El Shaddai, the Protector; Elohim, Deity; and Jahveh, the Life-Giver. The Moslem names him Allah, the Hindo calls him Brahm, the Parsee speaks of him as Ahura Mazda, and the Indian reveres him as the Great Spirit. He has been called by all the hundred names written on the tomb of Akbar the Great, and for fear they might miss his title, some have anxiously carved upon altars reared to him the dedication, “To the Unknown God.”

But though nearly all men have some conception of God, address him by some appellation, and assign to him a place in the universe, his position and importance in the world-order have varied greatly with changing periods and different groups. Just as such enterprises as war, discovery, scientific research, philosophic discussion, commerce and industry have

had varying assessments in different ages, so the idea and importance of deity have risen and fallen with the generations.

It cannot be questioned that belief in the Infinite and his activities in the world was formerly given a more commanding place than is today accorded. Once the idea of God, the supreme arbiter of the affairs of the world, was given first rank in the regard of the race. This belief took on all the forms of polytheism with which the religious records of mankind are informed. It ranged all the way from the crassest fetichism to the most exalted monotheism. But it was alike in all its expressions, the effort of the soul of man to find the source and fount of life, the ultimate Being with whom all have to do.

Former ages thought of God as the Creator. Either by the compelling word of his mouth, or by the direct activity of divine craftsmanship, he made the world and all the worlds. In obedience to his will, or by the touch of his hand, the heavens and the earth took form and stood in their appointed places.

He was the Ruler of nature. Man's place in the order of life was very small. It was God who was the worker. He brought day and night from their secret habitations and spread them over land and sea. He made the seasons to pass in the due order of their going. He set the bounds of the great waters and measured the heights of the mountains. He trenched out the channels of the rivers, and sent the brooks singing on their journey to the sea. He planted the forests, called the waving grain from the moist earth, and painted the flowers their thousand colors. He made light and created darkness. He brought forth heat and cold from his treasures. All the events of nature were the direct activities of his hand. Man's work was as nothing compared with this marvel of the divine industry.

Nor was his task limited to the movements of nature that might be called habitual and regular. He was the source from which came the distresses that befell mankind. For some inscrutable reason he chose at times to bring upon the world such afflictions as left no doubt in the mind of primitive man that it was the Highest with whom the account must be ad-

justed. Sometimes these visitations were believed to be due to human sin, and sometimes to the divine purpose to manifest his power. In either instance they were not to be questioned. The earthquake was his work. Volcanoes poured forth their molten depths at his command. The whirlwind and the tidal wave were the messengers of omnipotence. It was inconceivable to the early races that any ruin could be wrought or any plague endured save at the pleasure of Deity. "Shall there be evil in the city and the Lord have not done it?" asked Amos, and with fine resignation Job exclaimed, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Plague and blight, draught and mildew, blasting and tempest were all the ministers of his will. The pestilence that walked in darkness and the destruction that wasted at noonday came in response to his call, and in the furtherance of his unchangeable purpose. Barrenness, sickness, failing vitality and death were all the slaves of his will.

But these grim visitations were not the only gifts of his hand. In that case he would have been a monster indeed. It was not in such aspects that the Hebrew was accustomed to think of his God. There were nations, to be sure, who looked upon the order of nature as the embodiment of cruel caprice and irresponsible menace. But to the men of nobler spirit, of whom there were many among the Hebrews, God was the great and friendly dispenser of the blessings of life. The Old Testament is full of this interpretation of the divine character. Good seasons, warmth of sun and refreshing showers, the early and the latter rain, the harvest waving in abundance, the cattle on a thousand hills, children, friendship, prosperity, beauty, refinements and courtesies, generous and noble impulse that made gracious the honored of their people, inventive skill and constructive genius were all his bestowments.

He it was who dowered Solomon with wisdom, Bezaliel with craftsmanship, Jonathan with prowess, and David with a contrite heart. He hardened the soul of Pharaoh, made the spirit of Jeremiah like a well of flame against the opposition of his people, and tried the heart of Ezekiel with an irreparable loss that he might be fitted for his task. The generosity of Abra-

ham, the devotion of Ruth, the courage of Joshua, and the eloquence of Isaiah were all of his bestowing.

So early man thought of God. He was the Master in the house of the world, ordering all things according to his will, and making evil and good alike obedient to himself. He was the giver of truth and all its instruments. Religion was a gift of his to the human soul. No man by searching could find out God, but he could make himself known to those whom he chose, by signs and wonders, by ministries and rites. Through oracle and spiritual intuition he released such truth as was needful for the hour, and the generations accepted the messages of the Infinite as they came from the lips or were wrought by the hands of his messengers. Altar and sacrifice, sanctuary and priesthood, prophets and sages, law and testimony, Sabbath-keeping and pilgrimage, these and all other details of the religious life were prescribed for the instruction of his own people, and through them, of the world. Every act of ritual was ordained by him, and their neglect was the way to peril.

But above all, God was the divine Speaker to the men of the past. They conceived of him as uttering himself in many ways. Oracles and dreams, visions and apparitions were sent by him to make known his will. In one form or another God was believed to be evermore talking to mankind. Sometimes it was in conversations, as with Moses, and sometimes by dreams, as with Jacob; sometimes in visions as with Isaiah, and again in the sacred ecstasy, as with Elisha. And since men are ever voluble, and the teachers of religion come behind none others in the gift, it was not difficult to believe that God was speaking also, and that the messages of priests and prophets were the direct and verbal oracles of God. So the prophets and priests themselves believed, and so the people understood.

Today the feeling of the world is very different on all these themes. The small place man occupied in the affairs of the universe in earlier generations has grown vastly larger. Correspondingly the sphere of divine activity has been restricted till it nears the point of vanishing. The modern man knows that God is not the Creator of the world in any such naive and instantaneous fashion as it was once the custom to believe.

The studies of the laboratory and the observatory have disclosed something of the immeasurable distance traversed in the long and ever-changing progress of the universe to its present state. Even yet the process seems far from complete. The world is but newborn in the family of the swinging planets. All things go on in accordance with seemingly fixed laws. Seedtime and harvest, heat and cold, summer and winter, and day and night do not cease. Is there a place for God in such a universe of law? Or if men concede that this ceaseless process of creation is the work of God, what is his part in it? What does God do?

Nor is God conceived today as the Ruler of the world in any manner resembling the primitive tradition. All men have given up something of that, and some have given up all. He cannot longer be thought of as governing with a strong and arbitrary hand. The modern mind does not charge God with the responsibility for earthquake, drought and tidal wave. Science has been teaching the place and value of even the worst of these catastrophes in a universe that is obedient to uniform and unvarying law. There are still those about us who find comfort in the Hebrew view that such visitations are in accordance with the divine desire. They prefer to hold this idea rather than to confess that all the orderings of nature, good and evil, are not his own. But most sensitive minds shrink from placing upon God a responsibility that would rob him of every quality of sympathy for the suffering world. One feels the impropriety, not to say sacrilege, of implicating Providence in the deaths and disasters which seem to call for frequent public utterance. There is no more effective promoter of scepticism than the pious but unintelligent sentiment which counsels submission to the hand of God in the time of trouble. For even the least reverent of men are quite aware that God is not chargeable with the troubles that overtake humanity.

If this be true, is he then the giver of the blessings for which we try to teach our spirits gratitude? Why should one thank God for the gifts of life if he has ceased to be charged with its misfortunes? In what sense can it be said that its benefits are of his bestowal? In a word, what place is left for him in

the modern world with its scientific view of nature and of life? What does God do?

But even more searching is the inquiry as to the place of God in the world of religion. It is the commonplace of informed reflection upon the best of the ancient faiths that their belief in the activity and speech of Deity was rather the expression of the ideals of their noblest spirits than the asserted divine revelation. There is not a faith of the Orient that does not believe itself the inspired message of deity to man. Were these ethnic faiths mistaken, or was it really true, as Paul affirmed, that God has never left himself without witness among any people? Were those innumerable offerings and ceremonies of the Hebrew codes really the expression of the will of God, or were they the devices of the priesthood? And what bearing on the inquiry has the familiar fact that every one of them was taken in some manner, by inheritance or imitation, from older or neighboring peoples? What did God really do in those years when the law and the ritual and the religion of Israel were taking form? We have left the place where we can longer affirm that this complex of ceremony, limited views of morality, and conflicting words regarding the deepest questions of religion, was the revelation of God to Israel. We know its value in the religious education of a race, but we cannot charge the God whom Jesus worshiped with its faults and limitations.

Has religion through all the centuries been more than the aspiration of the human soul after a nobler life? Is it anything more than social sentiment touched with something of the mystery of the unknown? Has not humanity devised the instruments and accessories of worship, even as it has coined its forms of language? And when one says that God has spoken in the past, has it not after all been the voice of humanity speaking constantly, and often thinking that God was uttering his will? Above all, if God has spoken in the past, why does he not speak today? Was there any reason why he should have held speech with man once, and then ceased to do so? Or did he utter his complete mind, and then relapse into unbroken silence? No man is convinced by such arguments. What did God ever do that he is not doing today?

Here is the crux of the whole insistent demand for light. What does God do in the modern universe? Is there any place for his activity longer? It is useless to deny that all men have given over something of the primitive conception of a ceaselessly active God, intent upon the mechanical tasks of the world. And it is equally true that some men have given over all that earlier generations held concerning the divine activity. In the world of the past there was little room for man. Today it would seem that there is little room for God. One is reminded of the idol-makers of Babylon described in the mordant phrases of the Isaiah of the Exile. They took a tree, and of part of it they made their beds and tables, stools and lampstands. Another part they took to kindle the fire on which they cooked their food. And of the rest of that same tree they made a god. How little must have been left to carve into Deity! Has not the modern world gradually stripped God of his place and function until it has left only enough material to make an inconsequential God, whom it is hardly worth while to worship?

One who looks at modern life with discerning eye finds few evidences that the Infinite has place or value. Is there any need of him in the field of political activity? What statesmen of today shape their policies "as in the great Taskmaster's eye?" Is the business of the present generation conducted on the principle that there is a divine, if silent, partner in the concern? In the world of pleasure who takes time to think of the deeper sanctions and more serious purposes of life? Is the journalism of our age sensitive to the mighty pulses of the kingdom of God? Does industry stand for one moment in silence in the presence of the great Worker of the past? Even in the family group as it takes form in our time, is there any place for God?

It is still regarded as necessary that a moderate space should be kept for him in the churches, though it is often reduced to the measure of the Sundays. But even so, there must be many who wonder what he does with his time through the long week. Then there is a little place reserved for him in the volumes of religious literature; but few people trouble them-

selves about such books today. The groups of men and women who devote themselves professionally to religious work are supposed to know about God, and to have time for converse with him. But the average person regards that kind of life as unearthly and remote from vital human interests. Meantime what does God do? Is it worth while to believe in a Being who occupies so inconspicuous a place in the regard of our generation?

One turns from this negative, but too largely actual, state of the case to contemplate the real and assured place of God in the universe. Perhaps the denial or neglect of the Divine is due in no small degree to the confident assumptions of earlier ages regarding him. Men grow sceptical where there is such insistent affirmation. The twentieth century is becoming very weary of the dogmatism of the fourth. The scholastic circles of a former time were able to define and describe and vindicate the Deity to the last degree of accuracy. They talked of him with the assured and patronizing air which no modern scientist would assume in the discussion of a rock or a beetle. From such presumptuous claims to knowledge the present age has swung far in its protest against infallibility. It has discovered that there were few funds in the bank of knowledge to meet the drafts so lightly drawn by the men of the past.

And yet no inquiring spirit can be satisfied with negatives and denials. The rich experience of the ages has proved the reality of God, even as the prophets and Jesus affirmed. His place in the universe can never be that small and remote circle to which too many in the subjective world of their own souls have reduced him. To the eager and searching spirit he is real and present. And this after all is the supreme concern of mankind. A universe without him is as the blackness of darkness. It is easy to think that one is an unbeliever in Deity, merely because he has ceased to have faith in the sort of God someone else has described. But to settle oneself calmly to the thought of a godless world is a more serious proceeding. People imagine themselves the victims of many sorts of misfortune, and there are distresses that are very real. It is not difficult to make a catalogue of trouble, calamity, suffering and

disappointment. But the only anguish that has no cure is the sense of loss that comes from a denial that there is a God. This is the bitter pain that never ceases. There are sufferings that come from hunger, from poverty, from bereavement. But the soul of suffering is the thought that perhaps there is no great Companion. The sorrow of a life orphaned of the Father is the supreme tragedy.

In no such forlorn universe does the man of insight live. He is aware that he cannot boast of large knowledge of Deity, as earlier and bolder generations did. But somewhat he knows; and that somewhat is sufficient to serve him in the adventure of life. He is more modest in his affirmations than some who have gone before him, but this modesty is the proper reticence of partial and unfolding knowledge. He cannot gain his own consent to attempt the definition of the Infinite in lengthened categories, but he is confident that he can make the language of Frederic Myers his own:

“Whoso hath felt the spirit of the Highest
Cannot confound nor doubt him nor deny:
Yea with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I.”

He is the Creator and Ruler of the universe. If science has discredited the older beliefs as to the direct and mechanical manner in which the divine activity is manifested in material nature, not less has it vindicated the right of the devout soul to perceive in all the processes of physical life the unvarying guidance of the laws which are only God's ways of working. If the universe is vastly older and larger than the writers of the Bible understood, it is by so much the greater theater for the divine industry. The Psalmist thought with reverence of a God who set his glory upon the heavens, as a painter puts his own conceptions upon the canvas. But science has revealed vast extensions of the canvas of creative effort, and by so much has lifted to higher levels the conception of the Creator. And furthermore, it is apparent that this vast labor goes onward ceaselessly through the ages. Never has the divine energy been unemployed in the vast enterprises of the changing

worlds. To the Jews who worried themselves about the breaking of the Sabbath rest, Jesus said "My father has always worked, and I work." And that unceasing movement of the physical organism toward some as-yet-unknown goal, that evolution of forms which is yet to traverse unbelievable diameters of space and time is all a part of the Father's work. As yet the universe is very young. The earth, with its millions of years gone by, is yet in its morning-time. And humanity, the latest arriving of its forms of life, is only in its infancy as yet. The writer of Genesis declared that God made man in his own image. Even more truly may it be said that God is making man in his image as rapidly as we give him the right of way. Never has there been a moment since the dim, far-off, mysterious beginnings in which God was not at work, realizing himself in the plastic materials of nature and humanity.

He is the Ruler of the worlds. By unfailing laws which operate to the ends of righteousness he is governing the nations, and making even the wrath of man to praise him. The blessings and penalties of life are, in a truer sense than the Hebrews ever understood, the results of his unfailing government. The universe is keyed only to beneficent ends. The rejection of the divine program, as made increasingly clear by centuries of teaching and experiment, is the open way to disaster. Conformity to the purpose of God, as it is interpreted by the spiritual leaders of the race, and especially by Jesus, is the secret of success. Men throw themselves against the onward-moving enterprises of God at their peril. Not less surely, by co-operation with the divine purpose does man master the secret of power. The world gives up its reserves of wealth in material and immaterial forms to those who pay the price of research after its mysteries. Power comes through knowledge. The diseases that swept away multitudes of victims in earlier ages are now held at bay or are vanishing. The disasters, fire, flood, earthquake and storm, are now brought under some measure of control by skill and foresight. These are human achievements, but not human alone. Nature waits to reveal her secrets to the sons of God, and every discovery of the laboratory or the study is a further co-operation with the self-revealing purpose

of God. And if the physical universe is yielding up its intimacies, not less does man by the blessing of the Father learn to master wider areas of the moral life. Some lessons are learned and forever learned in the school of experience, which is the school of God. Some of these lessons are terribly costly, but once learned they are not easily forgotten, and "through the measure of the years we sweep into the broader day."

In a very real sense God is the giver of religion. If we have learned that the sacred books of all the ages, those of the Hebrew and the Christian classics not less than others, were written not by heaven-controlled men but, as they themselves affirm, by "holy men of old who were moved, urged on, impelled, by the Spirit of God," we are the more free to discover in them the passionate search of the soul after God, and the unfailing answer to that search. If the laws and rites of an earlier age were not in very fact prescribed by divine enactment, but were developed out of the inheritance of the past, the customs of contemporary peoples and the exigencies of prophetic and priestly leadership, we are the more sensitive to the wisdom by which they were adapted to the adolescent needs of a race. And if the doctrines formulated in the name of Christianity seem often to miss by wide spaces the thought of Jesus and his first interpreters, we may perceive that they have not been without value at certain periods in the history of the church, and at base express some truth that has been worthful in the development of character. In all this the hand of God may be seen. If he has been less particular about ordinances and organizations than his people have sometimes supposed, it is that there are more important things in his program. If he has been less voluble than the prattling generations have tried to represent him, it is rather that he might utter himself where alone he can be understood,—in human life. The Word must become flesh before it can become intelligible.

God is the Friend, the Companion of the soul. Jesus delighted to call him Father. And in so doing he took all that the ages had said of him and raised it to the highest power. And our generation is learning afresh the fact that these terms denote personality, in spite of all the difficulties that seem to

hedge that term about. Does it seem a limitation of Deity to call it personal? It may be that our definitions are too small. We do not yet know much even of human personality. We have to walk softly where former centuries hurried on with confidence. Much has to be left unsaid. But of one thing we may be sure: Jesus knew more of God than any other who has passed this way. And to him he was Father, personal and precious. In the deep joy of personal communion with the Father he passed his days. And his experience is classic for the race. More than personal God may be, and the centuries must give larger knowledge and new vocabularies for its expression. But less than personal he cannot be to any who are minded to give to Jesus the final word.

God is the beloved of the soul. The prophets so rejoiced in him, the saints have so found him, and the holy church throughout all the world bears witness to the fact. That timeless and blessed relation of sonship which Jesus first experienced has become the haunting dream of the noblest spirits of the ages. And not in vain has been the quest. Into that intimacy there is open way for any who are smitten by the great desire. The discovery of the secret is hidden only from those who will not see.

God is eternal, and in his life the meaning of eternity becomes clear. The soul pants for him as the hart for the water-brooks. The eager spirit pursues hard after him, for he is the sum and the totality of life. Whatever good is done in all the world, and by any hand, is of his doing. Whatever knowledge is gained in any corner of the universe is of his bestowing. And whatever holiness in character is won, it is a gift from him. In him we are complete, and in the completion of our lives in power and purity he finds his own eternal joy. In such a universe, moving on to gracious ends in righteousness, and luminous to the eye of faith with the presence of the divine, there is no longer room for the doubting question, "What does God do?"

JAMES HARVEY GARRISON

THE subject of this sketch belongs to the older men of the last fifty years, some of whom had to be included in this volume in order to connect with the pulpit of a half century ago. But on many other accounts he is entitled to a place in any volume intended to represent the best ideals of the Disciples for the period which supplements the pulpit of the Old period. It is true that Dr. Garrison has not for several years been prominent in pulpit work, but it is equally true that in many of the years that are past, he has been recognized as one of the ablest preachers among the Disciples, and is still the peer of any in the quality of his work in the art of sermon building, as his sermon in this volume amply testifies.

J. H. Garrison was born Feb. 2, 1842, near Ozark, in Christian County, Mo. Lived on the farm, plowing and sowing and reaping and mowing, and hoeing, attending village school in winter, until he was eighteen. Taught a country school at 16 years of age and had one year in an academy in Ozark. Four years in the Union Army from 19 to 23 years of age. Enlisted as private, promoted to sergeant in a few months, wounded in the battle of Pea Ridge, and was promoted to rank of captain of the 8th Missouri Cavalry Volunteers at the age of twenty. Held this position till close of war, though commissioned as major by the governor near its close. Entered Abingdon College in 1865. Took the four years' course in three years and graduated in 1868. One week after graduation he married Judith Elizabeth Garrett, who graduated in the same class with him. At college he identified himself with the Disciples having been a member of the Baptist church since early boyhood.

In 1869 he began his editorial career with J. C. Reynolds, on "The Gospel Echo"—afterwards "The Christian"—which he began publishing in St. Louis in 1874. At the same time he formed the Christian Publishing Company. Later the name of the paper was changed from "The Christian" to "The Christian-Evangelist." In 1881 he went to Southport, England, under the Foreign Christian Missionary Society, remaining for more than a year. In 1884 he went to Boston, Mass., under the American Christian Missionary Society, remaining two years, but during all his absence he continued editor of the paper, even though preaching all the time. It was as editor of "The Christian-Evangelist" that Dr. Garrison did his great life-work. No one can measure the height, depth and breadth of the influence for righteousness that this consecrated weekly visitor brought to homes and hearts in our fair land. Dr. Garrison's service to the cause of Christ, through his paper, has been particularly distinguished. There was

universal regret when in 1912, at the age of 70 years, he resigned the active editorship of "The Christian-Evangelist," although he has since been editor emeritus and contributes weekly articles. In 1916 he removed his home from St. Louis, Mo., to Claremont, Cal., having previously spent much time in that fair state. These are the facts of a full life, although he does not so term it, but says, "I have done very little but it has kept me mighty busy."

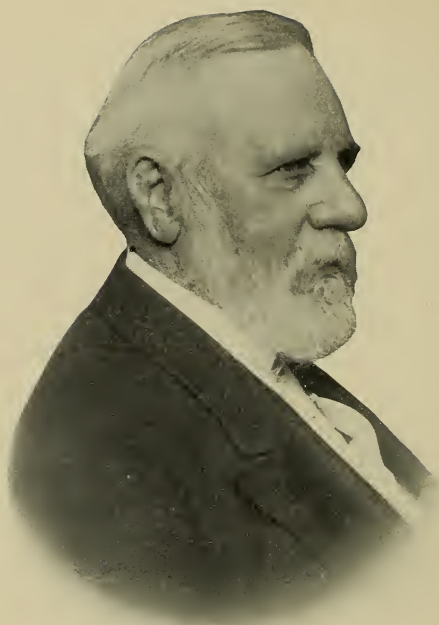
Dr. Garrison's personal characteristics are well known. His private life is an open book. No man among the Disciples has more profoundly impressed his Christian life upon the Churches. Both with tongue and pen he has earnestly pled for high ideals in Christian living, and he has emphasized this pleading by illustrating the ideals in his own godly life. Not that he is without fault. He is human like the rest of us. But when we consider the temptations which beset an active public life such as his, it must be conceded that he has come through it all with a character strengthened rather than weakened, leaving a splendid testimony to the power of a worthy Christian life.

Intellectually Dr. Garrison is not a sky rocket, but a steady burning light. He is intuitional, but never loses sight of the outward conditions of life. He is a dreamer, but his dreams all come to him in daylight while he is profoundly awake, and he never forgets that he is still in the body, no matter how beautiful the ideals of spiritual life may appear.

As a preacher he is solid rather than brilliant; strong rather than big; safe rather than novel. He is not an icicle, neither is he a boiling cauldron.

As regards his work in general, he is a liberal conservative. He believes in progress, but does not believe in tearing up the platform on which progress makes its steps.

As a writer he works in the middle of the road, but he keeps moving on the road. He never stands tomorrow just where he is today. With him life is a moving panorama where each step reveals something new, but which is always somewhat related to the old.



Very Fraternally Yours
J. M. Garrison

THE LIGHT OF LIFE; OR, GOD'S METHOD OF REVELATION

BY J. H. GARRISON

TEXT.—“*In Him was Life and the Life was the Light of Men.*”
John 1:4.

THE great key-words of John's gospel are, Life, Light, Truth, and Love. These words stand for ultimate realities so vast, so vital, that without them the universe would be chaos instead of kosmos. Two of these great words occur in our text—Life, and Light. The meaning of these terms is too large for definition in a strict sense, and the best we can do is to describe something of their nature and function.

A distinguished scientist has defined life as harmony with environment. That is, a tree or plant, or flower, lives because of its union and harmonious relation with the soil, the sunshine, the air, and water. If you break up this union or harmony of the tree or plant with its environment death ensues. The same is true of animal life. If we ascend into the higher ranges of man's nature, we shall find that this principle holds good with respect to the life of the spirit. Man's environment, according to Paul, is God. “In him we live, and move, and have our being.” It is only through the soul's union with God that the spiritual life is begotten and maintained.

There are degrees of life and health, both in the physical and spiritual realms, according to the perfection of the unity between the living being, or thing, and its life-source. There are feeble, sickly folk in the spiritual, as well as in the physical realm, because of a lack of harmony with their spiritual environment. The condition of fullness of life is a perfect union with God, our spiritual environment; or, in the fine phrase of Ralph Waldo Trine, it is to be “in tune with the Infinite.” Of all modern inventions, wireless telegraphy has seemed to me

the most wonderful and suggestive. By means of a certain electrical device a message is thrown out into space and is carried for hundreds of miles, and is caught up by another instrument, pitched in the same key. It is this fact of the harmony of the receiving instrument with the one sending it, that enables it to receive the message. It is only as our souls are attuned to the Infinite that we can receive God's messages to us.

But to return to our definitions. The most comprehensive description of light, and the one which best suits our purpose, is that of Paul: "Whatsoever maketh manifest is light." It is the supreme office of light to make clear, or manifest, that which hitherto was hidden in darkness. What a magnificent office the sun performs for our earth and the solar system, in revealing to us the character, the beauty, and the value of the planet which is our temporary abiding place!

Now putting the meaning of these two great words together, the text affirms that God's method of revelation, that is of making spiritual truth manifest to the world, is through life—his perfect revelation being made in his Son. "In Him was life, and the life was the light of man." If the order of these words had been reversed, and the text had read, "In Him was light, and the light was the life of men," I should have preached from the text many years before I did. In that form it would have stated a more obvious, but a far less profound truth, than is stated in the text as it reads. Life is God's method of revelation in nature also. Who would have guessed that an oak was concealed in an acorn before life manifested this secret to the world? Who would have prophesied that the dry, uncomely bulb contains the lily, until the miracle of life had disclosed the fact? How difficult it would be to describe a rose to a person who had never seen one!

Words at best are imperfect vehicles of thought. All of us have felt the surge of great ideas stirring our hearts which we have found it impossible to adequately express in human speech. May we not say it reverently, that even God himself found our human language an inadequate vehicle for conveying some of the great thoughts which he wished to express to mankind? This is one reason at least why, "The word was

made flesh and dwelt among us." The author of the Hebrew letter expresses this same thought in the beginning of his eloquent treatise: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." (Hebrews 1:2.) Partial communications of truth could be made through "holy men of old," but the perfect revelation of God's character and will must wait the coming of One who was "The effulgence of his glory, and the very image of his substance." (Hebrews 1:3.)

It is proper now to ask, what are some of the great truths which God chose to make manifest to the world in the life of his Son?

I. *The fatherhood of God.* It was a matter of infinite moment that God's true character should be made known to men. God's heart, we may be sure, was yearning to make this revelation, while the human heart was in deep and anxious quest of knowledge about the true God. That there was an infinite power behind all material phenomena was evident; but what was the attitude of this infinite power to man? Was it a hostile and angry power that had to be appeased, as the heathen supposed? The prophets of the olden time had told of a God, who was holy and just, and tender, and compassionate, but it remained for Jesus to manifest to the world God's true fatherhood by living what he taught. "No man knoweth the Father but the Son, and he to whom the Son shall reveal Him." (Matt. 11:27.) Philip uttered one of the deepest needs of the human heart when he said to the Master, "Lord, show us the Father and it sufficeth us." (John 14:8.) It was as if he had said, "We have been told about the Creator, the great Jehovah, the mighty Sovereign, but our hearts are longing to know something about the Father. You have mentioned that name to us several times, but we want to know what kind of a being he is. We want to see him. Show us the Father, and that will satisfy us." Are we not all thankful to Philip for thus truly interpreting the deepest desire of the human heart? The reply of Jesus is full of significance: "Have I been so long time

with you, and dost thou not know me, Philip? He that hath seen me, hath seen the Father; how sayest thou show us the Father?" During all his life Jesus had been showing the Father to man by his own life—by what he was, and what he did. When he opened the eyes of the blind he was showing what pity God feels for that unfortunate class. When he fed the hungry multitudes, he was showing that God cares for the hunger and weariness of the common people. When he healed the sick, when he raised the dead, when he comforted the sorrowing, and especially when he laid down his life for the sins of men, he was showing the tender, compassionate, father-heart of God. It would be impossible to exaggerate the value of this great truth that lies at the foundation of all our hope, of all our missionary operations, and of all benevolent activities for the relief of human suffering and bettering the condition of men. It was because Jesus perfectly incarnated the life of God that he could say, "The Father and I are one. He that hath seen me hath seen the Father."

II. *His own divine Sonship and Saviorhood.* In revealing God as Father, Jesus necessarily revealed himself as God's Son. It was this unique relationship to God as his only-begotten Son that enabled him to make manifest the true character of his Father. Only a perfect Son could show to men a perfect Father. It was not enough that God should reveal himself as Father. He must also reveal his Saviorhood. How does God show his Fatherhood? By sending his well-beloved Son into the world that the world through him might be saved. "God so loved the world that he gave his only-begotten Son that whosoever believeth on him might not perish but have everlasting life." (John 3:16.) If it required a perfect Son to reveal a perfect Father, it also required a perfect Father to send so perfect a Savior into the world. Jesus demonstrated his divine Sonship, by his sinless life, by his mighty deeds, by his supreme devotion to his Father's business. He manifested his power to save by his miracles of healing, by his power to awaken the sense of guilt, and by granting forgiveness to sin-burdened souls. The crowning proof of his willingness and power to save was his death on the cross for the

sins of the world and his resurrection from the dead. In his sacrificial life and death he was making manifest the fact that God had made provision in him for the world's redemption. Even before his crucifixion and resurrection, his disciples who stood nearest to him were constrained to say to him, "Thou art the Christ, the Son of the living God"—a truth confirmed by later events, and one for which they laid down their own lives. In his life they saw manifested his Messiahship, his Sonship. "In him was life, and the life was the light of men."

III. *The value of the human soul and the possibilities of our human nature.* It was not until God was manifested in the flesh, not until Jesus of Nazareth, born in poverty and obscurity, had lived a true and victorious life, resisting all forms of sin and temptation, dying upon the cross, and triumphing over death, and rising to heights of supreme power and influence on the life of the world, that men came to realize the essential dignity of human nature and its mighty possibilities when brought into union with God. Since then men have begun to understand the sublimity of life here in the flesh, as a means of discipline and education for the eternities beyond. And out of this conception of man's rightful place and destiny, democracy has been born, and human rights have been asserted in the overthrow of tyrannies, in writing laws and constitutions which have recognized human rights, and in the building up of governments that are "of the people, by the people, and for the people." The kingship of every man is a truth made manifest in the life of Jesus.

IV. *How man, alienated from God by sin, may be brought into union with God.* This was a truth the world needed to know. In the life of Jesus, and especially in his death, the world was not only made conscious of the awful nature of sin and its consequences, but was made to see also in Christ, and in his atoning death, a remedy for sin and the means of becoming united with God. Never did the world know the exceeding sinfulness of sin until it nailed Christ to the cross. Never did the world know the height and depth and breadth

of the love of God for mankind until he gave his only begotten Son to die, the just for the unjust, that he might bring us to himself. Here was a truth that mere words could not convey to men. It took the sacrificial life and death of the sinless Son of God, and Son of Man, to bring this truth home to the hearts of men. The chief of the apostles writing to the Galatians exclaimed: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world was crucified unto me and I unto the world." To the Corinthians he said, "For I determined to know nothing among you save Jesus Christ and him crucified." Jesus himself attached great value to his sacrificial death. When told that some Greeks wished to see him, he said, "And I, when I am lifted up, will draw all men unto me." It will be a sad day for the Church if it shall ever permit any science or philosophy, falsely so-called, to wean it from this fundamental fact and doctrine of the cross, in which the life of Christ, sealed by his sacrificial death, became the light of men.

"Right forever on the scaffold,
Wrong forever on the throne.
Yet that scaffold sways the future,
For behind the dim unknown
Standeth God within the shadow
Keeping watch above his own."

V. *Finally, life and immortality were brought to light in the life and death, and resurrection from the dead, of Jesus Christ, our Lord.* The problem of life hereafter was one that had baffled all the generations of men before the coming of Christ. The question of Job, "If a man die, shall he live again?" remained unanswered through all the anxious and waiting centuries, until Christ came, and having conquered sin, also conquered death, and brought life and immortality to light. He lived the life eternal while he was here among men. He told his disciples plainly, "He that liveth and believeth on me shall never die." "Because I live ye shall live also." "In my Father's house are many mansions; if it were not so, I would have told you." No, he never held out any false hopes to men.

He was the personification of candor and veracity. If there had been no Father's house with its many apartments, to receive his followers when this mortal life is ended, he would have told them. On that rock of Christ's word alone I would be willing to base my hope of the "home over there." But he did not stop with words, however plain and comforting in their content. He actually died and was buried, and rose again from the dead, and appeared repeatedly to his disciples afterwards, that he might place beyond all doubt the fact of his resurrection and the reality of the life hereafter. But after all it was the life that made the resurrection possible and credible.

These were wonderful achievements. How did Jesus accomplish them? He wrote no books, but the world is full of literature concerning him. He composed no music, and yet the sweetest songs of earth are sung in honor of him. He painted no pictures, but the greatest masterpieces of the world are those which have been inspired by his life and character. He had no throne but the cross on which he was crucified, while yet a young man; and yet he wields a scepter more powerful today than all the kings and emperors of earth, and "of the increase of his government there shall be no end." What was the secret of his power? *He lived a life of such wonderful beauty and perfection, of such marvelous love and self-sacrifice, and sealed it all with a death so sacrificial, and a resurrection so victorious, as to have revealed God, and man, and human duty, and human destiny.*

"In Him was life, and the life was the light of man."

The practical lesson for us today, to be deduced from these facts and truths remains to be stated. God has not changed his method of revelation. He still uses consecrated personality as the chief instrument of conveying truth. In great crises of the Church he has raised up "men of light and leading," and in them and through them has spoken to men his message for the time. Such men were Luther, Calvin, Knox, Wesley, the Campbells, and many another man less conspicuous, whose

lives, permeated with the life of God, have been used to make manifest certain truths for their time.

But not to isolated individuals in the Church has been left the responsibility of perpetuating in the world the light of Christ's life, but to the Church itself, which is "the pillar and support of the truth." As Jesus Christ was the incarnation of God, so the Church is the incarnation of Christ, which is his body, indwelt by the Holy Spirit. The Church can be effective in doing Christ's work only as it manifests his spirit and is loyal to his example and teaching. How far is the Church of our day fulfilling these conditions, which we all recognize as essential to its highest efficiency?

God forbid that I should be an accuser of my brethren in the Church of our time! I am always ready to defend it against false accusations. It is a better Church by far than it was in previous ages. In my own time it has made great improvement, in its fraternal spirit, in its doctrine, in its co-operative life in spreading the gospel. And yet when we compare what it is today,—a group of distinct denominations with different names, creeds, practices and politics, each striving primarily to advance its own interests, and often failing to recognize others as having part with itself in the rights and privileges of the Kingdom—with the mind of Christ, and with the ideal set forth in the New Testament, and especially with the prayer of our Lord for the unity of his disciples to the end that the world might believe that the Father had sent him (John 17:20, 21), who of us can feel that the Church of today is worthily representing Christ? In these wonderful times of peril and opportunity, is it not doubly sinful to waste our strength in building up party walls on party foundations when our Lord is calling us to united action in behalf of his Kingdom? Are we not misrepresenting Christ by our divisions and unfraternal spirit?

Once more: When we think of our Lord's sacrificial life, how he gave himself without thought of ease, or worldly possessions, or honor, to the alleviation of human suffering, and to advancing the Kingdom of Heaven, not having where to lay his head, persecuted, falsely accused, betrayed, crucified,

and dying with a prayer on his lips for his enemies—when we think of all that, do we not find it difficult to persuade ourselves that we are Christians, in our easy-going way of living, giving large time to our own business and very little to the Lord's business; making investments for the sake of profits for ourselves, but making little or no sacrifices for the work of the Lord? The whole Church needs to be awakened to a sense of its obligation to give more time, more personal work, more money, for the conversion of the world. In other words the Church needs to *live* its doctrine as Jesus did. Until the Church incarnates more perfectly Christ's life, its life cannot be "the light of men," and it will fail to that extent in fulfilling its divine mission.

Jesus Christ is calling his Church today into a more vital union with himself, and to a closer union among its divided ranks, in order to meet the extraordinary demands of our day. What manner of people ought they to be in holiness of life, in wholeness of service, and in all tenderness of persuasion, who are seeking to voice this message of our Christ to the Church of our day? Ought they not, *must* they not incarnate this message of unity, and of consecration to the work of Christ, among themselves, in order that this divine message may have the "light of life" to guide the men of our generation? Jesus Christ wants to live in his Church, and through it as his own chosen agency, to continue making his life the light of men, until the consummation of his great and gracious purposes in the world. He cannot do that effectively through a divided and half-consecrated Church. It is only a partial, a divided Christ, that the world sees in the life of the Church today. When his prayer for the unity of his disciples shall be answered, and they shall be one with him and the Father, and one among themselves, then it can be said of the Church, as it was said of her Founder, "In it was life, and the life was the light of men," for through it the light of his life shall shine on all the nations, and peoples, and tribes of earth, and all the kingdoms of the world shall become the Kingdom of our God, and his will shall be done on earth even as it is done in heaven!

EDWARD LINDSAY POWELL

THE subject of this sketch occupies a unique position among the Disciples. He is the last prominent representative of the Old School of Oratory which was fashionable in the days of Henry Clay, and even Henry Clay, if living, would not be ashamed of Dr. Powell's style. Of course, there is no stereotyped style of oration. Bishop Whately defines the true orator as the man who by honorable means can carry his point, and according to this, Dr. Powell is a true orator. Indeed, it is doubtful if there is another preacher among the Disciples who is capable of wielding more immediate influence in a single discourse.

Dr. Powell was born in King William County, Va., May 8, 1860, and is therefore just now in the period of his mature and strongest intellectual manhood. He received the B.L. degree from Christian University, at Canton, Mo., in 1881, and later the LL.D. from Transylvania University and the University of Kentucky. But while his academic scholarship is good, he is really what is styled a self-made man, and this fact is, perhaps, the parent of that independent character which has given him his unique position among the preachers of his day.

He does his own thinking, and while he is courteous and kind to those who differ with him, his very nature rebels against the dogmatism of ignorance and the despotism of intolerance.

He has been married twice; first, to Miss Lida Smoot, of Maysville, Ky., May 11, 1887, who died Feb. 16, 1907. He was again married in 1909 to Dr. Anna M. D. Gordon, of Mungeli, C. P. India.

He has held pastorates at Lynchburg, Va., Charlottesville, Va., Gordonsville, Va., Norfolk, Va., and at Hopkinsville, Ky., and Maysville, Ky. But his most distinguished pastorate is the one he now holds, at First Christian Church, Louisville, Ky., where he has been located since 1887.

His ministry at Louisville is another evidence of the power of a long pastorate. While his services are sought in many directions, he seldom leaves his local work for even the most inviting call of a general character. Of course he has had numerous calls to other inviting fields, but he has persistently turned all these down, and has now served about thirty years at one church. What that church is today, he, by divine favor, has made it, and what he is today, that church, with God's blessing, has made him. It is this mutual helpfulness which is so desirable, and which comes about only in a long pastorate.

Another element in Dr. Powell's success is his giving the pulpit the first place in all his life work. He has not spoiled his sermons by denuding

them of strength in order to enable him to play hide and seek with literature. He has published only two books, neither of which is very pretentious, but both of which are within his pulpit ministrations, "Savonarola, or the Reformation of a City," and a volume of sermons entitled "The Victory of Faith."



Yours sincerely,

E. L. Powell.

THE OLD GOSPEL FOR THE NEW AGE

BY E. L. POWELL

TEXT.—“*In the year that King Uzziah died I saw the Lord sitting upon a throne high and lifted up, and His throne filled the Temple.*”—Isaiah 6:1.

THERE are those who belong to the spiritual elect, to the real aristocracy of God, who are demanding, with pleas and prayers and petitions, that the church and the pulpit shall give to them once again the old gospel. I recognize the meaning of this prayerful and pleading request. By it is meant: Give us the old gospel of soft lights and moonlit gardens; the gospel of tenderness and sweetness; the gospel that lulls and soothes and quiets. We are tired of the noises and voices; we are tired of the din of traffic; we are tired of turbulence in the religious realm; we wish for some intimations and suggestions in the message proclaimed which will speak peace to our souls.

This is what the saints mean—especially the gospel of sweet memories, the gospel associated with the losses and sorrows and sins of life in its comforting and healing and beneficent influence.

I verily believe that that gospel is being preached today, that the old gospel in this age whispers comfort to the weary, speaks with radiance of countenance forgiveness to the penitent sinner, and bends over the dying bed to point the soul passing out into eternity to the land that is fairer than day. There are those again who when they ask us to give them the old gospel mean the theological gospel, the gospel stated in creedal propositions, the gospel which shuts itself up within the limitations of orthodox speech. They mean: give us the old gospel in contradistinction from any new message, from anything like modern higher criticism, the old gospel in its straight-

ness and primness and exactness and perpendicularity, and give us that old gospel in such fashion as that men shall be regarded as heretical and worthy of excommunication who dare to depart in its interpretation from the clearly defined limitations in which it has been placed by the creeds.

Well, if such a gospel were given today it would mean a return to medieval Christianity; it would mean once again the era of the rack and the thumbscrew in the name of Him who showed His pierced hands to a weary world. That old gospel is not to be identified with the oldest gospel, the primitive gospel, which seems to me to be tolerant of everything save wickedness, tolerant of everything save hindrances to the entrance of its message of life and good will into the hearts and lives of men.

But did it ever occur to you that the people who are asking today for the old gospel, under the pretense of deep concern with reference to the welfare of the church, are those who mean by the old gospel an innocuous gospel, a harmless gospel, a gospel that will in no way interfere with their pleasures, their business, their government, their social and industrial life? It is from this class we hear the cry: let the shoemaker stick to his last; let the preacher give unto us Jesus Christ and him crucified; let the church keep out of politics! It is from this class, in most pious fashion, that the demand is made for the lessening of the "impertinent" interference on the part of the church with secular concerns as contradistinguished from ecclesiastical concerns. Was there ever such a preposterous demand? Was there ever such a senseless and utterly impossible demand? I hear one saying: let the painter keep to his colors! What do you mean? Shall the painter simply play with his colors? Shall he take these colors and with his brush simply, without signification of meaning, place them upon his canvas? How can the painter stick to his colors if he does not recognize the right to use those colors in throwing upon the canvas a human face, a glorious cathedral, a magnificent landscape? When you tell the painter to stick to his colors you give him the immediate right to use those colors in reproducing any

concrete object that he may wish to present to the admiration and appreciation of mankind.

Let the preacher stick to his gospel! True. You say to the man who is sowing seed: "Let the farmer keep to his seed. What has he to do with sunshine and shower? Let him stick to his seed, let him handle his seed, let him hold his seed, but do not let him sow his seed." There is no sort of relationship between the earth and seed, and therefore, let the sower of seed regard himself as the simple depositary of the seed which he holds in his hand! Isn't it ridiculous? How can a man stick to the gospel and keep that gospel apart from life and all of its relationships? How can he preach Jesus Christ and him crucified and have no concern whatever with reference to social, industrial, governmental or domestic concerns? How shall he preach the gospel of Jesus Christ and leave it without any field of operation, without any soil upon which the seed of the word may be cast?

For one, I would say, let him be accused, in the language of Paul, who preaches any other than the old gospel, but the very purpose of the old gospel, that which makes it to have any meaning whatsoever, is that it shall grapple with all the conditions of life and deal with all the concerns of life in order that these conditions and concerns and activities may be saved and redeemed from all that is wrong and all that is sinful.

There are many among the uncircumcised who come to the church and say: give us the old gospel, the gospel that will let us alone, the gospel of *laissez faire*, the gospel that concerns itself with stars and angels, but not with streets and business; the gospel that has to do with heavenly music and will not even go so far as to put forth an effort to introduce sweet strains among the mechanical and commercial aims and noises of earth! Stick to the old gospel!

I have yet to hear that cry coming honestly and sincerely from souls that are interested in the redemption of the world, and in making the kingdoms of this world and the governments of this world the kingdoms and governments of our Lord and Savior Jesus Christ. Now the old gospel for the new age is

simply the old gospel adapted to the new occasions and the new duties and the new conditions and the new relationships which the age brings with it.

I should say that the gospel for the new age unquestionably must be the permeative gospel. The significance of my text begins now to be apparent. "His train filled the whole Temple!" Isaiah had been accustomed to thinking of God on a throne high and lifted up, but it seems to come as a culmination of his vision when the conception dawned upon him of the presence of God not in one part of the Temple but the whole Temple. He had been taught to think of the presence of God in the inner court, in the sanctuary, in the Holy of Holies, in the place of worship and prayer; but the thought of God's throne with its shining glory filling the whole Temple, bringing under its influence the outer court with all its activities and functions, the outer court, where were found the money changers whom Christ drove therefrom, that to him was the new conception, and that is the new accent which the gospel places upon its message today.

The gospel of Jesus Christ has the right to permeate all life, all departments of life, all the activities and concerns of life, and it is more and more emphasizing the fact that the claim of Jesus Christ is so imperative that nothing short of God's presence and his will filling the whole temple of human society and the whole temple of humanity will meet the obligations and responsibilities of the church of Jesus Christ.

We have come to a time, thank God, when the line of sharp demarcation between the sacred and the secular is being effaced; effaced by virtue of the fact that the spirit of the gospel of Jesus Christ gets into that realm which is known as secular and immediately it becomes sacred. More and more the secular, through the permeative influence of the gospel of Jesus Christ is becoming sacred. I have known a secular pulpit; I have known a secular pew, and what has made it secular? The absence of the actual recognition in all of its life and worship of the mind and will and spirit of Jesus Christ. Its ecclesiastical forms did not make it sacred, its ecclesiastical offices and

functions did not make it sacred. It became sacred only when his train, his presence filled the house, every part of the house, all of the relationships with which the house had to do and with which the great divine institution called the church is concerned.

A primitive gospel! I do not believe in the union of the Church and State. The gospel of Jesus Christ would not join together that which God hath put asunder. The State has to do with legislation and administration. With that the Church has not to do. But the Church has to do with influencing the character of the legislation and influencing the powers that be, to the extent that they shall presently become the powers that ought to be. The gospel does not at all enter as an interloper, the gospel does not come to interfere with the offices or with the administration or with the functions of the State, but it demands in the name of Him who is the Way and the Truth and the Life, the right to bring its message to bear in influential fashion upon every department of government, upon every department of legislation. That is what I mean by the old gospel for a new age.

A gospel that like the ocean fills every nook and corner and crevice of the shore line of humanity, a gospel that will not be forbidden to exercise its sacred influence upon any part of the life of any part of the world, a gospel which will not recognize as alien to its power anything in business, in humanity, in government, in civilization. That is the explanation of the foreign missionary movement. When we talk about foreign missions what do we mean? We mean that we have a gospel, which, by right of the sufferings of Jesus Christ and by right of the privileges and blessings which shall come through an acceptance of Jesus Christ in the civilization of these old countries and these heathen nations, by that right we demand entrance there and we go there. We seek to bring all of that civilization, if so it may be called, under the sway and the influence, under the mind and will of Jesus Christ.

Once again this old gospel for the new age must be a free gospel. I do not mean that there is not among us freedom of

utterance in the proclamation of the gospel. We have that; we had to fight for it. We can preach the gospel now, no man daring to molest or make us afraid. But I mean by a free gospel one that shall have free course to run and to be glorified, a gospel that shall have hindrances which legislation can remove taken away, so that the gospel may enter with its saving and regenerative and redeeming power into human life.

It seems to me that there are only two ways to remove these hindrances, and so to make possible a free gospel to work in the social body. There is the way of public opinion. When public opinion becomes on a level with the moral ideal, it becomes prohibitive of the evils that are sought to be rebuked. It becomes prohibitive apart even from legislation. I mean this: When Paul would rebuke sectarianism in the church at Corinth, he held up the beauty of union, the ideal of the church united as one body, having love for the Christ so intense and passionate as to make love for each other normal and possible. Sectarianism was rebuked; sectarianism was condemned; sectarianism was prohibited by the brightness of an ideal that could be attained and grasped and actually brought into exercise.

There has come today in this age a new social ideal which condemns prohibitively any sort of industrialism that interferes with the inherent rights of man. There has come an economic ideal which prohibits, for instance, child labor. There has come a moral ideal which embraces all of these other ideals so imperative in its character that certain evils which were condoned a generation ago are made impossible in the life of the twentieth century conscience, which is nothing more than twentieth century public opinion. I say that concrete evils in business or in government, can be removed as the ideal becomes imperative, and the ideal is simply public opinion demanding in the name of its higher conception of truth and righteousness that these evils shall not exist.

But whenever that point is reached immediately legislation comes on the stage and that which is public opinion in its prohibitive character is put into statutory enactment, and society

says these evils shall not be. I believe legislation can do no more than that. It can embody the conscience of a generation in its code and thus remove concrete obstacles and hindrances that are evil and infamous, making possible the full and free stride of the gospel into human society and into human life.

We are told by a brilliant editor that legislation cannot make possible goodness, that men cannot be made good by act of assembly. Right! Splendidly right! Gloriously right! No man has ever been made good by act of assembly; no man has ever been made morally better by act of assembly; no man has ever been so much as touched in the redemption of his life from the grip of sin by act of assembly. All that act of assembly can do is to take out of the way concrete hindrances which legislation can destroy. Thus we can make possible the entrance of the gospel, with its saving and redeeming power, that gospel which alone can break the fetters which bind a human soul, that gospel alone which can truly make men free. "Ye shall know the truth and the truth shall make you free." The gospel of love, awakening penitence and obedience, is the only power in the universe that can set men free from sin.

And so I say again, in conclusion, that the old gospel with its tender note, has not ceased; the old gospel with its punitive note, the penalty consequent upon departure from creedal propositions, is entirely out of date, and is so dead that no resurrection angel's trumpet can ever bring it back to an enlightened humanity. The gospel of aloofness, the academic gospel, the gospel that withdraws itself from the concerns of life, under the supposition that it is too sacred to enter into those concerns, is impossible for the very reason that it leaves the gospel without anything to do, it leaves the gospel without any commission, it makes absurd—I was about to use the word blasphemous—the commission of Jesus Christ to go into all the world and preach the gospel.

Jesus did not send these men forth on a fool's errand and to say in parrot-fashion, Jesus Christ lived and Jesus Christ died and Jesus Christ was buried and Jesus Christ rose from the dead, and now what of it?

What of it has to be answered in the preaching of Jesus Christ and him crucified, and what does it mean to business that Jesus Christ died? What does it mean to corrupt politics that Jesus Christ died? What does it mean to wickedness in high places that Jesus Christ died? Does a man get into politics when he talks about the crucifixion of Christ and its condemnation of political conspiracy and political corruption? How in the name of God must you preach the gospel of Jesus Christ? By keeping it in prison? By keeping it shut within four walls? By making of it a mere literary presentation of a beautiful message?

I am reminded of Mark Twain's very admirable interpretation of modern academic conventional and professional Christianity. "The present Christianity," he says, "makes an excellent private Christian, but its endeavors to make an excellent public one, go for nothing substantially." This is an honest nation—in private life! The American Christian is a straight and clean and honest man, and in his private commerce with his fellows, can be trusted to stand faithfully by the principles of honor and honesty imposed upon him by his religion. But the moment he comes forward to exercise a public trust he can be confidently counted upon to betray that trust in nine cases out of ten if "party loyalty" shall require it. If there are two tickets in the field in his city, one composed of honest men and the other of notorious blatherskites and criminals, he will not hesitate to lay his private Christian honor aside and vote for the blatherskites if his "party honor" shall exact it. His Christianity is of no use to him and has no influence upon him when he is acting in a public capacity.

That is what I mean by a permeative gospel. Here is an impossible thing suggested that a man can be a Christian man in his private capacity, and a rascal in his public capacity. Possible for him to be all that the gospel of Jesus Christ demands as a private citizen, and yet be a corrupt politician on election day. Possible for him to be respected and honored by his fellow-citizens and be a robber of widows and orphans in his business. Is such a thing conceivable? And yet the very

effort of those who are asking us to preach the old gospel, I mean the effort of those in that class of people who are asking us to preach the old gospel means nothing short of this: Make of your gospel a light and give it to the world as a light, and say to the world we have no right to concern ourselves with your public capacities; we are only concerned in your individual relationships and those relationships do not extend at all to your business or to your home or to your government; they extend simply to your manner of worship in the church.

If only you will say your prayers and read your Bible and go to Sunday school and attend prayer meeting and give your money nothing more is required by the gospel of Christ.

We would thus be saying to the world that our gospel is so infinitesimal in its grip upon anyone as to be absolutely harmless, nothing better than a sweet-scented geranium, and that God gave his only begotten Son to be crucified in order to make it possible for us to build such a house as this and to have such a message as that go forth from it. The world, with all of its concerns and activities, is to be and should be redeemed through the sacrifice of Jesus Christ making known God's good will to man and demanding that the world should interpret its life and its duties and its responsibilities in terms of him who thus loved us and gave himself for us.

WILLIAM HENRY BOOK

IN this age ability is measured by accomplishment. No matter what a man may claim for himself, if what he accomplishes falls short of a high standard, the world will not wait for him to explain the difference between his ideals and the realization of these ideals. He will be told that the twentieth century does not recognize any ideals, no matter how beautiful they may appear, if he cannot or will not make them practical in realization. In fact, every preacher is now tried by the military rule of measurement, and that rule is *Success*. This may seem hard to some, but it is the divine rule in testing character. "Every man shall be tried by his works, whether they be good, or whether they be evil."

Now if the subject of this sketch be tried by this practical rule, he certainly will have no reason to fear the public verdict. Few men have accomplished more under like conditions than has W. H. Book, the son of Henry L. and Mary E. Book. He was born in Newcastle, Va., July 4, 1863, the day after his father fell in the fatal Pickett charge at Gettysburg. In November, 1882, he preached his first sermon, having attended Milligan College, Tenn. He has held the following pastorates: Pulaski, Va., where he remained six years and built a beautiful house of worship, the congregation growing from 18 to more than 400 members. Clifton Forge, Va., five years of fruitful ministry. Martinsville, Va., five years. Here the house of worship was remodeled, a parsonage secured and many added to the church. W. H. Book has given much of his time to general evangelistic work, but is now in his twelfth year at Columbus, Ind. Here he has added hundreds to the church and done much in missions, besides completing a \$12,000.00 addition to the church building and securing a \$5,000 parsonage. He has been blest with a fine family of five boys and five girls.

As a preacher Mr. Book's style is eminently practical. He cares little for ornamentation, and even less for philosophy. He has no use for anything that does not immediately help to drive home the great truths of the Bible. He is sometimes dogmatic, but he will tell you that no one can be otherwise who has a positive gospel to preach, and as this is the kind of gospel he preaches, he must sometimes appear to be very positive in his style. But W. H. Book makes no apologies for his style. Indeed, he cares nothing whatever for public appreciation if this is to be gained by the sacrifice of truth, but he knows how to get down to the people and win them for Christ.

While his academic scholarship is not of the highest, yet he is a thoughtful reader of the best books, and is especially an earnest student of the Bible.



Fraternally,
William Henry Book

THE PREACHER AND HIS MESSAGE

BY WILLIAM HENRY BOOK

TEXT.—“*And the word of Jehovah came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.*”—Jonah 3:1, 2.

THE Preacher. The preacher is one who assembles or convenes a crowd; one who cries out—proclaims, heralds. In olden times the prophets were the preachers. He is made out of the same material of which others are made, in spite of the fact that the world has divided us into male, female and preacher. He is human, but is filled with a heavenly message. His work is not a profession but a calling. He is not the hired servant of the church but of the Lord Jesus Christ. He preaches because he can not help it. When he resigns the ministry to enter any other field he has taken a downward step. That was to me a great day when Elder P. B. Baber placed his hand upon my head and said, “This boy will preach some day.” There I stood, a barefooted, ragged, ignorant boy. Somehow I grew inches in a minute! I preach? Could it be true? This good man had said so and I believed him, and I determined to not disappoint him. I promised God if he would let me preach his word that I would do it if I went to the poorhouse, and when I got there that I would organize the forces and be the pastor of that flock. If I could live my life over again, and knew that I could select a profession that would make me worth millions, or that to be a minister of Jesus Christ I must suffer hardships, die in poverty and then be buried in the potter’s field, I would choose to be a preacher. Nothing could bring me more joy than to know that my five sons are engaged in the work of the ministry. I’d rather be a plain minister of the gospel than be the president of the United States.

A Man of Conviction. The preacher must be a man of con-

viction. He must believe in his message. When he speaks he must convince his hearers that he is deeply in earnest and that he believes every word he utters. A preacher asked a clown why it was he could tell a lie, when the people knew it to be a lie, and they would laugh and cry, while he would tell the truth and they would not be moved. The clown replied: "I tell a lie just like I believed it were the truth and you tell the truth just like you believed it were a lie." The man who preaches interrogation points will make doubters and empty the pews of his church. The world has more respect for the man who preaches *his* beliefs even though it does not believe his message, than it will have for the man who preaches *its* beliefs when it knows that the preacher does not believe what *he* preaches. It is the man who dogmatizes rather than the milk and cider, namby-pamby, wishy-washy, masculine formed and feminine-toned preacher who does things in the world. When Joseph Hume was twitted for going to hear John Brown, the celebrated Scotch preacher, he said, "I do not believe all he says, but *he* does; and once a week, at least, I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he felt the Lord Jesus Christ were just at his elbow."

A Man of Courage. Jonah did not want to obey God. He had to be whaled before he would obey. He was anti-missionary. Sometimes it is not pleasant to preach the truth. It may make the preacher unpopular. "Woe be unto you when all men speak well of you." This is a sure sign of a cowardly preacher. The man who preaches the truth will disturb the devil, cause a sensation in hell and make for himself enemies. Of course the preacher is tempted to preach sermons that will call forth applause rather than groans, but if he surrenders truth to be popular he becomes a traitor. Suppose he should try to please his congregation what would be the result? When he had cut out all of the Scripture that applied he would have nothing left but two book backs. It is the business of the preacher to turn the world right side up. He must be aggressive, an agitator, and that means to rub the wrong way.

This will cause irritation and irritation causes inflammation and inflammation calls for investigation and investigation produces an explanation and an explanation results in a reformation, out of which comes regeneration, salvation, sanctification and glorification. Preach the truth and the world may abuse you, but down deep in their hearts they will respect you.

Paul prayed for boldness. His exhortation is to "Stand; quit ye like men, be strong." He never allowed popularity or salary to influence his preaching. When the brethren tried to keep him from going to Jerusalem he said: "What mean ye to weep and to break my heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

His Business. It is that of pastor, executive, leader, teacher, PREACHER. It is the work of the teacher to make you to *see* the truth; but it is the work of the preacher to make you to *be* the truth. He is a molder of character. Paul speaks of him as a builder. See the stone cutter with chisel and hammer in hand. Watch him as he drives the instrument into the rock. I ask him why do you hit so hard? Is it just to see the chips fly? "No," he replies. "I am trying to make this ugly, crooked stone fit into this beautiful building, and I have to cut and chisel a lot of it away in order that it may be made beautiful and useful. So it is with the preacher, he sees in his congregation a soul, a character, that is ugly, crooked, all out of proportion; he sees that it can be made to fit into God's spiritual temple, and for this reason he hits hard, cuts deep, hurts and makes the chips fly. He does it because it is absolutely necessary.

He is an artist. See that painter with brush in hand—watch him make the strokes. I ask him, "Why do you do this? Is it your desire to make graceful strokes?" "No," he says, "I see on this canvas an angel face and every stroke of the brush is to develop the outline. The preacher sees in the faces of members of his audience beautiful characters which need to be developed. He does not study to make a graceful stroke but a *telling* stroke.

Like the physician, he must study his patient and prepare the medicine accordingly. What would you do if you were to call a physician and he should say, "I have some stuff with me which I have given to others and I'll just try it on you." I would send that physician away. I want him to come and make a thorough diagnosis. I would have him feel my pulse, listen to my heart beats, look at my tongue, thump me over and then treat my symptoms. I might not like the medicine, some of the pills might not be sugar-coated, and some of the quinine might not be given in capsules, the medicine might be disagreeable and make me sick, but if it corrected the trouble and made me well that would strengthen my faith in that physician. The preacher's business is to treat sin-sick souls. He should study each patient and when he has located the trouble give the medicine. He may have in his parish some chronic patients upon whom medicine has lost its effect; then he should give spiritual osteopathic treatment. There may be some who have stiff necks, who are stubborn and self-willed, and others who have rheumatism of the heart, one symptom of which is a contracted pocketbook. These need to be massaged often and the diseased part should receive special attention. The preacher should have always in view the end, which is reconstructed manhood and womanhood. He should create in his hearers a desire to *be* and to *do*. His work is not to entertain. Think of a man going into a hospital and standing in the presence of the surgeons and nurses to be entertained! I fancy I hear the surgeons say: "This is no place for entertainment, but a place of life and death! The church is a spiritual hospital where diseased and sin-sick souls are being treated. That preacher who stands before the mirror practicing his gestures and admiring himself may appear unto men to be preaching but unto God he must give account as one who has failed. Listen to the greatest preacher since Christ: "Do I seek to please men? If I yet please men, I should not be the servant of Christ." (Gal. 1:10.)

Hear him again: "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time

used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ." (1 Thess. 2:4-6.)

The Message. God's messengers are sent forth with a burning, heart-searching, sin-condemning, life-giving, conscience-awakening, personal message. It is positive rather than negative. It is not what the people want, but what they need. The people want to be left alone in their sins, undisturbed. They demand that the preacher shall speak smooth sayings. They like polish and flattery; opiates from the devil's medicine box which put the conscience to sleep. The prophets, John the Baptist, and the apostles were men who went forth to herald God's thoughts into the ears of wicked men and women. John was only a voice crying in the wilderness. His preaching was God's voice crying through humanity. When God sent Jonah to Nineveh he gave him a message. His business was to deliver this message and not his own. When Peter preached on the Day of Pentecost he looked into the faces of those wicked Jews and told them they had taken and with wicked hands had killed the Lord of glory. He branded them as murderers. He was not speaking his own thoughts but he spake as the Holy Spirit gave him utterance. His message was a *positive* one and it cut to the heart. It did not call forth applause but groans. The ones who only a few days ago pierced the side of the Son of God are now being pierced by the sword of the Spirit in the hands of Peter. God's message is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and marrow, and a discernor of the thoughts and intents of the heart."

There were sects in the days of the apostles and when they preached God's message it offended them, but the preachers did not trim; they preached it just as it had been given unto them, and they had results. The moment the preacher compromises God's truth he fails. The Apostolic preachers were agitators, they stirred up strife, the message spoken separated families, it brought to them persecution and often death; but they were loyal.

It Is a God-Given Message. "Preach the preaching that I bid thee." We must preach borrowed sermons, and if the message offends we can get behind the prophets, the apostles and God. If the people get mad then let them ask God to apologize. Many churches are empty today and dying of dry rot because the pulpit has only a human message. When we get into the pulpits men who are filled with the divine message, men who are on fire because they have come into contact with the live coals from off the altar, men who will be the voice of God crying in the wilderness, men who are satisfied to preach only God's word, then the pews will be filled and men and women will be heard to cry out: "What must we do?" It is said that a noted preacher, a pastor of a strong church in the east, found his people drifting and his pews empty. He wondered the cause. He had been preaching on modern themes and his messages were beautiful but lifeless. One Sunday morning he went into his pulpit and found on his desk this statement: "They have taken away my Lord and Master and I know not where they have laid him." He saw the point. He began to preach the gospel and the people returned to the house of the Lord.

Only One Thing to Preach. Listen to this solemn charge: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine, for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (2 Tim. 4:1-5.) Surely we are living in the days foretold in the prophecy. When we think of Joe Smith, Mary Moss Baker Eddy, *Pastor* Russell, the "Holy Rollers," the "Burning Bushmen," the so-called "New Thought" egotists and the many other religious freaks we feel the importance of knowing God's word and

preaching it just as it is. Turn on the light and the darkness will be dispelled. Do you want to create a sensation? Do you want to preach something new? Then preach the gospel. In many communities it has not been heard in an age.

The Old Gospel. There is only one gospel to preach. Everything necessary to a sinner's salvation is contained in this gospel. It is God's power unto salvation to every one that believes it. (Rom. 1:16.) Peter preached it on the Day of Pentecost; he preached it at the household of Cornelius when he spake words whereby they might be saved. Paul preached it in Philippi when he spake unto them the word of the Lord. Jesus had promised his apostles to send unto them the Holy Spirit who would bring all things to their remembrance, guide them into all truth, and when the Spirit came he revealed unto the apostles the whole gospel—a complete gospel. Until the Day of Pentecost the gospel was wrapped in mystery and none understood. Now it is a revelation and not a mystery or a secret. (See 1 Cor. 2:6-14.) It has been revealed unto the apostles by the Holy Spirit. Until the Spirit came the apostles were represented in the natural or uninspired man; after he came upon them they became the spiritual or inspired men. The Holy Spirit uncovered and revealed the hidden mystery and this secret is the gospel which they preached. There has not been given to the world one new thought since the apostolic age as touching man's redemption. The apostles were the ambassadors of the King. Paul's instruction to the young evangelist was: "What thou hast learned of me the same commit thou unto faithful men who shall be able to teach others also." The apostles spake as the Spirit gave them utterance and we must speak as the apostles give us utterance.

Paul says: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.) "Woe be unto me if I preach not the gospel." Emphasis on the gospel. Woe unto me if I preach anything other than the gospel.

A Whole Gospel. The apostle says: "For I have not shunned to declare unto you all the counsel of God. "The gospel con-

sists of facts to be believed, commands to be obeyed and promises to be enjoyed. Philip began at the same Scripture and preached unto him Jesus. I fancy I can hear this faithful preacher as he delivers this wonderful message to this one man. I can hear him say: This is the same Jesus spoken of by all the prophets; this is the same Jesus who was born of the virgin Mary and cradled in a manger; this is the same Jesus who was taken into Egypt to escape the hand of the wicked king, Herod; this is the same Jesus who stood in the Temple and disputed with the doctors of the law; this is the same Jesus who was baptized in the Jordan when the heavens were opened and the voice of the Father said: "This is my beloved Son in whom I am well pleased;" this is the same Jesus who was in the mountain forty days tempted of the devil; this is the same Jesus who went about everywhere doing good—opening the eyes of the blind, unstopping the ears of the deaf, loosening the tongue of the dumb, making the lame to walk and bringing to life those who were dead; this is the same Jesus who gathered about him twelve apostles and taught them as touching his kingdom; this is the same Jesus who was persecuted by the Jews; arrested and brought before Pilate, made to wear the purple robe, the crown of thorns, was spit upon, mocked, scourged and nailed to the cross and killed; this is the same Jesus who was buried in the new tomb and on the third day came out of the grave and showed himself alive by many infallible proofs; this is the same Jesus who when assembled with his apostles on the mountain top said: "Go ye into all the world and preach the gospel unto every creature and he that believeth and is baptized shall be saved, and he was received up into heaven." I think that it was then the Ethiopian officer said: "Here is the water, what doth hinder me from being baptized?" and then the preacher said, "If thou believest thou mayest," and he said, "I believe Jesus Christ is the Son of God," and it was then they went down into the water and the preacher baptized the eunuch.

His Aim. Paul's aim should be the aim of every preacher. Speaking of Christ he says: "Whom we preach, warning ev-

ery man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I labor, striving according to his working, which worketh in me mightily." (Col. 1:28.) He had an anxiety for the church. He expected that false teachers would get into the flock and that some would be drawn away. We hear him say: "Take heed to yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your ownelves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears. And now I commend you to God, and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20:28-32.)

"Would to God you could bear with me a little in my folly; and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I might present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preach any other Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel which ye have not accepted, ye might well bear with him." (2 Cor. 11:1-10.)

Should Contend for It. See 2 Tim. 3; Tit. 1:9-13; 2:1; Jude. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and to exhort you that ye should earnestly contend for the faith which was once for all delivered unto the saints." "*Once for all delivered.*" We need not expect any other revelation. This verse settles Mrs. Eddy and Joe Smith and all of their kind.

When we remember the suffering of Paul and his exhortation

we can not sacrifice the truth; when we remember the suffering of our Lord we *must* be faithful. Yes; if we must tramp the streets and preach on the street corners and make a living by mending tents and die in poverty and at last be buried in the potter's field and our names be forgotten by the people, let us be true to the old and yet always *new* gospel.

The Reward. "They that win many to righteousness shall shine as the stars of the firmament." One evening a young woman in a fashionable society home was standing in front of a beautiful mirror adjusting a handsome diamond in her hair that it might shine with brilliancy. She noticed reflected in the mirror the face of her little sister Anna. Anna was watching with profound interest. The lady turned and said: "What are you thinking about, sister?" The little tot replied: "I am thinking about what my Sunday school teacher told me Sunday." "What did she tell you?" "She said, if I could win a soul for Jesus I'd have a star in my crown and I am just wondering if my star will not outshine your diamond." The young woman went to the ball, and late in the night she came home tired and dissatisfied—this old world never does satisfy—and when she went into her room she saw the little sister asleep in her bed. She threw herself across the bed and cried: "Lord, have mercy. I am so tired of this world! Will you not let me be the star in sister's crown?" The Lord heard her prayer, and she put her arms around the little child and said: "Wake up, sister, wake up! God has let me be the star in your crown." The Sunday school teacher received her reward in the little girl and the little girl received her reward in the conversion of her sister. Paul said the members of the Thessalonica church were his crown of rejoicing.

CAREY ELMORE MORGAN

CAREY E. MORGAN can and does do nearly everything well. In addition to fulfilling the duties of an important pastorate, he is more or less associated with many of the enterprises of the Disciples, as the following record shows:

Carey Elmore Morgan, born in Johnson County, Indiana, August 21, 1860. Educated in a country school, in the high school at Indianapolis, and at Butler College, getting the A.B. degree from that institution in 1883, and the degree of M.A. from the same institution in 1885. Married Miss Ella May Dailey October 11, 1883. Three children. Two sons, Carey and Walter D., both of New York City. One daughter, Ruth, now Mrs. Fielding G. Gordon, of Nashville, Tennessee. Went to first appointment to preach New Year's Day, 1886. Located shortly afterwards as minister of the churches at Arcadia and Atlanta, Ind. Began work in Wabash, Ind., in 1887. Went to Portland Avenue Church, Minneapolis, Minn., in 1894. Went to the Seventh Street Church, Richmond, Va., in 1899. To Paris, Ky., in 1903. Began his ministry with the Vine Street Christian Church, Nashville, Tennessee, January 1, 1912. This is the greatest work of his life. A curator of Transylvania University since 1904. Vice-president of the Christian Unity Commission of the Disciples of Christ since its organization. Member of the Advisory Board for the National Society for Broader Education. Trustee of the American-Christian Missionary Society since the Buffalo Convention. President of the American Christian Missionary Society, 1914-15. Has spoken often at the International Convention of the church. Has been actively related to all the missionary enterprises of the brotherhood. Has traveled and studied abroad.

Notwithstanding his activities in many fields of labor he has never written a book, nor edited a paper, so far as his record gives. Perhaps his most useful labors have been in pastoral work. He is a wise, conservative, and popular pastor. He has some gifts as an evangelist though his uncertain health has prevented him from undertaking very much work in the evangelistic field. He is eminently suited for church work and adheres faithfully to its demands.

As a speaker, his words are as clear as sunlight, and as warm as sunshine. His arguments are generally logically set forth, but these are reinforced with a heart power which is almost irresistible.



Ever your friend,

Gary R. Morgan

MAN AND THE BOOK

BY CAREY E. MORGAN

TEXT.—“*But one hath somewhere testified, saying, What is man, that thou art mindful of him? Or the son of man, that thou visitest him?*”—Hebrews 2:6.

THE Bible has two great themes. Its first theme is God. He appears in the opening verse and thence on he holds the place of primacy. Its second theme is man. He appears in the first chapter and thenceforward he crowds the sacred page. Much more space is given to the second theme than to the first; as if it were more difficult to reveal man to himself than to reveal God to man.

All that is said about man in these crowded pages can be put under one of five propositions: (1) Man is created in the image of God. (2) He is a free moral agent. (3) He is responsible to God for the use he makes of his freedom. (4) Sin is his enemy and puts him in peril. (5) The peril of sin is his need of salvation.

It is the purpose of this sermon to fix each of these propositions in the teaching of the Scriptures and to show how each, in turn, is approved and confirmed.

I.

Man is created in the divine image.

Just as the universe takes on new meaning when you relate it to God, so human life takes on new dignity when you affirm its divine origin. I cling to every word in the Holy Book that exalts man. If it says he was “made only a little lower than the angel,” that he was “clothed with glory and honor,”—that he was given “dominion over every living thing,”—that he was “created in the image of God” and became immortal with the breath of God,—I want to hide that word in my heart

and build my life around it. That word is a seed and there are whole gardens in it and orchards and harvests. How a man can get any blessing out of the thought that he is wholly physical, any enrichment of life, any spur to ambition, any widening of his horizon, any strength for climbing, any aspiration, any great motive, any authoritative ideals, anything great or good or beautiful, is more than I can make out. I am as certain as I could be about anything that that whole conception has the down-pulling grip of gravity. To relate man to God is to pull him up toward God: to relate him to the beasts of the field is to link him to their life. If that is not true, I do not know anything that is true.

1. When the Bible affirms that man is made in the image of God, of course it is not speaking of the physical man. But the Bible does teach that God fashioned these mortal bodies; and when you recall the mystery which we call growth, by which a child becomes a man,—lengthening the bone—toughening the muscle—multiplying the brain cells—tuning the nerves, increasing weight and strength; when you think of the eye and the ear, those marvelous contrivances by means of which light and sound are let into the brain and the brain is brought into touch with all things outside itself; when you consider the mysterious chemical processes of digestion and assimilation, by which food becomes bone, brawn and brain; and when you think how the blood corpuscles, like little boats, are loaded with that wonderful thing called life,—surely, it is not difficult to believe that it is all the plan and result of Infinite Wisdom.

2. But the image of God is not found in the physical in man, but in the intellectual and spiritual.

(a) Because of our intellectual endowments, we can think God's thoughts. That's a high claim to set up for man, and if it is true, it surely goes far toward establishing the fact of his intellectual kinship with God.

What was Euclid doing when he made his great discoveries in mathematics? Did he originate anything new in mathematics? Is there anything in mathematics newer than the crea-

tion? Is not the multiplication table as old as the universe? I affirm that he who made the universe made mathematics—that there is not one problem in mathematics—not the simplest, that can be solved other than by the rule that God made when he made the problem; and that both the rule and the problem are as old as the world; that the mathematician did not create mathematics or originate even the simplest principle, and that every line, every angle, every rule, every problem, every logarithm, every principle in that great science is a thought of God. So, the mathematician is one who uncovers and discovers and thinks God's thoughts. If I had time I could show that this is true of the botanist, the geologist, the astronomer, the chemist, the anatomist, the psychologist, and even the historian, for history is just God's road through the calendar, as I like to think the Milky Way is his road through the celestial spaces.

(b) But the divine image is also found in the moral nature of man. He is so constituted that he may love what God loves and hate what God hates. What we call the moral sense seems to be primeval and fundamental in him. It is an intuition with him that the true, the beautiful and the good are to be approved, while the false, the ugly and the evil are to be condemned. It is only as he departs from God and the intuitions of the moral sense, that the reverse comes to be true. Even the unregenerate man knows that selfishness is ugly, that cruelty is brutal, that hate is to be feared, that love, mercy, truth, and honor are to be preferred to their opposites. His spiritual kinship with God is established in this moral intuition.

(c) He may will to do God's will.

So, the Holy Book is right. Man sustains a triple kinship with God. The divine image is stamped on the intellect, the moral sense and the will. In thought, in moral intuition, in volition, man is found to be the child of God.

II.

Man has within himself the power of self-control; that is, he is created a free, moral agent.

1. This is the teaching of the Bible. Paul speaks of the man

who has "power over his own will." Of himself, he says "For if I do this willingly, I have a reward." Writing to the disciples at Corinth, he emphasizes their "readiness to will," and adds "if there be first a willing mind, etc." Peter contrasts the lusts of men with the will of God. He also speaks of the "will of the Gentiles." He exhorts his readers to "arm themselves with the mind of Christ," which can only mean to submit themselves to his ideals and plans and his will. He even says that some are "willingly ignorant." In the Hebrew letter, we read "Today, if you will hear his voice;" and again, "for if we sin willingly, etc." John says "He that doeth the will of God abideth forever." Jesus said, "If any man will do His will;" "If any man will come after me;" "And ye will not come to me, that ye might have life." He brings into contrast those who hear his sayings and do them and those who hear, but do not. And "whosoever will" stands at the end of the Book as a closing appeal to man and woman who are free to accept or reject the invitation.

2. The teaching of the Bible, at this point, is confirmed by psychology. This science of the soul of man makes it certain that man is furnished with all the machinery for self-control. The vital difference between a ship and scow is that the ship has engines or sails, and propellers and a rudder and a pilot wheel, while the scow is only a bottom for freight and is built to be towed. Would men put all that machinery into a vessel that they meant to be a scow? Why these contrivances for self-control, self-propulsion, self-direction, if it is meant to be dragged along behind by means of a rope?

Would God put all this machinery for self-control and self-mastery into the soul of a man if he meant that man was to be hitched to some power outside of himself and dragged along behind? What is the reason for? And the judgment? And the moral sense? And the faculty of volition? Is not the soul furnished with machinery for self-mastery? Man can think, desire, choose, decide and will to act. He has the power within himself to do this. That proves that he is free, else you charge God with wasting machinery on a scow that would be suffi-

cient for a ship. That would be sheer wastefulness, of which there is not a hint anywhere else in God's world.

(c) But argument is scarcely needed. The practice of freedom is going on before our eyes. Here is a man in the field he sowed with wild oats in his youth and now he bends his back and to the minor music of his sickle, he reaps a harvest of barren regrets. Was this the will of God for him? You would not make God responsible for this harvest? Or for the social evil? Or for the huge heaps of shattered hopes that clutter the world? Or for the wreck of a home, which was set up in innocence, and filled, at first, with the light of love, but which was turned into a shambles by selfishness, or uncontrolled temper, or the breaking of the marriage vow? Was this the will of God for that home? It would be blasphemous to say so. The practice of freedom is going on before our eyes. Man is equipped with powers for self-control, for self-direction, for choice, for volition, for freedom.

III.

But man must answer to God for the use he makes of his freedom.

There is one thought of God that runs through the whole Bible. He is Ruler over all. "The Lord God Omnipotent reigneth King of kings and Lord of lords." That is the interpretation of the whole thought of the inspired writers, as regards God's relation to the world.

Surely, it is not hard to believe that there is a Supreme Mind—a Power that is authoritative everywhere,—an Infinite Hand that rules in all the heights and depths of space.

1. There is no anarchy anywhere in the physical world. System, order, harmony and law are in evidence everywhere. Who launched the planets? Who found their path for them in and out among the stars? Whose Mighty Hand keeps these huge, hurtling masses in the road marked out for them? Of course, if you find it easier to believe that this universe is self-made, that the stars lighted their own tapers, that the laws which science finds chiseled on the rocks and engraved on the vast rolls of space, enacted themselves; that the universe fell

into system out of chaos, capriciously, by chance, by haphazard; if you find it easier to believe that than to believe in God, I may not be able to convince you, but I am sorry for you. "The fool hath said in his heart, there is no God." Even he could not say it with his head. I find it easier to believe in God and that his law is authoritative in all the universe. That is the keynote to the Bible teaching, concerning the government of God. He is supreme. His word is law. His authority is final.

2. This teaching is confirmed by what we know about science.

His authority is supreme in mathematics. You can get no angle outside of his geometry and you can solve no problem other than by his rule.

His authority is supreme in art. The artist can mix his colors only according to God's law and must borrow his lines, his proportions, his perspective from the Great Artist. He must work according to his will, or make only a caricature.

His authority is supreme in agriculture. You can grow corn only where he permits. He fixes the boundaries of your field. He determines the ingredients of the soil. Suppose you try to get a harvest in any way but his way. Try reaping in winter instead of autumn; try tilling rock instead of soil; try getting results in a dark cellar, or in a land where there is no rain; try ripening your grain without heat. You cannot do it. Why? God will not let you. Oh! you are free to try. You can make a fool of yourself if you will just as men make fools of themselves who try to cultivate the soil of the soul, contrary to his will; but you will get no harvest in either case, but a harvest of barren regrets.

3. Man is subject to law like everything else in God's world, only there is this difference,—man can disobey if he will; but always, there is the penalty. This is what is meant when it is said that he must answer to God for the use he makes of his freedom.

There is the law that requires that a man should have food for the sustenance of the body. Man is always and everywhere subject to that law. But there is no coercion. He is not com-

pelled by any power outside of himself to take food. He may refuse to eat, but if he does, he will starve to death. He is free to disobey, but always there is the penalty. He must answer to God and the broken law for his disobedience.

There is the law that requires that the lungs shall have fresh air to feed and nourish the blood. Man is always and everywhere subject to that law, but he may disregard it. There will be no interferences with his freedom, but always there is the penalty.

So, he may disobey the laws of health by gluttony, by drunkenness; he may defile his blood. He may fill his stomach with liquid death: Men do that: But that does not change the law, or change the fact that those who disobey must answer to God and the law for their disobedience. So, a man may disobey God's moral law. There will be no interference with his freedom. Here, as elsewhere, he may throw reason to the winds; he may disregard the plain dictates of common sense; he may do open violence to his judgment; he may shut his ears to the insistent voice of conscience; he may refuse to accept the testimony of experience, as voiced by that wonderful phonograph of the soul, which we call memory,—but he must answer to God. That is the teaching of the Scriptures. "So, then, everyone of us shall give an account of himself to God." And always there is the penalty. "The way of the transgressor is hard." "The wages of sin is death." "The soul that sinneth, it shall die."

IV.

Sin is man's enemy and puts him in peril.

The Bible lays sin bare and exhibits it in all its naked ugliness. It paints a black but true picture of it. It shows how sin led Adam and Eve to disobey God,—how it got them driven out of the garden of Eden and how, at the very outset, it related itself immediately to the world's unhappiness.

That Garden of Eden is a type of childhood's garden of innocence. My! What a place for flowers and birds' songs! What innocence! What happiness! What simple faith! What visits of the angels! It is a place where heaven and earth touch

borders and meet and overlap. I have been in that garden myself. Thank God for the memory. And I have seen others among its flowers, with the light of an Eden's morning in their faces. And I have seen them driven out and always it was on account of sin.

This man with the big skull and the shrunken brain and the face made ugly with passion was once a lad with the sunshine of Eden enmeshed in his golden tresses. His fine head sat on fine shoulders, as if he posed for an artist. The notes of his laughter fell from his throat in staccato, in crescendo and made one wonder if the laughter of angels could be fuller of joy. But he disobeyed God's law of life and he has been driven out and the angel with the flaming sword stands guard over the closed gate.

This woman began her life in the garden of innocence. Her path, at first, was among the flowers. Angels of light were her playmates. The walls of this garden of youth were her fortress and in her face was the light of an Eden's sunrise. But, she sinned against God's law of purity and she has been driven out and the flaming sword of conscience, the flaming sword of public opinion, the flaming sword of God's condemnation bars her return. Still men and women are being driven out and always it is on account of sin.

But the Bible continues its story. Sin made Cain hate his brother. It made Sodom a city of degenerates. It made Lot a drunkard in his old age and caused him to defile his manhood and to debauch his own family. It stirred the jealousy of the sons of Jacob and led them to commit a great crime against their brother Joseph. It robbed kings of their manhood, as in the case of Ahab, and of their crowns, as in the case of Saul. It made women as ferocious as wild beasts, as in the case of Jezebel. It split the kingdom of Israel in two and led to the captivity of God's chosen people, and it crucified our Lord, putting him to death with nail wounds, hardly big enough to let death in or let life out. After such fashion the Holy Book characterizes sin, catalogs it and condemns it.

Its condemnations of sin are justified by experience. Did

sin ever do any good thing? Did it ever help love or promote peace, or extend mercy, or encourage forgiveness, or urge patience, or furnish hope, or foster courage, or engender friendships, or beget strength? Did it ever shelter the cradle, or make the home safer, or strengthen home ties, or furnish ideals for youth or endurance for middle life,—or peace or comfort for old age? Always it is the enemy of youth,—putting it in peril, setting traps for its unwary feet, digging pitfalls for it, forging chains for its limbs and reducing it to slavery. Always, it is the enemy of manhood, emptying it of strength, stripping it of ambition, digging graves for its ideals, robbing it of its glory and all chance for great achievement. Always, it is the enemy of old age,—making it abject and pitiful, stealing the roof from over its gray head, leaving it, at last, helpless, homeless and friendless. Sin cancels courage. It paralyzes mercy. It drugs the conscience. It defiles the memory. It stupefies the reason. It narcotizes the judgment. It kills faith and hope and love. What an arraignment! Is it true? It is true. Nobody knows more certainly that it is true than those who have been defiled, despoiled, degraded, debauched and damned by it. It looks as if every sane man and woman in the world would join with the Lord of life in a supreme effort to drive this arch enemy of the souls of men back into the outer darkness out of which it came.

If you want me to explain the fact of sin, perhaps, I cannot do better than to remind you of that chorus in the song of creation,—“And God saw that it was good.” Sin was no part of the original creation. Everything that came from the hand of God was good, but man, in the exercise of his sovereign power of choice, a royal prerogative, which while it puts him in peril, is also his crown and differentiates him from all lower animal life,—takes the good things of God and turns them into evil. In this way, he may turn liberty into license, prudence into prudery, caution into cowardice, industry into self-imposed slavery, generosity into extravagance, thrift into penuriousness, truth-telling into insolent boorishness, mother-love into idolatry,—and the love of a man for a woman, which has in

it all altar pledges, all foundations for home, all fellowships of fireside, may, in this same way be turned into a lawless passion. Evil, perhaps, in the ultimate is the wrong use of good.

This is seen in the use to which modern discoveries and inventions are being put on the battlefields of Europe. They are gifts of God to this age; but to what base purposes they are being put. Dynamite to break up the granite heart of the cliff? To make irrigation ditches and so turn the desert into a garden? To tunnel the mountains and so promote trade and travel? To dig the Panama Canal and so emphasize the fact of the world's unity? To clear away the hills that cities may be built and sewers laid and homes erected for shelter of love? It is the gift of God when used for these purposes. But it is being used, this gift of God, this thing that has in it something of the power of God, to blast and make bigger the mouth of hell, so that hate's choked heaps of dead may be got in.

Man, in the exercise of his sovereign power, takes the good things of God and turns them into evil. He is himself responsible for this thing that puts his soul in peril.

V.

Because of sin, man needs a Savior. Salvation is the ultimate word of revelation. The Christian religion commends itself to thoughtful discerning men and women by its great words. There is the word "faith." If you leave that word out of your vocabulary, you impoverish your speech and limit the language of the home and of social and commercial relations, as well as the language of religion. There is the word "hope,"—that word with vision, with horizon,—a word of the hilltops. There is the word "love,"—a luminary among words,—a word that shines as if it were a chiseled piece of the sun. There is the word "obedience,"—a word with a heart of oak,—an authoritative word,—one that is crowded to the girth limit with blessings for the home and for the state, as well as for the souls of men. There is the word "compassion,"—a word that breathes pity as flowers do fragrance. There is the word "brotherly," crowded with silken cords and threads of gold and bonds of plaited fellowships. And there is the word "sal-

vation." It is itself an evangel. It is a prophet word, big with the promise of life,—with a song in its syllables,—the prima donna of all singing words. One thing is to be remembered,—the Christian religion uses all the best words in human speech, with which to bring its message.

It is impossible within the limits of this sermon to discuss the plan of salvation offered by our Lord. It is sufficient for our present purpose to recall the teaching of the Holy Book, which makes it plain that we can come to him by faith, repentance and obedience and that he saves us by his truth, by his life, by his death, by his love, and restores to us the divine image.

This, then, is the teaching of the Bible, concerning men. He is the child of God. He is free born. He is responsible to God. Sin puts him in peril. But, in Christ Jesus, he may find one who is mighty to save, who will make for him a way of escape and lead him back to God.

EDGAR DEWITT JONES

EDGAR DEWITT JONES, as his name implies, is of Welsh stock, and that means the best preacher stock to be found in all the world. This stock gives the necessary intellectual grasp of theological questions in union with a well-balanced heart power, without which preaching will always lack something in order to its highest efficiency.

Edgar DeWitt Jones was born in Hearne, Texas, on Dec. 5, 1876, but his mother dying at his birth he was reared by his grandparents. The first nine years of his life were spent in the Muskingum Valley near Beverly, Ohio, and from 1886 his home was northeast Missouri. He was educated in the public schools of Missouri, a student at the State University in 1894 and 1895; Western College, northeast Missouri, 1895-98; read law in office of Hon. E. A. Dowell, La Belle, Mo.; left law for the Christian ministry; student at Kentucky University, 1898, 1899, 1900, 1901; minister at Erlanger, Kentucky, 1901-03; organized church there and led in building enterprise; minister at Franklin Circle Church, Cleveland, Ohio, 1903-06; First Church, Bloomington, Illinois, 1906, now in eleventh year with this congregation.

As a preacher, Dr. Jones has won a deservedly high place. His steady and solid work with the Bloomington church has proved both his ability and faithfulness. His qualifications for making a successful pastor are excelled by very few, if by any, among Disciple preachers. By giving his best thoughts to his pulpit requirements, like the great preacher Alexander Maclaren, his sermons overflow with magnetic power, as well as logical consistency, both of which are necessary in preaching the glorious gospel of the grace of God.

Dr. Jones personality is pleasing and his delightful social qualities make him a most agreeable companion and add much to his popularity among the people whom he serves.

Dr. Jones has been a frequent speaker at chautauqua assemblies and in lecture courses. The degree of D.D. was conferred upon him in 1915 by Illinois Wesleyan University. Most of his literary work is of recent date and has been well received. He is the author of "The Inner Circle," "The Middle Estate," "The Wisdom of God's Fools," and in the field of fiction, a story entitled, "Fairhope, the Annals of a Country Church." This work shows his fine literary culture and gives encouraging promise of success in his new field of labor. It is to be hoped that this divided interest of Dr. Jones will not swamp the pathway to the temple of fame.



Most fraternally yours,

Edgar DeWitt Jones

THE MINISTRY OF MEDIATION

BY EDGAR DEWITT JONES

TEXT.—“*Go thou near, and hear all that Jehovah our God shall say: and speak thou unto us all that Jehovah our God shall speak unto thee; and we will hear it, and do it.*”—Deut. 5:27.

THE scene is impressive. In the background is Mount Sinai lurid with lightning, overhung with smoke, resonant with thunder. Below in the plain are gathered the Israelitish people, fearful, wondering. Up into the fastness of the mountain that might not be touched Moses makes his way and there he stands listening to the voice of God. On the one hand and afar off, the Israelitish host; on the other, the symbols of God's presence and between Israel and Jehovah is Moses the Mediator.

A mediator, a “go-between,” how old the idea, how perennially fresh the need. This idea of mediation and of mediator is woven all through the warp and woof of the Jewish religion and for that matter more or less through every religion. The Old Testament is full of it, the idea of priest and sacrifice, symbol and type of mediation is there; and the idea is also in the New Testament and is part of the Christian faith. To a greater or lesser degree the idea of mediation is recognized by all Christian communions, embodied in liturgy, in hymnology, and forms of worship. In some churches the idea of mediation is strongly stressed and the office of mediator clothed with special power and dignity. But quite apart from the formal and priestly office Christendom recognizes this truth of mediation and applies it in countless ways.

The Christian ministry, as conceived by all churches, has in it something of the mediatorial nature. Whether the minister be called “pastor,” or “priest,” or “preacher,” or “rector,” or “missionary,” or “evangelist,” or “chaplain,” he is a mediator and part of his work is mediation. As the Israelites said to

Moses, so likewise a congregation of Christians say in effect to their minister—"Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it." Not that the ministerial office, as we conceive it, has in and of itself any special approach to God that other Christians have not, but that it affords unique opportunities for study of the Holy Scriptures for reflection and communion with God. When a church selects a minister it is as though the membership representing various vocations should say to him: "We are a busy people, we are busy in home and in store and in shop; we believe in God, we wish to know more of his will,—“go thou near and hear what the Lord our God shall say, speak thou unto us all that the Lord shall speak unto thee, and we will hear and do it.”

On reflection it must impress us all as a wise provision that God has chosen as mediators human beings and so subject to all the vicissitudes to which mankind is heir. Moses, Israel's mediator, was very human. Chosen as he was and trained for his special work to lead Israel and to act as mediator between them and God, he was from among their people, blood of their blood and bone of their bone. And in that very fact, is one secret and power of his mediation. If angels preached the gospel to us doubtless their preaching would be better than man's, but the likelihood is that the appeal of the gospel as preached by angels would be less effective than when it comes by the lips of a fellow-mortal. A glorious company of angels proclaiming the word of God would be a splendid spectacle, but not nearly so persuasive as that same gospel preached by Paul battling with his thorn in his flesh, or Peter struggling with his impetuous nature, or John seeking to control the tempestuous temper that so beset him in his early days.

Recently I read an article on "New Ideals of Church Leadership" in which the author said: "If the church is to have power it must have leaders who are specialists; if it is to have an edifying pulpit, an efficient pastorate, a successful business management, and satisfactory music, it must have these de-

partments headed by specialists. Let one man with a gift for preaching be employed to do nothing else; let another with special qualifications for pastoral work visit the members; let the finances of the church be shaped by specialists, and let the music director have charge of all the music of the congregation." I am in sympathy with the spirit of the writer and in hearty agreement with some of his suggestions. I think I understand, in part at least, the conditions that moved him to suggest such division of church leadership. It is true that no minister can preach with power who is worn mentally and physically by heavy detail and routine duties. The relieving him of such burdens is not only right but is absolutely necessary if the prophetic function of the pulpit be realized in messages of power. Yet, I question the wisdom of appointing a man to preach and to do nothing else. Undoubtedly he might prepare fine and finished sermons and entertaining lectures, but I am not at all sure that he would be able to interpret the voice of God to his people. Moses went into the Holy Mount but he did not remain there, he returned again to the people, and he returned not merely to deliver his message but to mingle with them and help bear their burdens. Moses had numerous helpers but he bore the burden of his people's needs and that burden was often heavy on his heart. Therefore, his mediation was the better, the stronger, the truer, I think.

Once I listened to a great preacher in his own pulpit when he was as the Holy Spirit set to music. He was a fit vessel for the Master's use that morning; he had heard Jehovah and with winsome power he told us what he had heard. The sermon thrilled me through and through; it made me feel that nothing is worth having save God in the soul. I heard this man again in his pulpit when he was worn and weary and his thought was rather commonplace. His personality was not magnetic as before. He preached with evident difficulty and the sermon was uphill work all the way through. I realized that the preacher was not at his best and perceived that he was mediating God's word to the people under very great disadvantages, and that very fact drew the messenger to me by bonds of

sympathy. I said to myself: "Here is a man carrying the burdens of a very large congregation; he has been listening to the story of loss and sorrow all week; he has been overtaxed, the virtue has gone out of him. He is one with us in the great common experiences of life; he is mediating between us and God, as best he can, the word of Jehovah and to build us up in the faith that saves."

I am not excusing dullness on a minister's part; on the contrary, if that dullness be through indolence it is not excusable. A preacher who is dull and listless and commonplace because he is indolent is positively harmful. Such a man has no place in the pulpit. But Moses, mediating Jehovah to the children of Israel sometimes with breaking heart, sometimes weary in mind and body, is a figure at once majestic and potent. There is something beautiful, even helpful, in the spectacle of a Christian minister who, like Moses, speaks for Jehovah, and like him, sometimes in stress and anxiety, mediates his message through a personality weighed down by ministrations in behalf of mankind.

If I were a member of a congregation sitting in the pew Sunday after Sunday I would give the weight of my influence in behalf of the minister's release from much of the routine work of church management, but I would not want him to live apart overmuch from his people. I would not want him on the mount all the week coming down only on Sunday to preach. I would want him in the mount of silence and contemplation long enough to hear the voice of Jehovah; but I would want him, also, down on the plain with the people as was Moses in the long ago. No mediator can remain in the mount and mediate God's truth. Down below are the people who are needing to hear of what has taken place in the mountain fastness where face to face the mediator has communed with the Invisible. Robert Louis Stevenson's "Will o' the Mill" lived high up on a mountain side and watched the world go by. Below him the people came, went, below him men and women and children lived and loved and died. High up, almost amidst the clouds, "Will o' the Mill" lived and died. He communicated nothing

to the world, he was not a mediator, he lived and moved and had his being apart from the people, beyond them aloof and alone. The ministry of mediation requires contact and communion with God first and then contact and communion with God's children.

"Go thou near and hear all that the Lord our God shall say." There is a fine art of hearing. "Take heed how ye hear" is one of Jesus' warnings. For myself, I confess a difficulty in hearing; the subtle temptation which besets me is to hear a little and talk a great deal. One of the ever-present perils of a preacher is that he become a parrot, that he wax voluble, and his message grow wordy rather than weighty. It is a great privilege to be a "voice"—John the Baptist was a voice and he was a prophet. It is easier to become a "mouth," to be a word-monger, instead of a word-mediator.

"Go thou near and hear all that the Lord our God shall say." This privilege belongs not only to the minister, but to every Christian. All that has been affirmed in this study with reference to the ministry is true also of the laity. Theoretically, most of us believe in the mediatorship of every believer. Practically, we ignore it. In Sunday school or prayer meeting talk we are sure that Christ has commissioned every believer to go and make other disciples. In the hurly-burly of everyday life we act as though we bore no such high commission. The New Testament, and particularly the Hebrew Epistle, teaches the priesthood of every Christian. To be a priest under the old Jewish order was a very great honor; an honor and a dignity which in the old order could belong to only a few, may under the new be bestowed upon the humblest follower of Christ. If every Christian is a priest then two things follow: First, he has the priestly *prerogative* which is the right to go to God without hindrance. Our word for this priceless privilege is the short and simple term "prayer;" prayer for one's self, prayer for others. When the high priest came into the holy of holies he wore a breast-plate over his heart and on that breast-plate the name of every tribe was engraved. Face to face with God he interceded for all. There is something altogether beautiful in this ministry of prayer for others; and there is some-

thing significant and illuminating in that Old Testament incident of Samuel and Saul where Samuel, the Judge, steps down and out of his office to give place to the king, and informs Saul that he will not cease to pray for him, saying "Far be it from me that I should sin against Jehovah in ceasing to pray for thee." Second, if every Christian is a priest then the priestly *function* is his, and that is to offer sacrifice. Not the burnt offerings as under the old Jewish order, but sacrificial ministry of a life dedicated to God through Christ. The apostle Paul, in Romans 12:1, sums up the matter superbly: "I beseech you, therefore, brethren, by the mercies of God to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." And in the Hebrew Epistle 13:15, the idea is finely expressed: "Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased."

Truly, we are called to be mediators of the new covenant and higher calling than this there is not in all the world. Yet, even so, our human mediations, at their best leave something to be desired, they are incomplete, they are partial and not altogether successful. The frailties of human nature make the mediation of human beings imperfect. The mediatorship of Moses was not perfect. And this brings us to the recognition of that universal yearning of humanity for a mediator between God and man that shall be complete, lacking in nothing, perfect. God seems so far distant, so awful, so almighty; man so small, so futile, so feeble. Who, or what, shall bridge the great gulf? Job sets forth this longing of mankind eloquently when out of his deep distress he cries:

"God is not a man that I should answer him,
There is no daysman betwixt us
That might lay his hand upon us both.
Then would I speak and not fear him."

This is the cry of all humanity, and this great cry God has answered in Jesus Christ. Christ fulfills every longing of the

human heart, he is the "daysman," or "umpire" for whom Job longed, he is betwixt us and the Father, and he lays, so to speak, one understanding hand upon the Father and one understanding hand upon us. He is the answer to Philip's pathetic plaint: "Show us the Father, and it sufficeth us." A wonderful reach, this Mediator has; he reaches through the vast spaces and lays hold upon God; he reaches down into the vast depth to the farthest fallen humanity. His humanity commends him to us, he was of us and is one with us, and he is of God and one with God. All the mediators between God and man, all the great line of prophets were conscious of limitations, were sensible of sin; but here is one unbroken by sin and having his being in closest fellowship with the Father, one whose mediation is without flaw.

The author of the Epistle to the Hebrews has appraised this mediator aright, has set him before us at once as the highest and lowliest. In Scripture that ought to be memorized by every follower of the Lord Christ, the author of the Epistle to the Hebrews writes: "We have not a high priest who cannot be touched with the feeling of our infirmities, but one that hath been in all points tempted like as we are, yet without sin. Let us, therefore, draw near with boldness unto the throne of grace that we may receive mercy and may find grace to help us in time of need."

Speaking by and large, the Scriptures record on the one hand the ascent of man, and on the other hand the descent of God. That is to say, the scriptural narratives show man reaching out after God "if haply they might feel after him and find him," to use Paul's meaningful phrase in his speech on Mar's Hill. And, the Scriptures also show God's descent. Jesus said, "I am come down out of heaven;" and so it comes to pass that God's reaching out to man, and man's reaching out after God—that these two endeavors meet in Jesus Christ. A mediation Godward and manward, satisfactory, sustaining, incomparable. Whatever theology one may have of the work and office of Jesus Christ, every sincere student of his life must concede this mediatorial ministry of the Nazarene. The world

has never been the same since Jesus came; life has never been precisely as it was before; death has lost somewhat its darkness and its tragedy. The Old Testament looks forward to a better mediator than Moses. The types and figures and shadows of the old Jewish system are fulfilled and given substance in the life and ministry of our Lord.

Alongside of the Old Testament books of Exodus and Deuteronomy, the Epistle to the Hebrews should be ranged and compared. The Epistle to the Hebrews has one great theme and one alone and that is to show the superiority of Christianity over Judaism, of Christ over Moses. If the account of Moses at Mount Sinai, mediating between God and Israel, is impressive, the record of the mediation of the New Covenant is surpassingly beautiful. Alongside of Exodus, the nineteenth and twentieth chapters and Deuteronomy, the fourth and fifth chapters, with their terrifying descriptions of Sinai and the awestruck Israelitish hosts, should be placed the twelfth chapter of Hebrews and that ineffable description of the new mediation accomplished with beauty and grace in Jesus Christ. "For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that no word more should be spoken unto them; for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned; and so fearful was the appearance, that Moses said, I exceedingly fear and quake: but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel."

I have read lately Henry Sienkiewicz's little booklet entitled "Let us Follow Him." I like much that title! "Let us Follow Him," for to follow Him is to go near, yea, very near,

to the Lord our God; to venture unafraid into the vasty deeps of the Spirit, to follow Him is to hear a voice speaking like the Voice of Many Waters; to follow Him is to come down from the mountain and from out of the silence into the very midst of the noisy multitude; to follow Him is to minister to men and women storm-tossed, sin-smitten, terribly-tempted, and all but undone; to follow Him is to mediate God's forgiveness and restoration to the Father's house of many mansions.

Oh Christ, thou Great Mediator, thou who art one with the Father and one with us also, "Go thou near and hear all that Jehovah our God shall say and speak thou unto us all that Jehovah our God shall speak unto thee, and we shall hear and do it."

HUGH McLELLAN

THE subject of this sketch is first of all and mainly a preacher of the Gospel. It is doubtful whether there is another representative in this volume, who has kept closer to his special calling than has Mr. McLellan. The pulpit has been his chosen field of work, and he has refused to neglect this for any other service.

The outstanding facts of his life are easily summed up:

Born Glasgow, Scotland. Lived in Melbourne, Australia. Came to the United States in 1890, and matriculated in Transylvania University, Lexington, Ky. Graduated in 1895 in College of Bible, and in Arts College with A.B. degree. Graduated 1896 A.M. degree, Transylvania. Minister at Shelbyville, Ky., six years; at Richmond, Ky., ten years; at San Antonio, Texas, seven years and continuing.

In this brief record is contained the sphere where has been developed one of the best equipped preachers to be found among the Disciples. This equipment relates to both his pulpit work and his pastoral work. There is a certain refinement about his sermons which shows they are born out of association with the best reading and reflection, and this culture is marked in all his relations to his people.

While President of the American Christian Missionary Society, he made one of the most notable and polished addresses ever delivered from the presidential chair.

As a preacher he possesses the indefinable quality which lays hold of one without knowing how the influence is produced. There is something in his voice and in his general elocution as well as in his thought that grips you. If one has been under the influence of a great musician he will understand what this means. But Mr. McLellan is more than a musician. He is a remarkable combination of intellectual force and heart power.

There is also in his preaching a beautiful blending of a fine literary taste with the rugged truths of the Gospel. He says the strong things of the Bible, but he tempers them with the fascination of culture and while doing this he never dilutes the Gospel or robs it in any way of its wonderful power. He is a preacher who will always grow through the years of a long pastorate and will be beloved to the end.



Sincerely Yours
Hugh McLean.

THE PHILOSOPHY OF THE CONDITIONS OF SALVATION

BY HUGH McLELLAN

A UNITARIAN minister of this city advertised in the daily press that he wanted people to come to his services, "not to get saved, but to get manhood." This is a good example of distinction without difference. It is not surprising, though, that he thought manhood to be one thing and salvation another, and a very different thing. Nor is he much to be blamed; for the ordinary presentation of salvation in sermons, hymns, and illustrations, makes salvation an arbitrary thing wholly outside the man.

It is well at the outset, to get a clear idea of what salvation really is. To do this it is well to state some things that salvation is *not*. Salvation is not "going to heaven when you die." It is not an escape from hell. It is not an evasion of the grave. It is not a rope let down from heaven to pull the sinner up into glory. It is not even the "Old Ship of Zion" on which one takes passage for the harbor of eternal rest. It is not a sensation of calm and peace, or a sense of pardon. Salvation is more than these. Now it is true that a saved man will go to heaven when he dies, and will escape death and hell, and will have peace and a sense of pardon, but salvation is more than these. These things are but the results and signs of a man's salvation. We get a hint of the nature of salvation early in the gospels. Before the Savior was born the angel announced, "thou shalt call his name Jesus, because he shall save his people from their sins." Not save them in their sins, but save them from their sins. A man that is saved from his sins is saved from death and hell. He is on the Old Ship of Zion and the end of the voyage is clear. He has peace and pardon and victory because he is saved. When the man is saved from his sins, his manhood will look after itself.

Sin is the arch enemy of the soul. It robbed us of our Eden. It separated us from God, the source of life and joy. Salvation can come to us only as we destroy this enemy of humanity. Sin is a disease in the body of life, and unless it be expelled the life will perish. Sin is a fire which is burning down the house, unless the fire is put out the house will be consumed. Sin is a path, a course, a way of life, and if a man walk in that way to the end he will surely perish. The wages of sin is death. Sin is a spiritual degeneration in which the nature of man becomes brutish, dropping lower and lower. How strange it is that the course of sin is always conceived as a descent. The idea of "going down" is inseparable from sin. Not only in the Bible but in all literature the mind recognizes the descent. We speak of a man "going down." We allude to the "low life." The idea is in "fallen woman," "steeped in crime," "sunk in sin," "down in the gutter," "going down hill," "depravity." The guilty look is a downward look. "His ghost sits heavy on my soul." Jesus speaks of men having millstones hung about their necks and cast into the depths of the sea. The "burden" of sin, and the "weight" of guilt. The bottomless pit is more than a Bible creation. It is a profound truth recognized in all literature. It is true not because the Almighty made a pit, but because sin, in its working, is the dropping of the soul lower and lower in the process of spiritual degeneration. And this would be so were there no God and no Bible and no Cross. Apart from all theology, sin, because it is sin, and because of its relation to human nature is ever death. The reality of the bottomless pit is in the consciousness of every man. Our feet skirt its brink. A timid theology may try to palliate or deny, but this is not dependent on theology, new or old. Gravity exists whether there is a science of mathematics to explain it or not.

It was indeed the gospel, the veritable good news of God, that Jesus would save his people from their sins. No wonder the angels sang. They knew. Humanity has not reached the singing stage yet. In the process of recuperation we are at the point of the wan and sickly smile. Some day we shall know

from what we have been delivered and then we shall sing. That Jesus saves from sin and death is so wonderful, that it is nothing short of glad tidings of great joy. The highest title of Jesus is the neglected title of Savior. It is this title which gives us the key to the whole problem of salvation from sin. It is salvation by a Savior. Not by a system or a plan, but by a person. The great misconception as to the conditions of salvation, has been the regarding them as parts of a saving scheme. Cogs in the wheel of redemption, with something of virtue in themselves. Thus have these spiritual conditions, disassociated from the Savior, been degraded into mechanical, arbitrary and legalistic steps.

The "conditions of salvation" are Faith, Repentance and Baptism. As we well know, they are called conditions of salvation because salvation is conditioned on them. Two passages of Scripture will be enough to fix their conditional place: "Believe on the Lord Jesus Christ and thou shalt be saved;" "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of your sins." Now, if salvation be salvation from sin, and if salvation come to us through a Savior, how are faith, repentance, and baptism related to the cure of sin and to the personal Savior of men?

1. *Faith.* It will be noticed in the Scriptures that faith as a saving condition is not mere faith, or faith in irrelevant things. It is faith in Christ. By faith is meant the appropriation of Christ into one's life and love. It does not make the meaning of faith any clearer to give it another name as belief or trust. A good way to find out what faith in Christ is, is to note its action in a life. Paul, at one time, did not believe in the Christ. After a time, and after such kicking against the goads, he believed in Christ with all his soul and strength. It made a great change in the man. No longer does he seek his own desires, but the desires of Christ. Christ's will becomes his law. The Christ life is his consuming ambition. He denies self, suffers shame and persecution and rejoices that in this he is joined to Christ. He thinks the thoughts of Jesus. His body is the marked and branded slave of his Lord. The

climax is reached when Paul says, "I live, yet not I, Christ liveth in me." Evidently in the case of Paul, faith in Christ was Christ possession. It is clear that a life possessed by Christ is saved from sin, for if Christ fills it sin can find no room there. To the extent that sin is found, to that extent does a life lack Christ possession. Faith in Christ operates in the life very much as an antitoxin acts in a diseased body. Take diphtheria, for example. When the diphtheretic membrane is spreading over the air passages, it is evident that the disease is overcoming the body and that death will speedily ensue. The physician injects an antitoxin serum. The action of this is to rally the fighting power of the blood to overcome the disease. A battle royal begins in which the serum fights the poison, and the healthy blood corpuscles fight the diseased ones. One or the other must gain the victory. There can be no truce, for life and death know no compromise. They cannot exist in the same place together. In the same way when, by faith, Christ enters a life, the standard of revolt is raised against sin. Christ and sin cannot exist in the same soul at the same time. No man can sin and believe in Christ at the same time. When a man sins he is not believing in Christ at that moment. He is believing in something else. A man sins only when he turns his eyes away from Christ. It is in this sense that faith in Christ is a condition of salvation, for as long as Christ abides in the heart the victory over sin is drawing nearer. "And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither know Him." "Thou shalt call his name Jesus, because he shall save his people from their sins."

2. *Repentance.* In considering repentance as a condition of salvation, an objection naturally arises in the mind, and we ask, if a man be saved by faith in Christ, is he saved again in repentance? Is it another salvation? It is not surprising that this question should arise, for the old illustrations of the conditions of salvation as three "steps," and three "links" and three "provisions in a contract," etc., in a word, the old diagram method, has caused many to think that the conditions of

salvation were different principles. Not so. They are one and the same. Repentance is but the visible operation of faith in a life. It is the work of faith as seen from the outside. To revert to our illustration of the antitoxin, when the serum asserts its power and the victory swings to the side of life, the deadly membrane in the throat begins to come away. It is sloughed off. The sloughing off of the dead tissue is only a sign seen from without of the victory of the life within. So when Christ enters the life through faith, sin is sloughed off and the dead works come away. This can be seen on the outside. We give the process a name as "repentance," or "reformation," or "turning," but the secret of the reformation is the indwelling Christ. The simplicity and beauty of the power of Christ in a life has been obscured by the vicious habit of dividing the process into stages and giving these stages names. This has made many blackboard sermons and doctrinal diagrams. It is doubtful if the work of the Holy Spirit can be diagramed. The beauty of repentance has been marred at this point. The philologist with his derivations, and the legalist with his charts and diagrams have done much to divorce faith and repentance. What God hath joined together let not man put asunder. Nicodemus may want a diagram as to how these things can be; but when a man can diagram the wind which bloweth where it listeth, then might he venture into the realm of the Spirit. The tree manifests itself in bark, and twig and flowing sap and falling leaf; but the life is one, and the tree is one. The life which stirs the sap and unfolds the bud is the same life which pushes off the falling leaf. The life is one. The Christ life in us will surely unfold many a grace to the sun, but surely also will it push off the dead leaves. This falling of the dead habits, dead works, dead leaves, is repentance. The life of the tree is one.

3. *Baptism.* In approaching a consideration of baptism as a condition of salvation, we at once feel the peculiar place this ordinance has in the mind of Christendom. Faith and repentance have good standing and full fellowship as conditions of salvation among all Christians but baptism with many, is either

an outcast or an interloper. Around baptism have flared the fires of debate. It has been depreciated, scorned, and ridiculed. The best that some can say for it is, that it is an annoying survival from Judaism; while others, having no particular use for it themselves, have relegated it to the ignoble office of naming unbelieving infants.

Were it not for very clear passages of Scripture we might be intimidated, and forced to admit that baptism had no place in the saving of a sinner. To fortify the mind and heart, let us recall some Scriptures. "Go ye therefore and teach all nations, baptizing them into the name of the Father, Son and Holy Spirit." "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins." "Arise and be baptized and wash away thy sins, calling on the name of the Lord." In a general way we would suppose that Jesus and his apostles would not command so frequently and at such critical points in conversion, an act which had no spiritual value. In a particular way, we see that in nearly every instance baptism stands related to the remission of sins. As remission of sins, death to sin, is the very heart of salvation, and is the peculiar work of the indwelling Christ, how is baptism related to this remission and this indwelling Savior? If baptism be a condition of salvation, it must be connected with the indwelling Christ and the dying sin. There is a decided presumption in favor of such a connection in the words of Paul when he says, "For as many of you as were baptized into Christ, have put on Christ." Here baptism is clearly co-ordinate and synonymous with the acceptance of Christ. Paul places baptism in the same spiritual plane as faith and repentance. He could not use such language of an ordinance which had no spiritual value. But this apostle goes deeper into the matter in his letter to the Romans. He says, "How shall we that are *dead to sin* live any longer therein?" Who then are these saved ones who are dead to sin? Paul answers, "Know ye not that so many of us as were baptized into Christ were *Baptized into his death*." "Therefore we are buried with him by baptism *into death*." Here the teaching of the apostle is that baptism func-

tions two ways in the salvation of the sinner. First, it is a death to sin. Second, it is a union with Christ in his death. It does not dispose of this spiritual conception to say, "all that is figurative." There is in baptism a figure, and there is a fact.

The figure in baptism is the figure or symbol of death. Some have been so anxious to show the burial in baptism that they have overlooked the point that it is a burial "*into death.*" When the sinner has been put under the water, and for a moment is shut off from air and light and sound, the avenues of life are closed. Life in that moment is suspended. The conditions are the conditions of death. Were he kept there for five minutes the figure would become a fact. When he is raised from the water, the apostle says he is raised to walk "in a new life." Baptism is the hiatus between the old life and the new. The old life died and the new life sprang into being. Such is the figure, a figure of death.

The fact of baptism is that in that act the believer touches the Lord in the Lord's death. "As many of us as were baptized into Christ were *baptized into his death.*" The death of Christ was two thousand years ago, and the green hill is far away; but God is great and is able to link the believing heart to the Crucified One. "Faith leaps the stream of time in loving him." Nicodemus may say, "How can these things be?" Some light is shed on this by the parallel ordinance of the Lord's Supper. The figure in the Feast also is a figure of death. It is a communion of his broken body and shed blood. Is this communion with Christ in his death a real communion or is it only and purely figurative? Is it a dead play, or may the believer through the medium of bread and wine, touch the Crucified? Many, perhaps most Christians, believe that the communion with the living Christ is real, and by faith they have been brought to the Cross. To avoid the mere dead figure, Romanism has invented a barbarous miracle in transubstantiation. They think it better to reproduce the very flesh and blood rather than miss the reality of his death. There is no need for the heathen miracle. Through faith we may have a real fellowship

with Christ in his death. But if faith through the medium of bread may touch the Lord in his death, why may not faith do so through the medium of water? What virtue does the wine possess over the baptismal water? If the Lord has put a spiritual import into the bread of communion, can he not do as much in water of baptism? The water and the wine and the bread all lie in the same dead material plane. Only through faith is any one of them a medium of communion. What faith may do through one, faith may do through all. If God can make the table a meeting place with the Christ in his sufferings, why should it be thought a thing incredible that God can make the baptismal water a meeting place with him in his death.

It is this linking of the act of baptism with Christ which makes it an act of faith and explains its relation to remission of sins. We are saved by a Savior. We accept him through faith. We give him larger room by the displacement of sin in repentance. We die to sin in baptism and come into contact with his atoning blood. "And if we be dead with him, we shall also live with him."

In conclusion, this view of the conditions of salvation is open to the charge of mysticism. That may be. However, it does not disprove a position to give it a name. Less than a spiritual conception of these conditions is legalism. The mystic is always in good company. The man who wrote the thirteenth chapter of First Corinthians was no legalist. No legalist could say, "I live, yet not I, but Christ liveth in me." No legalist was ever caught into a third heaven. As a people we are not suffering from mysticism. The poor benighted Romanist turns the Bread into flesh, if so be he might touch his Lord. The mystic Suso was found dead in his cell. When they opened his hair shirt, they found deeply cut into his breast the name, Jesus. It was a barbarous deed, but a divine desire. It was the struggle of a soul to be one with Christ.

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!

The sea that bares her bosom to the moon;
The winds that will be howling at all hours;
And are upgathered now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not.—Great God! I'd rather be
A Pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn."

GEORGE HAMILTON COMBS

WHEN I wrote to Dr. Combs for some facts about himself as basis for a short sketch, he sent a most unique and entertaining account. Some of the humorous references are so characteristic of the man that a reproduction of them in their proper places will illustrate the real George Combs better than anything I could say.

"Was born July 27, 1864. Parents Wm. Pryor and Elizabeth Frances Combs. Place, Campbellsburg, Ky. Of English and Irish stock. Great-grandfather Hamilton Wilson, an elder and charter member of old Cane Ridge church. Dec. 23, 1885, married Martha Miller Stapp, daughter of Educator Dr. John S. Stapp, and granddaughter of Robert Augustus Broadhurst, Pres. Midway Orphan School. Three children—boys.

"Educated at Fairmount College, Home College, Kentucky University. Received Ph.D. degree from Wooster University, 1887. LL.D. degree from Drake University, 1897.

"First pastorate of five years at Shelbyville, Ky. Came to Kansas City, January 1, 1893. Just celebrated 24th anniversary of pastorate. The church building, furnishings, organ, etc., cost about \$300,000.00. Book membership, 3,100.

"Have nibbled at a bit of outside ministry, chiefest of which are college and university addresses by the hundreds. Convention addresses and series of lectures to preachers."

As a preacher, he says: "I am likened to Henry Van Dyke, F. W. Robertson and Billy Sunday, and am really like nobody else, for which the other fellow may be duly grateful." Think of the three men referred to dwelling together in one man! But the description is not inappropriate, though it may seem an impossible combination. Dr. Combs possesses much of Van Dyke's beautiful spirit and fondness for exquisite imagery; while his broad yet healthful vision of the religion of Jesus Christ may constantly remind one of the freedom and original treatment everywhere manifest in the sermons of the peerless Robertson; and then in Dr. Combs, like Billy Sunday, all these things are on fire, and so much so as to make us forget all rules of elocution and think only of the burning message which the speaker is delivering.

Dr. Combs' personality does not specially contribute to the interest of his sermons, and yet paradoxical as it may seem, it is mainly his personality that helps to hold the attention of his great audience. He says, "I weigh 125 pounds when I am fat; am as ugly as sin; my redeeming trait is—not snoring."

Though he gives his first thought to his pulpit he has found time to write

a few books of considerable literary excellence, viz., "The New Socialism," "Christ in Modern English Literature," "Some Latter-Day Religions," "The Call of the Mountains." Of these books he says: "Few people read them."

But Dr. Combs need not worry about his books. He is emphatically a preacher. He who speaks to thousands every Lord's Day occupies the grandest position for effecting immediate good that can be found in the whole round of human experience.

The conclusion of his letter to me is most delightful in its want of self-admiration. He says: "Have done little to chronicle. Read widely but not profoundly. Know a little about a great many things and not much about anything. Am called a scholar and know myself an ignoramus. Am glad in that I have never kow-towed either to the rich or the poor. Have never asked counsel of any man as to what I should preach, seeing that I have my commission from heaven. I try to keep the windows open out, do not believe the ten commandments are in need of daily revision. My faith doesn't spread over much territory but it goes deep. And—well, why should I be telling further about myself? Everybody has been good and gracious to me all my life and I have always received of appreciation and love far, far beyond my deserving."

Dr. Combs is childlike in his spirit, gentle, tender, and remarkably sympathetic, but when aroused, he is a flame of fire, a sort of personal tornado, and like John, though leaning on the Master's breast, a real "son of thunder." His preaching exhausts the whole gamut of human speech. Sometimes his voice sobs along the lowest notes, and melts the heart that listens, sometimes it trills through the highest ranges, and makes the very nerves tingle with delight as the music trips over the mountain peaks of the highlands of melody; and then again the lightning's flash, and the thunder's roar, until the storm of feeling has run its course, and the audience is suddenly landed in a safe place where the cold conclusions of logic have irresistible sway, and bring conviction to the waiting soul. Dr. Combs has all the colors of the rainbow in his preaching, but when these colors are blended, they make the white light of the Gospel message which is the power of God unto salvation to all who believe.

But no one can adequately describe Dr. Combs as a preacher. He is in a class by himself, and in some respects there is no simile that can be used to help draw a correct picture of his preaching. One must hear him several times to get a clear conception of the secret of his power.

As an evidence of how his church appreciates him, he has recently been given a year's vacation, for travel and recreation, so as to build up his health.



Answer by
Geo. H. Lums

THE RETURN TO FAITH

BY GEO. H. COMBS

TEXT.—“*And the ransomed of Jehovah shall return and come with singing into Zion.*”—Isa. 51:11.

RETURN? Why not go forward? Is not evolution the sounding watchword? Is not progress the hope of the centuries and the hours? Why go back?

“Forward, forward, let us range

Let the great world spin forever down the ringing grooves of Change.”

Do not “new occasions teach new duties?” Does not time make ancient good uncouth? Then why return?

Now granting that the law of development is sovereign and that the urge of progress should be felt by all it yet remains true that oftentimes development moves over the track of the yesterdays and that we but go forward by going back.

Let us recognize at the outset that progress is the label of the tentative, the imperfect, the half truth. Progress is only in the tones of the experimental. To say that we must always go on is to say that there is no definite goal for life or endeavor.

Evolution is a road but surely it must lead somewhere.

There is no progress in truth. Her mansions rest on fixed foundations. Truth is never on a pilgrimage. When we touch truth we touch the moveless. Mathematical truths know no change. The axiom: The straight line is the shortest distance between two points, is incapable of revision. Physical truths wear ever the same faces.

Neither is there place for progress in the realms of moral and spiritual. The Ten Commandments will not budge. Sinai has granite bases. When once the truth of anything is glimpsed then progress has come to the end of her ways. For the truth

abides in perfect fixity. Progress then can only obtain in an ever deepening loyalty to the thing disclosed.

Progress, I have said, is the badge of the imperfect. When once we have come to do anything as it should be done there is no further advance.

There is a right way, the best way, to do anything and once having found that way departures are ever declensions.

This boasted progress has, after all, rather a short tether, for it can never adventure into the kingdoms of truth or perfection. And neither can it enter the universe of principle. The great ultimates have closed doors. Take the *oughts*—can there be progress here? Right, wrong—are not these clear outside the pale of progress? You cannot alter *right*; you cannot put a saint's face on the dead wrong. Right, wrong—they are further beyond the reach of change than the inaccessible stars.

The call then to forward ranging is the thin cry only to adventures in the dark. They are worthwhile adventures to be sure and with the inspiration of the imperative, but theirs is no call from the deeps.

But if anywhere along the track of the years there has ever been revealed the perfect, the true, the right then there is a call from the skies to return to that place of holy unveiling.

And this is our stout contention—that this revelation has been given. Sinai has been revealed, the Mount of the Beatitudes has been revealed; the eternal principles of life and conduct have been revealed. We should go back to their rapt contemplation.

Furthermore there is justification in a "return" if we have *lost* anything on the way. If you lose, no matter what, precious stones or priceless spectacles, the only way to find them is to go back to the *place* where they were lost.

Now the world has lost something. Emerson somewhere sings,

"One accent of the Holy Ghost
The heedless world has never lost."

but it is a shallow song. For the world has been ever losing things. It has lost "arts." Read the fascinating lecture of

Wendell Phillips on the "Lost Arts" to discover the lengths of the misfortune. It has lost "chords." It has lost truths. It has lost life. Let it go back then and find what it has lost.

And so it will return in search of *purity*. The man has lost his *whiteness* of soul. He has gained many things, many prizes—wealth, place, splendid accomplishments—but he has lost the clearness of his baby eyes.

"Backward, roll backward, O Time in your flight,
Make me a child again, just for tonight!"

Why? Chiefly, I think, because of the recognition that along with our many gains there is that tragical loss of the once unbrushed bloom of the soul and we want it back.

As with the individual so with institutions, purity is in the great beginnings. We glory in our democracy and we do well to glory in it, but democracy is as the great Mississippi, broad, wide-sweeping as it nears the gulf, but following with the stains of its many wandering miles and *pure* only when it issues as crystal stream from the cleft mountain side.

And in like case is Christianity. Like the mountains brook, pure in its beginning, yet contaminated by the thousand admixtures in its nineteen-century flow. To find a pure Christianity we must go back.

It will return in search of *idealism*. Again we may take a lesson from the State. The great American idealists are found in our beginning days. In these hundred years of republican experimentation we have hit upon many practical ways of doing things, but we have lost our dreams. What dreams the fathers had! What dreams of equality, of a new political renaissance, of a new-found asylum for all the down-trodden ones of earth, of a democracy that should be bread and milk and mother arms to all the world! And the dreamers and the dreams are dead! Well do we, therefore, to evoke the spirits of the patriots who sleep to rouse us to a return to the beautiful ideals that thrallled their burning hearts.

And it is so with the Church. We have machinery in plenty—O God, how much machinery we have—and the din of it is

ever in our ears, but the dear dreams have gone. Let us return.

Then, too, we have lost our *faith*. There is no use to deny it, we have. The *forms* of faith are with us, but the spirit has fled. We retain the labels, the phrases, the catchwords, but men and women, how many of us in our hearts really, deeply believe the things we say? I do not mean that we *disbelieve*; I only mean that we have not summoned our energies to the creation of a heroic faith. Do you really believe the words the preacher read this morning from God's book? Do you really believe that the prayer went anywhere? Do you really believe the words he is speaking now?

Ah, you *say* you believe; you *say* you would die for your religion, but do you? would you? Mayhap I have spoken too harshly, too sweepingly, yet—and yet, I tremble lest we have all lost our faith. Let us go back. Let us recreate the whole story of the Blessed Life among men. Let us leap the gulf of all these dividing years and have one fresh glimpse of the face of our Lord. Let us seek from him the thing we crave, crying chokingly, "I believe, O help thou mine unbelief."

With faith we have also lost our *passion*. Even though we may have a kind of faith it is not a *molten* faith. There is no flame-scorch about it. We are not *consumed*. At best our faith is but a smileless wave when it should be a love flood. We are swept by no rocking gales of passion. We do not *shout* any more. We do not *cry* any more. Everywhere there is the placidity of perfect restraint. We preachers never "break down" in the pulpit. We are too well mannered for that. We are afraid that we shall be dubbed "enthusiasts" and we peddle out our little manicured essays when we should be seizing trumpets and blowing battles into men. What a fall from the burning mountains of the Apostolic Church! What a divine passion swayed those first disciples. How they loved! How they ministered! To catch the smothering significance of the change do but call to mind the recent episode in the life of Newell Dwight Hillis. I speak not his condemnation for he has only confessed in the whole light of publicity the soul declensions that mark us all.

But there it is, the humiliating confession that he has loved gold more than God and has had primary regard to his own ease and reputation when he should have flamed with the passion of a Christlike ministry. A Christian? Yes, but what worlds separate between him and the Tentmaker who movingly cries, "I count all things but as refuse that I may win Him!" What a far cry to that triumphing hymn:

"Earth's palaces, scepters and crowns,
Their pride with disdain I survey,
Their pomps are but shadows and sounds
And pass in a moment away.
The crown that my Savior bestows
Yon permanent sun shall outshine;
My joy everlastingly flows—
My God, my Redeemer, is mine."

O it is time to return. Now this is the blessed heartening word: The Great Return is under way.

The signs of it are everywhere. Through the break-down of materialistic civilizations, through the disclosures of the insufficiency of purely cultured agencies as the instruments of moral reform, through the disillusionings of success, through the failure of money to secure happiness, through the unsatisfyingness of a denatured religion, through the steady thinking of a true science and a true criticism, through the great awakenings of a world war there is being brought about the Great Return to Faith. Not all have yet seen it clearly but evidences are everywhere that the world is now passing through its *greatest spiritual experience* and is now passionately returning to a robust faith. In so far as we have not experienced this quickening we reveal that we are only the tiny inlets that have not felt the surge of the great incoming tides. Flippancy is now the sure mark of the provincial; spiritual diletanteism the sign of the untraveled mind. The present day prophets of dissent are truly the "minor" prophets and only in the popular American magazines are there yet to be heard the echoes of a disappearing unfaith.

The ransomed of the Lord are returning—to *God*. If the

Frenchman who a few decades ago declared, "Science has taken God to the very edge of the universe and politely bowed him out," could return to earth today he would not feel at home even in his native land, for France today believes in God. If the German savant who boastfully said, "Neither the microscope nor the telescope has revealed God, and therefore he must be sought only in the dreams of his creator, man," could revisit the Fatherland today he would be ill at ease, for all over the German Empire today is heard the name of God.

The change of attitude is most distinctly seen in the bold *personalizations* in all references to the Deity. Men no longer speak with Omar of the "Hand that writes;" with Spencer, "Of an infinite and eternal energy from which all things proceed;" with Arnold, "Of a power not ourselves that makes for righteousness;" nor even with Wordsworth of

"A motion and a spirit that impels
All thinking things, all objects of all thoughts
And rolls through all things,"

but—of God. Gone are the "Fates," the "Its," the "Energies," the "Tendencies," and once more has come back to earth the old-time affirmation, "I believe in God Almighty, maker of heaven and earth." God! A God who cares, a God who can help.

"Our God, our help, in ages past
Our hope for years to come,
A shelter from the stormy blast,
And our eternal home."

Not that men are comprehending God; not that they have clear thoughts about him and his ways. It is something higher than that. The world is accepting God today precisely because it cannot understand him. It believes in his ways because they are not man's ways.

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps on the sea,
He rides upon the storm."

But whether upon land or sea, in calm or in storm, in the light or in the dark, still and ever—God.

There is the return to the Bible when Protestantism broke with Rome, mistakenly it felt that it must have a substitute for Roman infallibility, Roman authority, and so instead of Pope there was substituted a Book—a book letter-perfect because every letter was handed down from above, and miraculously preserved from slightest error—a Book with no earth mold on it whatsoever and as clean divorced from human instrumentalities as if angels had handed it down from the skies—a Book therefore that clothed with the sovereignty of infallibility should speak to all the generations. From this mechanical and extreme view there was easy swing to the other dangerous extreme, and from bibliolatry to rationalistic criticism the pendulum rebounded. And so the truth was being crucified between two thieves. For rationalistic criticism was as great a thief as bibliolatry. At its worst it stripped the Bible of all sovereignties. It degraded it into a mere bit of literature, made short shrift of the supernatural, blotted out all angel faces, talked about a “progressive revelation,” with such emphasis upon the *progressive* that it forgot there was also a revelation, and at the end of its skillful vivisection embalmed the remains and laid them away with the other so-called “Sacred Books” of the race. At its best it was never positively religious. I make bold to say that criticism of any kind can never be worshipful. For criticism means *detachment*, *aloofness*. When the lover can analyze his lady’s face and into the study of its miracle-beauty can bring full play all his critical faculties, he has ceased to be a lover. When you can listen to that great organ, and escaping the least of its golden wizardry, concern yourself chiefly with the how and why of tone productions, you have ceased to worship at the shrine of music. When the other day a friend gave me a kodak picture of my mother, I couldn’t think even for a moment of the mechanics of photography—it was my mother’s face! And in such plight was the critic. And in such plight was the Bible. But a mighty change has come within these last few years. Bibliolatry, worship of the book

is clean discredited. And, blessed be God, a rationalistic criticism is in like disrepute. In Germany, its motherland, and in England, its daughterland, this swelling Caesar is laid quite low, and none is left so poor as to do it reverence. Only in our own country do we yet hear its echoes, and it is reserved for a few American professors and preachers to tog themselves out with these theological cast-offs. There should be no censure of these gentlemen, no bitter cry of "heresy;" rather only pity for the unfortunate who must wear the clothes that bade good-bye to the looms a decade ago and that were first worn by another.

Meanwhile the world is going back to the Book. It must go back. It was said at the outset that there is no progress in the values of Truth, of Perfection, of the great ultimates, and if the Bible reveals the truth, as it does,—the truth about human responsibility, privilege, duty, immortality, God and the heaven above; if the Bible reveals perfection, as it does,—a perfect standard of conduct, a perfect life, a perfect remedial force; if the Bible voices the ultimates, as it does—God having in times past spoken unto the fathers by the prophets by divers portions and in divers manners; having spoken unto us by his Son, whose words need no revision, but are the grand amen of the revelation of heaven, then there can be no advance beyond this Book; then the quest of the ages is ended; then those who have been seeking "the pearl of great price" may cry "Eureka, Eureka—I have found it!"

"Holy Bible! book divine!
Precious treasure! thou art mine."

There is a return to the Supernatural Christ.

The attack on the miraculous Christ was not a drive at the center, the life, but at the ends, the virgin birth and the physical resurrection. Deny a miraculous beginning, deny a miraculous close, and it as surely follows as the night the day, that there will be a denial of all that lies between. Thus it inevitably developed. Bowl one miracle over and soon none will be left. Let there be no harsh words here. Let it be granted

for argument's sake that these critics sought only to smooth the path of faith. It was a high aim, but it was a sorry performance. Strengthen faith by the denial of the virgin birth and the acceptance of the inevitable corollary that Jesus was but the natural son of Joseph and Mary! Build up faith by the denial of the resurrection and the affirmation that somewhere beneath the Syrian sky there rots the body of the present king! What tragical blundering in thinking! Even if the miraculous life were brushed aside, there remains the yet more difficult task of the explanation of the miraculous effect. Explain the thirty-three years in the light of a rationalistic philosophy and then try the explanation of nineteen hundred miraculous years. Accept, if you will, the easy explanation that Jesus was of purely human birth, lived a purely human life, died a purely human death, and then answer the tremendous question, how could such a life have so profoundly influenced the age in which he lived and all the ages that have followed? How did this scepterless teacher come to the lordship over all?

This and a thousand unuttered things are the inspirations of the great return. It is a return not to a saintly teacher but to a divine Lord. It is a return not only to a king but to a Savior. It is a return not only to the preacher on the green mountain sides but to him who could say "Thy sins be forgiven thee," and "if any man believeth in me, he shall never die." Listen to the world song:

"To Him who loved the sons of men
And washed us in His blood,
To royal honors raised our heads,
And made us priests of God.

"To Him let every tongue be praise,
And every heart be love;
All grateful honors paid on earth,
And nobler songs above."

The world is also returning to the consciousness of Angelic Presence. In a recent editorial in the *British Weekly*—a paper that has the same place in England that *The Outlook*, say, has

in America—there is stoutest contention that the church has gone back to a recognition that we are surrounded by Spirit Presences. The angels have come back to earth. How hard to accept this, and yet, how much harder to reject it. Granted that man is a spirit, why should he claim to be the only spirit. It is as if the clod should say “I am the world of matter. I am matter and there is nought else besides. There are no granite bases for the mountains, there are not white chalk cliffs of Dover. There are no pearls in the deep mines, there are no seas that sweep over the world. Matter is clod; clod is matter; there is nothing else beside.” It is as if the grasses were to say “We are of the vegetable kingdom—grasses are living things; living things are grasses. How foolish to talk of flowers and ferns and wheat and swaying trees. Besides our greening carpet there is nought else.” It is as if the fox should say, “I am of the animal kingdom, I am the animal kingdom. How foolish to talk of leopard and lion, of antelope and horse and of that mythical creature, man!” Oh, nothing is so illogical as logic, nothing so unreasonable as reason, no dark so great as the light.

The world wanted to get rid of mystery—Angels, Seraphim, Cherubim, spirits of just men made perfect, these moved all in that shadowy kingdom, and we thought we could blow them like soap bubbles away.

But we are going back. Rationalism banished all spirit forces, a deeper rationalism is bringing them back.

Rationalism stripped bare the skies, a deeper rationalism is repopulating the earth and the heavens and we are being ringed round with spirit presences.

And finally there is a return to prayer. There was prayer in the great beginnings. The early Christians were men of prayer. “Behold he prayeth”—could be said of any follower of the Nazarene in the early morn.

Then came the blight of rationalism. Why pray? Prayer-lines run out into the dark of the incomprehensible; therefore, pray no longer.

“O where are kings and emperors now
Their glories wax and wane,
But, Lord, thy church is praying yet
A thousand years the same.”

But the church was not praying. It had well-nigh ceased to pray. Only the other day I heard a most worthy preacher say “We are to have a departure in our church in the nature of our midweek meeting. Instead of usual prayer service we are to have lectures on vital themes—something worthwhile.” Oh, did he fully comprehend what he said? Is not prayer worthwhile? This note is not accordant with the spirit of the hour. For, unbelievable as it is, the call of prayer has gone up from every land and the world is upon its knees. All men are at prayer—Kaiser and king and Czar and peasant.

Prayer is everywhere—in courts and senates, and chapels and churches and mansions and the hovels of the poor. Hush! the world is praying. It is a prayer in the dark; it is a prayer in ignorance; it is a prayer inwrought with many foolish notions—but it is a prayer.

The most real thing in this world today is prayer. It is a prayer for guidance, for comfort, for help. “God help me to be a clean man.” “God help me to be a good mother.” “God bring my loved ones back from the war.” “God be merciful to me, a sinner.” The petitions are as varied as human needs, but from the simple “Now I lay me down to sleep” of the little child to the intercessory prayer for nations, it is the utterance of a great trust.

Sometimes it is the prayer of reproach. “O God, why did you smite me with this illness?” “Why did you take away my beloved husband?” “Why did you let my baby die?” “Why did you rob me of my sons on the battlefield?” But still it is prayer and through want and word, aches of body and soul, and poverty and danger and fire and flood and blood and tears the world is being bound together in prayer. It is well.

“Prayer is the simplest form of speech
That human lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

“Prayer is the Christian’s vital breath,
The Christian’s native air;
His watchword at the gate of death
He enters heaven with prayer.”

And so the world, I say, is going back. Shall we go with it? “Oh,” you say, “I only would that I might!” But though I might return to God, to Faith, to the Bible, to the supernatural Christ, to prayer, one thing I may never get back—my whiteness of soul!” But you may. Thank God there is wide provision for your cleansing. Not all the waters of all the seas can cleanse the soul of a Lady Macbeth or of you, but there is that which may whiten and cleanse. Through Jesus Christ our Lord is full and free forgiveness of sins. The past can be wiped out.

“The dying thief rejoiced to see
That fountain in his day,
And there may I, as vile as he,
Wash all my sins away.”

Free, forgiven, sin stains all washed away—that we may all be if only we shall return to God.

Let us go back! Let us go back!

ISAAC J. SPENCER

ISAAC J. SPENCER, the subject of this sketch, was born in Belmont county, Ohio, and was reared upon a farm. At the age of eleven, on account of the death of his father and two older brothers, the management of the farm devolved upon him and his grief-burdened mother. They were successful in their business and when, eight years later, he decided to quit the farm and to prepare himself for the ministry of the gospel, a wealthy and worldly old uncle wept to think that so good a farmer would degenerate into a preacher.

After receiving such instruction as could be obtained, at the point of a hickory switch, in the "White Oak Grove" schoolhouse, one mile from his home, he attended Hillsdale College in Michigan for two sessions and afterward taught for the same length of time in the public schools.

The ministry of the gospel was chosen after much prayerful deliberation and in the face of tempting inducements to become an educated land-owner and farmer. He had an idea, then, that a very useful field lay before the scientific and expert agriculturalist. He had joined the Methodist Episcopal church, at an early age, going to the mourners' bench, and later into his mother's barn to pour out his soul in prayer for some token of forgiveness and acceptance at the hands of the heavenly Father. Having become convinced, when teaching school, that nothing but an immersion in the name of Christ answered to the scriptural act of baptism and that only repentant believers were scriptural subjects of the ordinance, he left the Methodist fold and united with the congregation of Disciples of Christ in Morristown, Ohio. Later he was ordained by that congregation as an evangelist. Before he left the Methodist denomination he preached one sermon at the request of his uncle, Rev. Jesse Van Law, a devout and gifted Methodist minister. His text was Neh. 4:6: "So we built the wall, and all the wall was joined together unto half the height thereof; for the people had a mind to work."

After spending two weeks in conference with his esteemed uncle he determined to take his uncle's advice and enter Bethany College, from which institution he graduated with honors in 1875, delivering the valedictory of his class. Later his Alma Mater conferred upon him the degree of LL.D.

His first regular pastorate was with the First Christian church in Belaire, Ohio, with which he has held four evangelistic meetings in which there were many conversions. A Sunday-school address he had delivered led to his engagement as the minister for this church. He was called from Belaire to the First Christian church, in Baltimore. He spent two years as pastor of that congregation, during which time the church was strengthened by many new members. During his brief ministry in Baltimore, he had the

privilege of co-operating with Dwight L. Moody, for four months, in a very successful series of gospel meetings. Mr. Moody's simple, scriptural method of preaching produced a profound impression upon Dr. Spencer.

He was married in 1878 to Miss Louise Pendleton, of Louisa County, Virginia, a daughter of Dr. Philip B. Pendleton, and a niece of Dr. William K. Pendleton, then president of Bethany College.

Dr. Spencer's health failed him in the Monumental City and he went South, occupying J. S. Lamar's pulpit in Augusta, Georgia, during the autumn and winter of 1880, during the absence of Mr. Lamar in New York. Both Mr. Lamar and Mrs. Emily Tubman urged him to consent to become the pastor of the First church, in Augusta; but he had accepted a call to Clarksville, Tennessee, and refused to allow himself to be considered by the congregation as the successor of Mr. Lamar. From Clarksville he moved to Virginia, and, in addition to preaching every Sunday, was for nine years the editor of the *Missionary Weekly*. The journal grew in circulation, especially in the East and South. Later, when Dr. Spencer's health was fully restored, and the paper was published by a stock company, in Richmond, Virginia, he accepted a call to Winchester, Kentucky, where for two years he enjoyed a very happy and successful ministry. Since the beginning of his pastorate with the Winchester congregation he was instrumental in adding more than four hundred to the number of Disciples of Christ in that city.

From Winchester he went to the Broadway Christian church, in Louisville and after a short, but fruitful pastorate there, accepted a call to the Central Christian church, in Lexington, Kentucky, which he had served for twenty-three successive years on the 31st day of December, 1917.

He is a trustee of Hamilton College, a curator of Transylvania College, a director of the National Board of Ministerial Relief, a member of the National Commission on Christian Union, a director of the Christian Board of Publication and served for fifteen years as a member of the Executive Committee of the Foreign Christian Missionary Society. In 1913 he made a three months' tour of Palestine and the Orient, through the kind courtesy of the Central Christian church to which he ministers.

He is the father of four children, one son and three daughters. Mrs. Spencer has been his intelligent, efficient and beloved helpmeet, especially gifted as a lifelong Bible teacher and Christian worker.

During 1915 the Central Christian Church dedicated a new educational building of three stories, more than forty classrooms and segregated departments and redecorated and improved its splendid auditorium. The plant is now supposed to be worth approximately \$125,000.

Dr. Spencer is an expository preacher. His sermons are richly freighted with Bible quotations. From these he draws his lessons, which are enforced with an earnestness that carries conviction to many hearers. He unites the qualities of a pastor with those of an evangelist, and therefore he believes in preaching the simple gospel in its facts, conditions and promises, and as a consequence, his is always a growing church.



Yours fraternally,

J. J. Spencer

THE KEY TO SPIRITUAL KNOWLEDGE

BY I. J. SPENCER

TEXT.—*“If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak of myself. He that speaketh from himself seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him.”—John 7:17, 18.*

IN this text is found the secret of Divine knowledge. Christ revealed it. Great intellectual wisdom is not necessary in order to understand the teaching of Christ. But, to understand him one must obey him. To enjoy the light one must walk in it. Inward obedience is the key to the instruction of Jesus and of the Scriptures he came to fulfill.

He was speaking in the temple. The Jews marvelled at his knowledge, because he had not studied and been instructed in their schools. He explained that his message was not his own, but his Father's, and that he knew it through seeking the Father's will. He affirmed that he did always the things that were pleasing to the Father. The Father, dwelling in him, did the works and spoke the words. He said he could do nothing of himself. As he heard he judged. He told Philip that he that had seen the Son, had seen the Father. The invisible God was made visible in the Son. In the Son dwelleth “all the fullness of the Godhead.” God was in Christ, reconciling the world unto himself.” “The only begotten Son, who is in the bosom of the Father, he hath declared him.”

But the Savior went farther than to say that he, himself, knew the Divine will because he did it. He declared that the principle of knowing the Divine teaching through doing it, was universal in its application to men. He said: “If *any* man willeth to do his will, he shall know of the teaching.”

How, then, may one know the truth of religion? Study, says

the world. Obey it, said Christ. Did he, then, discourage study? He uttered no word against the acquisition of information through the schools. Christianity stimulates inquiry and extends the field of investigation. Education is indispensable to mental, moral and material progress. But human reason, disciplined in the academies and universities, cannot, without Divine revelation, enter and explore the supernatural. As the builders of Babel, with "bricks for stone and slime for mortar," failed to construct a tower tall enough to pierce the heavens, and create for them a name that all might fear, so flesh and blood, independently of help from the Almighty, cannot comprehend him nor understand the spiritual meaning of his word to men. Even Nicodemus, "the teacher of Israel," did not know the necessity of the heavenly birth, in order to see the kingdom of God. "Except one be born again," said Jesus, "he cannot see the kingdom of God." Its glory may flash all about him, but he has no eyes to see it, except they be opened and anointed from above. The knowledge of the Divine, like Jacob's ladder, must be let down from heaven to cheer the wayworn pilgrim. Zophar, the Naamathite, inquired of Job:

"Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?
It is high as heaven; what canst thou do?
Deeper than Sheol; what canst thou know?"

Human science has wrought wonders in its proper sphere. But its realm is the natural and not the supernatural. "No man hath ascended into heaven, but he that descended out of heaven." "That which is born of flesh is flesh; and that which is born of the Spirit is spirit." Human knowledge of the human elements in Christ and in the Scriptures, is within the reach of human achievement. But the domain of the supernatural is forever fast-closed against the most ambitious and exhaustive efforts of men, unassisted by revelation. The disciples of Jesus had learned much of his external, human personality and teaching before they came to Caesarea Phillippi; but when Simon Peter had confessed him to be "the Christ, the Son of the living God," Jesus answered: "Blessed art thou

* * * for flesh and blood hath not revealed it unto thee; but my Father who is in heaven." The spiritual truth, realized and confessed, had not been a flesh-and-blood discovery.

This important principle of interpretation accounts for the fact that great scholars, learned scientists, philosophers and leaders of thought, who do not believe in God, cannot be trusted as guides concerning the supernatural. The highest criticism that would exalt the human in Christ, or in the literature of the Bible, while denying or skillfully ignoring the superhuman, is blind and cannot lead one into the light and liberty of the spiritual. Even the most gifted and famous of scholars must be regenerated before they can see and become instructors in the things of the kingdom of heaven.

In view of the claims of skeptical, modern scholarship and criticism, it is important to stand steadfast upon this impregnable rock, this Gibraltar of truth, apparent in the text. The multitudes, who saw and heard Jesus, comprehended only the natural. The regenerated, alone, know how to regard and adore him. All study of the Bible history, of its literature, of its method of transmission, translation and preservation; all examination of the human elements that enter into its construction, its verification and the usual laws of interpretation, fail to open the sealed book of God's revelation to the race. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually discerned." (1 Cor. 2:14). "In the wisdom of God the world through its wisdom knew not God." The world cannot receive "the Spirit of truth," said the Savior, "for it beholdeth him not, neither knoweth him."

Think of a mole hunting the north star; a fish describing the Alps; an owl trailing an eagle; a mouse wrestling with a lion; a dog chasing the lightning; an infant lifting the seas or dipping up the Atlantic in a spoon!

Away with microscope and scales, telescope and scalpel; away with all physical instruments and experimentation; away with all ambitious study and mental surveys to discover God,

unless led by light Divine shining into the understanding and warming the heart into love and obedience.

In order to make our study of the text as comprehensive and profitable, as possible, within the limits of a sermon, let us consider it further under the following three propositions:

1. The knowledge of the Divine truth is received through obedience to God.

2. Genuine obedience has its beginning and determinative quality in the will.

3. Those who do, and know the will of God, commend it to others who know it not.

I. That the knowledge of the Divine truth comes through obedience is amply illustrated in the Scriptures. The psalmist said, long ago, "I understand more than the aged, because I have kept thy precepts." The ground of his superior knowledge was his obedience. Jesus told the Jews that the reason they could not understand his speech was because they were the children of their father, the devil; and it was their will to do the lusts of their father. (John 7:43, 44.) Their lusts prevented their spiritual enlightenment. Those who indulge the desires of hell cannot understand the secret of heaven. Jesus exclaimed, in one of his prayers, "O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name." "The secret of the Lord is with them that fear him." (Psalm 25:14.) The prophet Daniel expressed the same idea, in saying: "None of the wicked shall understand, but the wise shall understand."

Humility and docility invite and obtain the revelation of the Divine wisdom. This truth brought thankfulness to the lips of Jesus, when he said: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father for so it was well-pleasing in thy sight." God hides himself and his will from the great students and accomplished scholars of the world who are puffed up with philosophy and erudition. But he reveals himself unto babes—unto the docile, childlike,

unspoiled, innocent and obedient. Such a discrimination seemed good in his sight.

When Jesus taught in parables, he did so lest the proud and wicked should learn and profane his truth. When God put a sword at Eden's gate it was for protection against profanation and human misery. When he makes the clouds his chariot, and surrounds his throne with clouds and darkness, it is for the sake of tender mercy. On all his glory he has placed a "defense." When God veiled himself in human form, and dwelt among men, he did so for compassion; condescending to their low estate, that he might exalt them through their regeneration. No man could see God in his unclouded glory, and live. He has always come, and will come, in clouds. The Scriptures are veiled to the hardened and unbelieving. "But whosoever a man shall turn to the Lord, the veil shall be taken away." (2 Cor. 3:14-16.) Because when men knew God, "they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened." (Rom. 1:21.) Like many since their day, "professing themselves to be wise, they became fools." The church at Ephesus was admonished to remember whence it had fallen, and repent and do its first works; or else Christ would remove its golden candlestick. Humility is a cardinal grace. We have its perfect type in Christ. In him the greatest became the servant of all. Because he humbled himself, becoming obedient even unto the death upon the cross, he is exalted and given the name above every name and all shall worship at his feet. Nebuchadnezzar's pride was humbled, through insanity that made him eat grass as an ox, until he learned that the Most High ruleth in the kingdom of men. The first beatitude, in the Sermon on the Mount, "Blessed are the poor in spirit, for theirs is the kingdom of heaven," is a Divine recommendation of humility. If "theirs is the kingdom," then the knowledge of the kingdom is theirs also.

Another requisite in the knowledge of Deity, is faith. "Without faith it is impossible to please God; for he that cometh to him must believe that he is and that he is a rewarder

of them that diligently seek him." Unbelief darkens one's understanding; but faith illuminates it. James warns the doubting, unstable soul not to "think that he shall receive anything of the Lord." He cannot receive the truth.

Repentance, too, is a requisite to the radiant vision of the Almighty and his will. "If I regard iniquity in my heart the Lord will not hear me." Neither will he show me the path of life. He hideth his counsels from the wicked. Isaiah proclaims that if God's people will loose the bonds of wickedness, deal bread to the hungry, bring the poor to the house of worship, and will cover the naked, then their "light shall break forth as the morning." As the Sodomites were blinded by their lust, and could not find the door, wherein the angels stood, so sin closes the way to heaven and darkens its light. "The god of this world" still blinds "the minds of the unbelieving" that the light of the gospel should not dawn upon them. (2 Cor. 4:4.)

The Laodiceans were blind and poor, miserable, wretched and naked but thought they were rich and needed nothing. The Divine remedy offered to them was to "be zealous and repent." Both Peter and James, in their epistles (James 1:21, and 1 Pet. 2:1), urge the putting away of wickedness, guile, hypocrisies, envies, evil-speaking—and all filthiness—in order to "receive the implanted word" that saves. The privilege of repentance is one of the supreme permissions of infinite Love. The power to exercise it is weakened through delay and neglect. The parable of the sower shows the unpreparedness of human hearts to understand the word and to receive it. The hard, the superficial and the thorny soil must be broken, deepened and cleansed by repentance, to make it honest and good.

Prayer, likewise, is an avenue to the spiritual mysteries of the sacred writings. In the Psalms is the heartfelt and instructive petition: "Open thou mine eyes, that I may behold wondrous things out of the law."

Purity and singleness of heart contribute to the knowledge of spiritual intelligence. Another beatitude, in the Sermon on the Mount,—“Blessed are the pure in heart, for they shall see

God,"—which beatitude is generally located in paradise, but is applicable here and now, indicates the preparation for contemplating the word and character of Jehovah. David asks, in the twenty-fourth Psalm:

"Who shall ascend into the hill of Jehovah?

"And who shall stand in his holy place?"

Then he answers his own question:

"He that hath clean hands, and a pure heart;

"Who hath not lifted up his soul unto vanity,

"And hath not sworn deceitfully."

"If the eye be single, the whole body shall be full of light." Selfish, self-centered and worldly people, however brilliant or scholarly, are only "blind leaders of the blind."

Love is especially essential to the understanding of our heavenly Father. "Everyone that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love." (1 John 4:7, 8.) No one can know the spirit of his own loving father, according to the flesh, if he have not the loving spirit of his father. Our Savior taught that if men loved him they would keep his commandments. He that willeth to do his will is he that loveth him. Paul's wonderful prayer, recorded in Ephesians, was offered to the end that his brethren might be strengthened through the Spirit; and that, being "rooted and grounded in love," they might be able to apprehend, with all saints, the breadth, length, height and depth, and "to know the love of Christ, which passeth knowledge." To know the love that passes knowledge is to know spiritually what no one can know naturally. Love is the aptest pupil in the school of obedience. It is love that shows a willingness to suffer; to take up the cross and to follow Christ even unto the death of self-hood; to be a soldier and endure hardness, reproach, affliction; and to know the fellowship of Jesus' sufferings, being conformed unto his death. "Before I was afflicted I went astray; but now I observe thy word." "It is good for me that I have been afflicted; that I may learn thy statutes."

The last reference, from the Scriptures, that I will give under this head, is stupendous in its scope. The apostle Peter, who encouraged a readiness to suffer in the name of Christ, mentioned seven qualifications which Christians should add to their faith, in order to be industrious and fruitful unto the knowledge of the Lord Jesus. They are courage, knowledge, self-control, patience, godliness, brotherly kindness and love. If these be in us, and abound, says the apostle, they make us fruitful in Christian knowledge. But "he that lacketh these things is blind."

The numerous passages I have quoted from the Bible, show how grandly true is the proposition, and how important the fact, that the knowledge of Divine truth is received through obedience; for all the virtues named in the quotations may be summed up in the comprehensive term, obedience.

II. Turning now to consider the obedience that unlocks the storehouse of spiritual wisdom, I observe that it has its beginning and its determinative value in the will.

It will surprise one who has not examined the word of God with reference to the will, to learn how often it is mentioned as determinative of one's character. "If ye be willing and obedient, ye shall eat the good of the land." "If any man willeth to do his will, he shall know of the doctrine," whether it be divine or only human. "He that seeketh the glory of him that sent him"—seeketh his will and willeth to do it—"the same is true, and no unrighteousness is in him." Seeketh answers to willing; and brings both knowledge and righteousness. Many think of righteousness as a robe which, by "faith alone," one puts upon his soul. This exaltation of "faith alone" to the skies, and the dragging down of obedience, has wrought vast mischief in the church. "My little children," wrote the aged apostle John, "let no man lead you astray: he that doeth righteousness is righteous." The eleventh chapter of Hebrews gives emphasis to the faith that did something, obediently and nobly. "Faith, if it have not works, is dead in itself." Abraham's faith wrought with his works, and by them "was made perfect." No one can become

righteous by passivity. The call of the cross of Christ is a call to sacrifice, heroism and helpfulness.

"Ye will not come to me," said Jesus to the Jews, "that ye may have life." They searched the Scriptures for eternal life; but did not accept the sovereign key.

It was the turning point in the history of the prodigal son, when he said: "I will arise and go unto my father." It was the fundamental wrong in his brother, that he "would not go in" to share, with the father, the prodigal's restoration. Jesus wept over Jerusalem when it refused his proffered mercies. He would have gathered its children together as a hen gathers her chickens under her warm and protecting wings; but Jerusalem "would not." He would have saved the rich young ruler, but the latter would not obey his counsel. He loved his vain riches and the pleasures of sin, so much that he chose the wrong instead of the right, and went away sorrowful but unwilling to walk in the narrow way, to ultimate treasures and unutterable joy.

When Jesus saw the multitudes of superficial disciples going back from following him, he said to the twelve: "Will ye also go away?" It was a time to test their will. Simon Peter answered: "Lord, to whom shall we go? Thou hast the words of eternal life." He chose to follow, though following meant martyrdom. He was willing to glorify his Lord in his death as well as in his life.

Every invitation of Jehovah is an appeal to the will. He offers grace and strives to persuade the people to accept it. "Choose ye this day whom ye will serve." The challenge came from the prophet. The choice lay with the people of Israel. "To whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey." "Thanks be to God," said Paul to the church at Rome, "that, whereas ye were the servants of sin, ye became obedient from the heart—from the will—to that form of doctrine, whereunto ye were delivered."

The heavenly Father calls to all his children who stumble and stray: "Today, after so long a time—after so many opportunities and mercies—if ye will hear his voice, harden not your

hearts." The gracious, illuminating principle which the apostle Paul applies to financial contributions to the church, applies in all fields of obligation, as well as in the giving of money, namely: "If there be first the willing mind, it (i. e., the act of obedience) is accepted according to that a man hath; not according to that a man hath not." God requires only what we are able to bestow; and honors our will in the bestowal. God is reasonable and practical. He appeals to love and common sense. He regards the motive power that drives the machinery of every one's life.

The eleventh-hour laborer, in the parable, received as much reward as others, who worked longer, because he served willingly; and, unlike other employees, had no heart for murmuring nor for boasting. Willingness is not supineness. It is not lying down and giving up. It means tremendous activity and all the energy of which one is capable. The life of godliness means to fight, to wrestle, to press forward, to work, to run the race, to crucify the flesh and to overcome the world, the flesh and the devil, through the word of God assimilated in our characters.

"Will you hold this bridge?" said a military commander to his subordinate. "I will try," replied the latter. "That is not enough," responded the commander. "Then, sir, I will hold the bridge," answered the brave colonel. The answer was accepted and, true to his promise, the colonel held the bridge. There are too many peace colonels in the church, honorary colonels who never held a bridge nor a trench; captured a prisoner, led a charge nor overcame an enemy. The energy, courage and perseverance of the soldiers at Verdun should be excelled by the soldiers of Jesus Christ.

"You come to me with a sword and a spear," said David to Goliath, "but I come to you in the name of the Lord of hosts." "Ye have not yet resisted unto blood," may be said to the majority of church members.

The widow, with her mites, received Divine commendation for her liberal giving. The rich, who cast much into the treasury, had no praise. Their offerings were external. Her

offering was in her will. The Lord saw the obedience in her heart and rejoiced.

There is a world of difference between wilful, presumptuous sins and unavoidable errors. Saint Paul said he obtained mercy because he persecuted the church in ignorance. He did not harden his will against the light. He was obedient unto the heavenly vision. Abraham was willing, despite his emotions, to sacrifice his son. God accepted the will for the outward deed. The guilt or righteousness of a man is in his intention.

To love the Lord with all one's heart, and his neighbor as oneself will insure obedience to the one and kindness to the other. But, we should remember that obedience in one's will was never accepted as a substitute for obedience in the letter when the latter lay within his power. "If a man love me, he will keep my words," and "He that hath my commandments, and keepeth them, he it is that loveth me," said the Savior. All love and willingness toward God tend to fashion themselves in ultimate obedience. There is such a thing as obedience in the letter without the spirit. There is, also, such a thing as obedience in the spirit without the letter. Of the two the latter is preferable. But what God wants is obedience in both, unless the spirit of obedience be hindered by some power outside the will. The greatest power of any one is his will power. It is this which the Almighty seeks to enlist. He stands at the door of every man's heart and knocks, saying: "If any man will open unto me I will come in." The two wills in harmony bring heavenly communion.

These numerous testimonies from the sacred writings prove conclusively the strategic proposition that obedience, in God's sight, has its beginning and its determinative value in the will. I will now ask your attention to the last division of my subject, which I regard as a necessary inference from the text:

III. Those who do, and hence know the will of God, commend it to those who know it not.

If the natural man receiveth not the things of the Spirit of God, neither knoweth them, how is he to be persuaded to be-

come spiritual? Just as God by his incarnation sought to save the lost. God spoke through the example of Jesus. This is a mighty challenge to Christians to exemplify in their character and deportment the teaching of Christ, which the unregenerate cannot understand unless translated into visible, personal behavior before them, day after day in multitudinous manifestations. It is not enough to distribute Bibles and circulate good literature. It is not enough to preach the gospel orally. It is not enough to profess it. The most common and formidable excuse offered by persons of the world for not joining the church, is that large numbers of church members do not live up to their profession. It must be conceded that current Christianity is not a worthy representation of Christ and his gospel. Such an excuse ought not to be possible. In numerous places and frequently it has not been possible. There are hundreds of Christians in a community like this, where there are many churches, who do commend their religion by their lives. But there are other hundreds whose influence is not with Christ but against him. (Matt. 12:30.)

There are some remains of good in every person. None is totally depraved. But the preacher, presenting the gospel message from the pulpit, cannot overcome the barriers set up by unfaithful members of the congregation against the conversion of the world, outside the church. The church must repent. It must commend the gospel. Backsliders must return and humbly confess their sins. Churches must become helpers, and no longer remain stumbling stones to those outside their fellowship. "Take away the stone," said the Master at the grave of Lazarus. His power to restore the dead to life waited upon the faithful co-operation of Lazarus' friends. The greatest problem in the church is how to get all church members to practice their religion faithfully.

"Ye are our epistle, known and read of all men," wrote Saint Paul to the Corinthians. He added that it was "written not with ink, but with the Spirit of the living God." Churches and individual church members, especially prominent members, are read every day by the world. I would that every

member were indeed written "with the Spirit of the living God."

Jesus said to his disciples: "Ye are the light of the world." He did not say that Bibles are the light of the world. The world is not reading the Bible. The world could not understand the Bible if it read it. The word translated into human life and conduct is far more powerful and more easily understood by the unregenerate than if presented abstractly. The church is called the body of Christ. As in his body the Divine was incarnate so in us should be his Spirit of love and purity and power. "Let your light so shine before men that they—the unregenerate—seeing your good works—visible and easily appreciated—may glorify your Father, who is in heaven."

Jesus knew that example was better than precept. Samples are more convincing than sermons. With God, light fed by the oil of love, is at a premium. The following reference to light is instructive: "Do all things without murmurings and questionings; that ye may become blameless and harmless, children of God, without blemish in the midst of a crooked and perverse generation, among whom ye shine as lights in the world; holding forth the word of life"—the best way to hold it forth—"that I may have whereof to glory in the day of Christ, that I did not run in vain, neither labor in vain." (Phil. 2:14-16.)

Paul was in prison, when he wrote these words to the church at Philippi. But as he thought of the light shining in that city, through his brethren, whom he had converted from heathenism, he felt that his work had been successful. He rejoiced to contemplate the joy they might afford him in the day of judgment.

One of the most practical requests, ever made of Christian women, is that which the apostle Peter made, that wives be in subjection to their own husbands; that even if their husbands obey not the word, they may without the word, be gained to the church by the behavior of their chaste and exemplary wives. Even modesty in dress is commanded as the index of an incorruptible, meek and quiet spirit which is of great price

in the sight of God. The wives are challenged to do by their personal example and influence what the preaching and teaching could not accomplish.

"Ye are the salt of the earth," declared the Savior to his disciples. He did not specify the spoken truth as salt, indispensable as it is. But Christian people are the salt to save the earth. A thousand church members, with the savor of Christ, are more useful than ten thousand sermons. The program of worship, in the sanctuary, is not so impressive as the presence and attitude of the members in whose religious life the world has confidence. The personnel of the membership speaks louder than the voice of the preacher or the choir. The best sermons cannot advertise the gospel as well as the best Christians. While, therefore, the unsaved cannot understand God as presented abstractly in preaching and teaching, they can be tremendously interested and influenced by the concrete exhibition of Christianity in the daily lives of Christians.

Obedience, as we have seen, has its fountain and determinative value in the will, the heart, the intention. It must be genuine. If genuine it will find its issue in external manifestation unless prevented by some power outside the will. God's method of winning the world to the word of life is through the shining, inspiring and alluring example of church members, ordained to "shine as lights in the world." First, we must purge ourselves from unrighteousness, that we may be vessels unto honor, sanctified and meet for the Master's use. Second, we must see that the church membership continually commends the Christian life.

CHARLES REIGN SCOVILLE

MR. SCOVILLE was born on a farm near Butler, Indiana. He spent his boyhood days helping his father on the farm and roaming through the woods and along the "crick" banks that combined to make the countryside around Butler a little strip of heaven "all to itself." He entered Butler High School. Within a short time, however, he was forced to return to the farm, and this time, some real hard work, owing to financial reverses suffered by his father. Later he returned to high school, graduated and entered the Tri-State College at Angola, Ind. He worked as a janitor of one of the buildings in order to pay his way through the institution. He completed the scientific course of this college, graduating in 1892, receiving the B.S. degree. Mr. Scoville entered Hiram College at Hiram, Ohio, in 1895 and took the "Clerical Ministerial Course," graduating in 1897 with an A.B. degree and again in 1898 with an A.M. degree.

After having spent several years in evangelistic work he went to Chicago and organized the Metropolitan church, beginning with 107 members. A few years later there were 600 members and a Sunday school of 500. He was identified with this church for five years. Then he decided to again enter the evangelistic work, starting with himself and a singer. Today his company numbers fourteen persons. He never has severed his connection with the Chicago church, however.

Mr. Scoville has made two foreign trips, one in 1900, and in 1912 he made a World Tour of Evangelism, taking his evangelistic company of six special workers. He held meetings in the Christian churches of Sydney, Melbourne, Perth and Adelaide, Australia, in 1912, with many converts. All the Churches of Christ in these cities united in the great central meeting.

Mr. Scoville has conducted campaigns in many of the largest cities of the country in the last eighteen years, including New York, Chicago, Pittsburgh, Cleveland, Columbus, Akron, Youngstown, Indianapolis, Evansville, South Bend, Logansport, Minneapolis, Kansas City, Springfield, Spokane, Tacoma, Portland, Pasadena, Long Beach, Little Rock, Dallas, Houston, Beaumont, Topeka, Wichita, Pueblo, Emporia, Hutchinson, Anderson, Jefferson City, Oklahoma City, Des Moines, Jacksonville, Fla., etc.

Mr. Scoville organized and carried with him the largest evangelistic company ever carried by an evangelist of the Christian church and he has had the largest ingathering that any evangelist has ever had in the Churches of Christ in America.

Uniqueness is not necessarily opposed to universality. Indeed no one can be even general in characteristics without he has first of all a distinct

individuality. Paul was unique—was unlike both Jew and Gentile, and he could be either—was either when it was necessary.

The preaching of Mr. Scoville is certainly unique, but for this very reason it suits the crowd. The circle of his power may not include all the critics, but thousands come within its influence who would never be touched by a preaching which moves along the usual course. The stereotyped style of preaching is doubtless somewhat worn out with the masses and it requires a Scoville, or a Billy Sunday, to gain the attention of the passing throng. But these very people must be saved if the world is ever converted to Christ. Whereas Mr. Scoville's preaching is fearless and he makes no effort to dodge anything in the Bible, yet I do not attempt to describe his preaching. No one can do this. He occupies a field by himself, and whether his methods are the best or not, it is probable that he could not successfully work on the old lines even if he were to try to do so. That he moves whole communities where others have failed is at least a proof that he has a place to fill. Let us then be thankful for these unique evangelists, as long as they do not require the rest of us to adopt their methods.

The Disciples have had much of their phenomenal growth by encouraging evangelistic fervor. Some of the latter day methods are different from those used by such men as Walter Scott, John T. Johnson, T. M. Allen, and others who might be named among the pioneer evangelists. But perhaps the time has come when we may change our methods somewhat if we do not thereby destroy our principles.



Very Fraternally,

Genl. Reigis Scott.

PREACHING OF THE CROSS—THE POWER OF GOD

BY CHAS. REIGN SCOVILLE

TEXT.—*For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.*

Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty:

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

That no flesh should glory in his presence.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness and sanctification, and redemption.

That according as it is written, he that glorieth, let him glory in the Lord.

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you save Jesus Christ and him crucified.—(1 Cor. 1:18-31; 2:1, 3).

PAUL states frankly in the seventeenth verse of the 1st chapter that Christ sent him "To preach the gospel not in the wisdom of words lest the cross of Christ should be made void," or as the King James Version states it, "of none effect." For he says, "*The preaching of the cross* is to them that perish foolishness but unto us who are saved it is *the power of God.*" Undoubtedly you are thinking just now that according to Romans 1:16, "*The gospel of Christ is the power of God* unto salvation." That is true but let us remember that the first resounding note of that gospel is, that "*Christ died for our sins.*" (1 Cor. 15:3.)

The Cross stands, among schemes of redemption, just where Christ stands among men. Without the shedding of blood there is no remission of sins. Paul everywhere confronts the Jews with this dreadful cross, and it is almost impossible for us to conceive the horrible shock which this message brought to their self-satisfied natures, unless we remember that the cross in that day stood for exactly what the ghastly gallows, the hangman's nooze or the electrocution chair stand for today. It was just as despicable, just as horrible, just as shameful and disgraceful as is any manner of execution of the worst criminal of this day. Paul said, "Christ died even the death of the Cross." But this shameful, disgraceful cross is today the power of God. The Cross once stood for weakness but now stands for power, it once stood for shame, but now stands for glory, it once stood for defeat but now stands for victory, it once stood for death but now stands for life.

Turn the wheels of any machinery backward and you will find a grave. Turn the wheels of the Government backward and you will find Valley Forge, Gettysburg, Appomattox, San Juan Hill, Manila Bay—graves without number. Go to New York and Brooklyn Bridge. Who knows how many lives were sacrificed before the first abutment had reached the water's level? Go to the great steel plants and note the underground passage ways through which they carry out the dead. Go to the pineries or the powder factories, or the mines or the mints—the graves of the dead are there. Or take the railroads as an example, more men are killed every year on the railroads than

have ever been killed in any year of any war that has ever been fought except only this horrible World-War now on. Hence I repeat, turn the wheels of any machinery backwards and you will find a grave. And this same universal rule holds in the religious realm. "Christ died for our sins." The Lamb slain from the foundation of the world. "He poured out his soul unto death." "The last enemy that shall be destroyed is death." But when this corruptible shall have put on incorruption and this mortal shall have put on immortality then shall come to pass the saying that is written, death is swallowed up in victory." (1 Cor. 15:54.) And this victory comes through the crucified, risen, regnant Lord. The Christ of Calvary is "The King of Glory."

"My faith still clings to Calvary,
To Calvary, to Calvary;
Where lifted up for you and me,
The Son of God I see.

"His precious blood my only plea,
My only plea, my only plea;
He poured it out on Calvary,
For me on Calvary."

The Cross stands first, as God's Powerful Expression of His Idea of Sacrifice. I repeat it, Sacrifice, not Slaughter. Bigoted infidels have blatantly acclaimed that they would not worship a God who would slaughter his Son. Our Savior gloriously proclaimed, "I lay down my life, no one taketh it from me."

When the Greeks were besieging Troy it is said that Calcas told them that if they would sacrifice Iphigenia, the beautiful daughter of King Agamemnon to the Goddess Diana that this would appease the wrath of the goddess. They took her by force and if she had not escaped that would have been slaughter. But our Shepherd giveth up His life for the sheep. Just as Horatius and his comrades offered themselves at the Bridge of Rome, or the nobles of Calais who came with ropes around their necks and offered themselves to Henry VI if he would but spare their children. So Christ died, the Just for the Unjust.

In the Civil War a man who had been drafted had a sick wife

and child, and a neighbor's boy took his place and went to the front and was killed. It is said that after the war this man went to the Southern battlefield to find the grave of the man who took his place, who died in his stead. Christ took my place. He was wounded for my transgressions. He was bruised for my iniquities.

Sacrifice is the highest expression of love and devotion. Just as when a father and mother in a family of three adopt two or three more of their neighbors' children because the parents of these children have passed away. This first father and mother are willing to toil a little harder, sacrifice a little more and do it all in love. "He hath borne our griefs and carried our sorrows."

It is said a father and son were digging a well when bad air or damps began to gather at the bottom of this well and they signalled for the men at the windlass to pull them up. But the rope began to snap and the father saw instantly that one of them must perish, and kissing his boy goodbye he dropped back, a willing sacrifice, in order that his son might live. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

The last glass of water on a famishing ship, the last life boat that pulled away from the Titanic, are but faint illustrations of the last agonizing cry in that dark hour on Calvary. God's powerful expression of his great idea of Sacrifice.

The statement or story which Wm. E. Gladstone made one day before Parliament brought the British Empire to tears. The little son of Princess Alice was dying, and when the Red Cross nurse notified the mother she hurried to the sick bed, took the little one in her arms and the little weak form, growing slowly but surely cold, grieved the very depths of the mother heart. The child asked for a kiss and although the mother had been warned by the surgeon to neither handle it nor breathe its breath, she put kiss after kiss upon the dying lips, and Princess Alice and her babe were buried in the same grave—a Sacrifice.

“See the mother standing by her baby boy,
With ecstatic eyes and heart that’s filled with joy,
He to her is purest gold without alloy,
For him how she prays to heaven above,
How she guides his footsteps through this vale of strife,
Watching o’er his bedside when infection’s rife,
Risking for her baby boy her health, her life,
A sacrifice, a sacrifice.”

Again I say, “God so loved the world that he gave his Son.” The Cross stands as God’s powerful expression of his idea of sacrifice.

In the next place, the Cross stands as God’s Powerful Warning or Danger Signal. When we boys were skating on the ice on the old St. Joe River in Indiana, and found an airhole we would put a stick, a rail, a board, or a limb of a tree in it, that is if it was in the day time, and at night time, we would hang a kerchief or a lantern on this timber. That was our danger. “The soul that sinneth it shall die, and without the shedding of blood there is no remission of sin.”

You walk down the streets and you will see a red or a yellow card on certain houses, which means that family has been quarantined. You have often seen the same colors on the pest-house. In the year 1900 at Ishmalia in Egypt on the Suez Canal, I got on board a British ship that was coming from Australia to England. We expected to leave the ship at Naples and take a trip through Europe from that point. But the Bubonic Plague had broken out in Sidney two weeks after this ship had left that port. This news had been cabled to the Continent and the Italian Government caused a yellow flag to be hoisted on our boat which meant the ship had been quarantined. It was a danger signal, and we were not permitted to land. Neither was anybody permitted to come on board, so we sailed away to Marselles. The Cross is God’s powerful danger signal. My friend, you dare not pass that Cross and go on to the judgment day with no Christ on the Throne for you. The darkening skies, the sufferings and death during that sad hour on Calvary, as a danger signal, thunder forth the proclamation “The wages of sin is death!”

When the Government raises troops, builds a great navy, builds mighty forts and fortresses and lays many mines—all these are an expression of danger. So the Cross is God's powerful danger signal. "How shall we escape if we neglect so great salvation?" "What shall the end be of those who obey not the Gospel of God?"

Then again, the Cross stands as God's Power to Save. "There is therefore no condemnation to those who are in Christ Jesus." (Rom. 8:1.) "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." (John 3:17.)

On the evening of the Passover Night in Egypt, it is said that a Jewess, the oldest child of a certain family, called her father and asked him if the blood of the Lamb had been sprinkled upon the door posts and panels? The father replied that he had told his sons to do so. To this the daughter answered, "Papa, I am the first born, and if the blood isn't there I must die tonight." And when the father investigated the blood was not there, the boys had forgotten it. Calling his sons the father hurriedly went to the flock, caught the lamb and did according to the instructions which God had given through Moses to the children of Israel. That blood on those door posts saved that girl and "the blood of Jesus Christ, his Son, cleanseth from all sin." Have you accepted "the Lamb of God who taketh away the sin of the world?" Is his blood, shed on the cross, spread on the door posts and panels of your heart and life? If so, the Cross is God's power to save you. God would have to insult his Son to deny you, if you have accepted and faithfully followed the Christ of Calvary's Cross.

If the wheat or rye or grass covering a great prairie was on fire and was sweeping forward ten to twenty miles an hour, a veritable blaze five to ten miles wide, if you were in the midst of this prairie how could you save yourself? There is only one way, strike a match, start a fire right at your feet, burn the grass or grain off of a plot or circle of ground as large as this platform or this building or this block, get in the middle of that plot, then you will be standing where the fire is past, and you

need have no fears for it cannot burn again. Paul saw that Christ did this very thing, with death. At the Cross the King of Glory started a fire to burn out sin, in other words he became the death of death, the grave of the grave, led captivity captive, destroyed the destroyer, and became the end of the end. No wonder Paul triumphantly laughed aloud, "Ha, ha, death, where is your sting? Ho! Ho! grave, where is your victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ." The Cross, my brethren, stands as God's power to save.

"When I survey the wondrous Cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to his blood.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

When I was at Perth in West Australia I secured two different photographs of a great snake that had swallowed an opossum. This snake had swallowed the opossum head first, until the snake's mouth came almost to the opossum's hops, then when the opossum was about to be suffocated, he dug out through the side of the snake's neck. When they found them and when this photograph was taken, the opossum was alive but the snake was dead. When that snake undertook to swallow that opossum he went too far, and the opossum became the death of the snake. So also death had taken every man that ever came into the world until Jesus came, but when death undertook to take Christ it undertook too much, and Christ became the death of death and brought life and immortality to life. Because he lives we also shall live. "He is able to save unto the uttermost all that come unto God, through him."

In the last place the Cross stands as God's Powerful Expression of His Abhorrence of Sin. The gallows and the electric chair stand as the state's or the government's expression of its abhorrence of the murderer or the traitor.

On the Cross Christ "poured out his soul unto death and was numbered with the transgressors, yet he bare the sin of many and made intercession for the transgressors." (Isa. 53:12.) "God laid on him the iniquity."

It is said that a certain heathen king decided to put a missionary to death. When the native Christians notified this messenger of the Most High he calmly replied, "I can even endure this for His sake, who died for me." On the fatal day this missionary was placed upon a high scaffold and underneath this scaffold was fastened a very deep sack, and in this sack were all sorts of adders, boa-constrictors and poisonous, venomous snakes. It is said this wicked heathen king caused this missionary to be stripped naked and then dropped head first into this sack of living snakes, scorpions and adders. When these snakes lapped their cold slimy forms around his naked body, arms and limbs and struck him again and again with their poisonous fangs, there was rung from this missionary, in his death agony, such a tremendous wail that it frightened the natives so that they went pell-mell in every direction through the forest, never having heard such an agonizing shriek. Something like that wail must have been the momentous moment when "God laid on Him the iniquity." I do not wonder that rocks were rent: I do not wonder that graves were opened: I do not wonder that the sky was dark for the space of three hours and the veil of the temple was rent in twain. I do not wonder that he cried out,

"Eli, Eli, lama sabachthani?" (My God, my God, why hast thou forsaken me?"

"Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone

astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." (Isa. 53:4-6.)

"Dear, dying lamb, thy precious blood,
Shall never lose its power;
'Til all the ransomed Church of God,
Are saved to sin no more."

The preaching of the Cross is to them that perish foolishness;
but unto us which are saved it is **THE POWER OF GOD.**

CHARLES JEHIEL TANNAR

CHARLES JEHIEL TANNAR was born on a farm in Sullivan, Ashland county, Ohio, December 7, 1856. His father died in the prime of life when Charles was eighteen months old. The widowed mother, left with only a few dollars in money, fought out a hard battle to support herself and only child. This mother is still alive at the good old age of eighty-six. The boy grew up in the village of Sullivan, went to school in the winter and worked for farmers in the summer. He entered Bethany College in 1876 and graduated in the class of 1881 receiving the first honors in the ministerial course.

His first church was in the country and located midway between Akron and Medina, Ohio, about fifty miles south of Cleveland. This is known as the Granger church. He preached here six years and was called to Mt. Healthy, Ohio. This is the church so long served by A. McLean, who was still a member of this congregation at the time of this pastorate. From Mt. Healthy Mr. Tannar was called to the Walnut Hills church, of Cincinnati, and succeeded S. M. Jefferson. After four years in the Walnut Hills church he served the High St. church, of Akron, Ohio, for seven years, the Portland Avenue church, of Minneapolis, Minn., between three and four years, and pastor of the Central Christian church, of Detroit, Mich., for nearly fifteen years.

He has recently resigned his pastorate at Detroit, and one thing is certain, viz., wherever he may locate, or whatever he may do, he can be trusted to meet his responsibilities with courage, ability and faithfulness.

In Mr. Tannar we have a quiet, unobtrusive, scholarly preacher. He makes little noise, but his pathway is paved with success. He is a better pastor than an evangelist, though he has done some good work in the evangelistic field. His power is educational and personal rather than an appeal to the emotional nature, though he is not lacking in fine feeling in the matter and delivery of his sermons.

In the committee room of the Disciples, especially as regards missionary work, he has been an efficient force, and in executive management in every field where he has been tried, he has shown superior gifts. He has none of those drawing qualities which distinguish some men, and which are so highly appreciated in these days of physical prowess, and progress, nevertheless in a somewhat suppressed animation, through culture and clear vision, he finds the land of brightness, and in it he works busily to scatter sunshine all along the pathway of souls seeking the high lands of God.



Most Truly,
C. J. Tamm

THE UNCHANGING GOSPEL

BY C. J. TANNAR

TEXT.—*I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the Gospel to you also that are in Rome. For I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek.*—Romans 1:14-16.

A THOUGHTFUL Christian man cannot read these words uttered by Paul nearly nineteen hundred years ago without feeling an immediate response to them in his own heart.

A minister going to a new field, either for evangelistic work covering a few weeks, or a settled pastorate of many years, instructively selects these words as the best possible to outline the convictions of his heart and the great purpose of his life work.

The centuries have come and gone, the world of mankind has passed through great changes and overturnings, but the gospel is unchanged. Its nature and efficacy and power over the souls of men is the same yesterday, today and forever.

A few points in this changeless character of the gospel are all we can note in this brief outline.

I.

Its Power to Make Men Feel in Debt to the Whole World

“I am debtor both to Greeks and Barbarians, both to the wise and to the foolish. So as much as in me is I am ready to preach the gospel to you also that are in Rome.”

(1) When Paul said, “I am in debt to the Greeks and to the Barbarians” he used language that included all nations and races and tribes of the earth. When he said, “I am in debt

both to the wise and to the foolish," he declared his sense of obligation to all classes and conditions of men in all the nations and tribes of the earth. They could not be so near or so far away; so high or so low; so wise or so ignorant; so good or so utterly bad, but what Paul was under debt to them and up to the limit of the last moment of his life and the last ounce of his vitality he would pay that debt.

Great man! this Paul, the apostle, and one time Saul, the persecutor of all who believed this same gospel. How marvelous the change in the man and how great the zeal with which he put his hand to the new task. How he journeyed by land and by sea; how he wrought and suffered and died in his herculean efforts to pay this debt. Here is the secret of his whole life. Start with this text and you can explain all he ever did and all he ever was.

(2) It is a most serious matter to be in debt to one man or ten men or a hundred men. But it is a terrible thing to feel in debt to every man, woman and child in all the world. To feel that not one dollar that you have, not one hour of the day, not one talent with which you are gifted is really your own. All these belong to some one else. They cannot be used for self. You are hopelessly in debt, and as much as in you is the debt must be paid.

This feeling of indebtedness the gospel has always produced in devout souls in all ages and lands. Its power in this direction was never greater than it is today in the year of our Lord 1916.

(3) Livingstone felt this debt and in the jungles of far away Africa, from which he could not be coaxed away, he sought to pay it. At last he could not take another step, his weary feet refused to move. His faithful black companions carried him on to more distant tribes. In the darkness of one certain night Livingstone knew his last hour on this earth had come. With what little strength he had left he got out of bed and upon his knees and died praying for Africa. There they found him in the morning, dead.

(4) Judson was so overpowered with this sense of indebted-

ness that he sailed for far away Burmah. There in labors and sorrows untold and in the death prison at Ava, Judson gave thirty-seven years of his life. He died and was buried in the ocean from the deck of the ship to which he had been carried in a last effort to prolong his life for a few more days' work of debt paying.

(5) In the early days of my ministry I saw G. L. Wharton and wife start for India. After years of toil they came back, worn and weary, to rest and recuperate for a few days. Again they set their faces towards India. The next time they came back to this country it was known that Mrs. Wharton would never be able to return to India and it seemed impossible for Brother Wharton, in his physical condition, to brave another trip to that far-away land. Could he not say "as much as in me is," I have paid my debt to India. We all thought so. But in his dreams, G. L. Wharton saw the men of India, begging him to come back and help them. He finally said, "I must go back to India." He bid his loved ones a sad and long farewell and alone and broken in health, we watched G. L. Wharton fade from our vision on his way back to India. He wrought well during the few days God gave him and then died peacefully and was buried amidst the dark-faced people to whom he gave his life in an effort for their salvation. The cable soon brought the message of his death across the ocean to the weeping family here. His letters written home kept coming in after the cable had announced his death and they seemed like messages from the other world. G. L. Wharton could do no more to pay his debt.

(6) But what shall we more say for the time would fail us to even mention the names of a great company in all ages and lands and from all walks of life who have felt their debt to others and to the best of their ability have paid it. Some have been well known and some not known at all; they have filled positions in the eyes of the world or perhaps in humble obscurity have wrought out their days' work. But all of them, like Paul of old, accepting God's gift to them through the gospel of Christ, have in return been made debtors to the world.

II.

It Commands the Unqualified Confidence of Its Advocates

“I am not ashamed of the gospel. As much as in me is, I am ready to preach the gospel to you also.”

(1) The gospel is always abreast of the age in which a man lives. It keeps pace with the ongoing centuries. In all of our advancement the world never gets beyond this ancient gospel. We have no occasion to hunt up some new message. At night I love to go out and look at the North Star. Wherever I am it gives me my bearings. I may travel far on fast trains, but I never get beyond the North Star. It keeps up with the through limited train on which I ride. My fathers looked at this wonderful star in their day and found it abreast of them. My children and children's children will take their bearings from this same unchanging heavenly sentinel. How good it is to have some things that never change in the midst of all the changes of time. How fortunate the man who pins his faith to some eternal verities and uses them as landmarks or range lights.

(2) If I live until next July, I will have finished thirty-five years in the active ministry as a settled pastor. In this more than a third of a century I have gone into many pulpits in various States, as a regular minister or evangelist or temporary supply. I have had the pleasure of preaching from the country cross-roads church and little schoolhouse up to the center of the great cities. Never have I gone to any people save with Paul's declaration on my lips or in my heart—“I am not ashamed of the gospel. So, as much as in me is, I am ready to preach the gospel to you also.” How true this is today of ten thousand times ten thousand men all round the world.

To be sure, now and then, some one will step out from this great company of souls loyal to the gospel, and declare the world needs a new message. He will proclaim that he has found something better and more up to date and more in demand than Paul's gospel. Dr. Talmage was a lover of dogs. He once owned a very valuable dog who had a mania for gnaw-

ing old dry bones. The good doctor would find this dog out on the lawn grinding away on some old bone that he had found and carried home. Talmage was afraid the dog would spoil his beautiful white teeth or starve to death on that bone. He would take it away from the dog and throw it away over in the alley, call the dog in the house and give him a piece of nice porterhouse beefsteak. After awhile, missing the dog again, he would go out to look for him. There he was out on the front lawn with that same old bone under his paw. He had looked it up and brought it back. He would look up at Talmage with one intelligent eye as much as to say, "You don't know how much satisfaction I get out of gnawing this old dry bone. It is my dog nature."

Watch the men who leave the gospel of Christ for more modern messages. They are feeding on dry bones. If that is all they have they will starve to death.

I note with pleasure that my good friend, B. Fay Mills, has come to himself, repented of his follies and has gone to preaching the gospel of Christ again. He once preached it with great power. How many of us listened to him years ago until our hearts burned within us. After a time he forsook this ancient message for human philosophy and "science falsely so-called." Here in Detroit I heard him speak of "the damnable doctrine of the atonement." I went away from that address to weep and mourn over my good friend Mills. But he has come to himself again and is back in his Father's house where there is "bread enough and to spare." Praise God for a soul saved.

(3) This never-changing power and efficacy of the gospel was in the mind of Christ when he gave the great commission. Said Jesus, "Go ye into all the world and preach the gospel to every creature." There he left his followers without any other message or even the hint of anything more to come. They might have asked him, "Master, how long shall we preach this one message before you give us something new? Shall we preach it one hundred years? That is a long time, Lord. A new generation will then be preaching to an entirely

new world. Shall it be preached five hundred years? Who can think of one message enduring so long? A thousand years? Things which happened that long ago seem a myth or a fable. When will you give the world something new and up to date?" But the Lord had nothing more to give. The gospel was the final message.

(4) Paul felt this truth of the great commission when he wrote to the Galatians. "But though we or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be accursed." It may be well to have a wholesome respect for this curse. In Paul's esteem neither man nor angel would escape it. What think you as your mind goes back over history. Were these idle words or were they prophetic?

Frank Green of Kent, Ohio, was for many years the corresponding secretary of the American Christian Missionary Society. He traveled all over the United States in the interest of Home Missions. One day, far down in the Southland he was entertained in the hospitable home of a generous hearted Christian man who had fought in the Southern army during the four years' war between the North and the South. This Southern gentleman and one time soldier, carried an empty sleeve as token of his valor. In the quiet of his home he told this experience. Along with many of his young friends he enlisted early in the war and after some preparatory drill the company was loaded on a train and started for the distant battlefield where the fight was already on in full swing. One day the engine broke down and while being repaired the soldier boys were allowed to get off and rest themselves. They were near a little country church in the South. It was Sunday and the house was filled with worshipers. The minister dismissed the congregation that all might go out and see the soldier boys. The commander drew the men up in military ranks and the people from the church walked up and down the lines, shook hands with every soldier and bid them God speed to victory. An old lady, bent with the weight of years and staff in hand, walked down the line and shook hands

with all the soldiers and then stepping back some little distance addressed them. "Boys, do you know where you are going?" The fire of prophecy seemed to come to her. She straightened herself up and threw off the weight of the years as best she could and answered her own question. "Boys, you are going to fight against the old flag of your country and the old flag will wave in triumph over this land when you are all dead and in your graves."

The old lady, staff in hand, went back into the little church. The engine was now ready, the soldiers boarded the train, shouted goodby to their newly-found friends and were off for the battle front. The soldiers talked over the "old woman's prophecy," as they called it. Some laughed it to scorn, and some were serious.

"But," said the Southern gentleman, with the empty sleeve, "I never could forget the old lady's words. 'Boys, you are going to fight against the old flag and the old flag will wave in triumph over this land when you are all dead and in your graves.' At night in my tent, or out on the lonely picket line, or on the bloody field I never could get rid of that prophecy. A day came when I was cut down and lay out on the field swept by shot and shell, and I thought of it then. Finally we surrendered and stacked our arms, and went back to our fair Southland so ruthlessly swept by war and the old flag still waves in triumph over our country and I am glad of it. The old woman's prophecy is true."

Paul looked far out into the future when he wrote the Galatian letter.

(5) Why can we not improve upon the gospel and find a better preachment than this ancient but ever new gospel. Probably for the same reason that we cannot improve upon the sun in the heavens. The same God is the Creator of the sun and the author of the gospel. The sun is no more perfect for its mission than is the gospel in its great work of salvation. We are just as certain the gospel will endure until its mission is complete as we have faith that the sun in the heavens will shine on as long as God's plans for humanity need it. Perfection is a characteristic of all of God's work.

III.

In Its Saving Power

“It is the power of God unto salvation to everyone that believeth.”

(1) When Paul wrote to the Greeks he spoke of the *wisdom* of God, but when he wrote to the Romans he emphasized the *power* of God. The Greeks boasted of their culture and wisdom. They were a classical people. This was a race of philosophers and artists and sculptors. The Romans emphasized power. Their armies marched forth to conquer the earth. Their ships darkened the seas. They built paved highways which radiated out from the golden milestone in the Forum to the ends of the earth. In the vision of Daniel this was the iron kingdom that beat in pieces all other kingdoms. How natural then are Paul's words to the Romans: “I am not ashamed of the gospel of Christ for it is the *power* of God unto salvation.”

(2) Paul said, “I am coming to Rome to bring the power of God. This is a phase of power unknown to you Romans. You have long lifted up your eyes to Mt. Olympus and the gods who are supposed to dwell there. Your proud emperor will no doubt scorn my message, your trained legions will march out to battle with little thought of my gospel. But this is the message of that kingdom which the God of heaven is to set up and which is to destroy all other kingdoms and fill the earth and stand forever.

(3) The Rome of Paul's day, the eternal city built upon her seven hills and from her throne of beauty ruling the world, perished long ago. She lies buried beneath the dust and ashes of more than a thousand years. Her proud emperors have gone the way of all the earth. Her invincible armies are as dead and powerless as the autumn leaves of the forest. Her ships have all rotted down upon the seas. She lives only on the pages of history. But the gospel of Christ is still the power of God unto salvation. The gospel is as young as ever. It is clothed upon with immortal youth. Its conquests are in every land and on

every shore. Its message is now printed in all the languages and dialects of all the earth. The American Bible Society alone prints every year six times as many copies of the gospel as the sum total of all the novels of every name in the world. Its missionaries are now in every land and the peoples who once bowed down to stocks and stones are singing praises to God because of his wonderful salvation through the gospel of Christ. Men and women long controlled by the devil, demons of drink and wrecks of humanity have found this gospel the power of God to break their fetters and set them free. What marvelous things our eyes have seen in this civilized land and what tales our missionaries bring back of victories among the heathen. Races of people so low down in the scale of humanity that we are prone to class with animals yield to the uplifting power of the gospel and stand forth as examples of redeeming grace. Truth is stranger than fiction. No mythological stories can compare in wonders with the every-day victories of the gospel. Praise God for these marvelous results!

ISAAC NEWTON McCASH

ISAAC NEWTON McCASH, whose biography is taken from "Who's Who," was born in Cumberland County, Illinois, June 5, 1861. He has the degree of B.S. from the National Normal University, A.M. and LL.D. from Drake University. He attended Sumach Seminary, Georgia, and Summer School of Theology at Harvard.

As an educator he served as principal of Ewington Academy, Ohio, 1882-84; superintendent of Lyons Public Schools, Kansas, 1885-90; pastor Maryville, Mo., 1890-93—in this first pastorate he erected a \$20,000 church—pastor University church, Des Moines, Iowa, 1893-1904—during that pastorate he received into fellowship of that congregation 3,027 persons. He served fourteen years as trustee, member of the faculty committee and special lecturer at Drake University. In that period a physical breakdown compelled him to give up pastoral work. He was superintendent of the Iowa Anti-Saloon League three years, secured the enactment of the Time Limit Bill, and was a member of its National Headquarters Committee. The Centennial Convention made him secretary of the American Christian Missionary Society. He served the Brotherhood as secretary most acceptably for four years and was president of Spokane University from 1913-16, now President of Phillips University at Enid, Okla. He is the author of two books, "Ten Plagues of Modern Egypt," and "Horizon of American Missions."

This record of facts is sufficient to show that the subject of this sketch has been a very busy man. Results are the things that measure correctly what a man really is. By this rule there can be no doubt about the high standing of Dr. McCash. Though still comparatively a young man, he has already accomplished more than is done by many men much older. One reason of this success is his singleness of purpose, and the energy he throws into his work. This trait was finely illustrated while he was Corresponding Secretary of the American Christian Missionary Society. During the whole time of this service he attended strictly to the business to which he had been called, refusing to turn to either the right or left, and by a prudent and energetic course, he did much to make the work of the society a success.

In the pulpit Dr. McCash is a forceful preacher. His sermons are well prepared and delivered with an unction which carries conviction to his hearers. "While Dr. McCash is more widely known as a preacher, author and platform man of remarkable ability, most of his public career has been vitally related to educational work and by temperament and training no man is better fitted for the leadership of a university."



Yours most cordially,

S. H. McCarsh

ESTABLISHED IN PRESENT TRUTH

BY I. N. McCASH

TEXT.—“*Wherefore I will not be negligent to put you always in remembrance to these things, though ye know them, and are established in the present truth.*”—2 Peter 1:12.

THE ultimate of all inquiry and research should be truth. The old, because it is merely old is not to be venerated; but the old and the new when true are to be received as vitally important. The old impresses most minds because aged. Associations attach themselves to old buildings, old pictures, old books and manuscripts and old organizations. The ability to endure through the changes of years presupposes vitality which belongs to truth—“Truth crushed to earth shall rise again, the eternal years of God are hers.” If, however, age is the only qualification, it must be remembered that error has vitality and often flourishes as weeds and thorns survive cultivated plants.

Emotions caused by the old and the new are sometimes so nearly alike they can be discriminated only at close range. An illustration of the two is found in the book of Ezra. There, memory of the past and hope for the future met; there, reflection and anticipation produced their effects; there, the old and the new were together. Old men of Israel, having returned from captivity, remembered the former splendor of Solomon's temple. They compared and contrasted it with the foundation for a new temple under Zerubbabel and wept for its diminished glory. The young men and middle-aged who were born in captivity and had never seen the magnificence of the old temple, rejoiced as they looked upon that foundation for their new house of worship. As Ezra approached, he heard the mingled cries and shouts of joy and could not discern from a distance

their meaning. Reflection and anticipation were weeping and laughing together.

It is a natural characteristic of mind in old age, to revert to past associations and experiences. It lives over again in memory its early life. The age of a man is indicated by the time he lives in the past and disregards relations and interests in the present. Dotage and senility may have their young critics; but each generation, if permitted to live to ripeness of years, will repeat its experiences and run the course of the aged. Many people find acquisition of the new easier than retention of the old. Athenians, at the time the apostle to the Gentiles visited their city, were accused of giving themselves up to hearing and telling some new thing. They did not remember the teachings of their own poets who said, "Ye are gods," or of their philosophers who to some degree of certainty found evidences of a future life and the supremacy of God. The apostle Peter acknowledges his duty, "To stir up your pure minds by way of remembrance," and, "Put you in remembrance of these things though ye know them."

Remembrance pointed its finger to the commands of our Lord who said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free;" to Paul's statement, "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you," and to the apostle James' statement, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Memory is an essential factor in Christianity. To forget God is to die forgotten of him.

Opportunity to know truth brings the obligation to know it, and sin if neglected. Jesus said, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sins; if I had not done among them the works that none other had done they had been without sin."

The end of all serious investigation of science, art, history,

literature, philosophy, and religion is truth. The holder of errors can afford to surrender them though held by ancestors for generations. Safety only is in truth; errors must eventually bring humiliation and disaster.

Our day is characterized by restlessness and degrees of uncertainty. The political changes which are taking place, because of the world war, compel every sober mind to inquire diligently for truth to account for the cause of these conditions. In the religious world, whether in the hemisphere of Protestantism or Roman Catholicism, creeds and ecclesiastical deliverances, formerly revered and obeyed, are interpreted liberally or have undergone revision. Many of these creeds are like ice on rivers whose strong, warm floods are breaking up their cold, even surface and floating fragments out to sea.

Two discernible mistakes are made in searching for truth in religion. Both spell failure. The first one of these is that search is made at the wrong time and place. The Psalmist long ago asked the question, "Where can wisdom be found and where is the place of understanding?" and "even the sea saith it is not with me." Certain classes of seekers look backward, go beyond the pale of human investigation and have no answer to their inquiries, save the silence of dead ages. They ask, "Is God the creator of himself?" "Who is responsible for the origin of sin?" "Is it merciful on the part of God to allow man to be tempted?" "Was man created or evolved?" All these questions may be proper in their place, but if made the basis of faith, they create doubt. Present truth, present duties, and present opportunities are not to be neglected while speculation confirms or condemns. "Secret things belong unto Jehovah but revealed things belong unto us and to our children." While the finite mind cannot go beyond its limitations, it is not justified in halting when full information regarding questions that lie beyond the ken of human knowledge is lacking. If the origin of God is too high for our understanding, our faith does not totter for the evidence that he is, and that he is the rewarder of them that diligently seek him. The Bible reveals, and all nature about us declares:

“God hath a presence,
And this you may see
In the fold of the flower,
In the leaf of the tree.

“In the waves of the ocean,
In the furrows of land,
In the atoms of granite,
The mountains of sand.

“In the sun of the noonday,
In the stars of the night,
In the storm-cloud of darkness,
In the rainbow of light.

“Gaze where you will
From the sky to the sod
And where will you gaze
That you see not God?”

If the labyrinth of sin is so devious and long that its beginning may not be known, present truth is sufficient to establish us in a conviction: “The wages of sin is death,” and that salvation is only through Christ Jesus, our Lord.

Sin in the individual begins with his conscious choice of wrong. The awful devastation wrought by sin calls for heroic effort to stop its conflagration and prevent “the pestilence that walketh in darkness and the destruction that wasteth at noon-day.” What would be thought of a physician called to the bedside of a patient suffering with a virulent malady, if he should withhold relief while he inquired for parties responsible for germs which had begun their destructive work? What would it profit if he should find evidence that Chinese or Italians were the distributors? A satisfaction which would come from that knowledge would not exempt the physician from responsibility of applying remedies for relief of pain and the restoration of his patient to health.

So long as war rages, funeral trains course their way to cemeteries, tears stain the face of humanity, crime fills prisons, and suffering stalks abroad, so long will that present truth ob-

tain: salvation in Jesus Christ is the only remedy for sin. Looking backward is an attempt to turn the shadow on the dial-plate.

Another class of religious thinkers makes the mistake of looking at the distant future. They ask questions pertinent and adapted to occasions, but without immediate value and often with damage to spiritual life and service.

These searchers for truth ask about the future, "Is there a place or condition called heaven?" "Will the streets be paved with literal gold?" "Is there real hellfire for the wicked?" "Is punishment everlasting?" "Will Jesus reign on earth in person?" "When is the millennium?" Could all of these questions be answered promptly and certainly, that knowledge would not take away the present truth that preparation must be made now for our future life, the coming of Christ, the Church of the First-born, the enjoyment of all that is reserved for the pure in heart, and the millennium. So ardent have some become in interpreting the remotest future that they have turned prophet, gone beyond Revelation and drawn followers after them. In three-quarters of a century the date of the second coming of Christ has been announced several times, only to disappoint the credulous. Jesus said, "No man knoweth the day nor the hour wherein the Son of man cometh." The announcement of a definite day by men contradicts the teaching of the Word. What will it profit though it be known that Christ will reign upon the earth in person a thousand years, if men are indifferent to preparation for his immediate coming at their death? What will it profit if the heavens be of a glory transcending all figurative language, if we neglect present truth, present duties to serve God, and present privileges to be ready to dwell with him?

Standing between the distant past and the near or remote future, there is present truth upon which to stand with safety and assurance. All doubt will be taken away and confidence, fixedness and establishment take its place.

Where shall we look for establishment in faith? First, to the Word of God. "The entrance of Thy Word giveth light; it giveth understanding to the simple." "Sanctify them," or

set them apart, "through the truth;" "Thy Word is truth." Some question the genuineness and trustworthiness of the Word of God. Proofs of its truthfulness are shown in the harmony of manuscripts and by critics who test it. Claudius Buchanan, in 1825, in Farther India, found forty-eight feet of manuscript made of thirty-seven skins. All of the Old Testament, except Leviticus and part of Deuteronomy were written on them. Comparing that discovered document with known manuscripts, there were only forty differences between it and them. Those differences were immaterial.

John Mill, over two centuries ago, made a critical examination of the 1300 whole and fragmentary manuscripts of the Scriptures, in the many languages and from different countries in which they were preserved. He found in the aggregate fifty thousand interpolations, omissions and errors. In that number, so designated, were counted commas, punctuation marks of all kinds, prepositions and conjunctions and definite and indefinite articles. Such an array of errors seemed appalling and threatened to unsettle the faith of believers in the Word of God. An analysis, however, of the so-called errors showed that only two hundred passages would be changed in their significance. Of these two hundred variations, only fifty of them affected materially the meaning of the passages; and not one of those doubtful interpretations pertained to the salvation of a living soul. John Mill's scholarly testimony established and confirmed the faith of men in the Word of God.

Archæology has also rendered valuable evidence of the reliability of the Bible. Of the approximate number of six hundred cities, villages, and places mentioned in the Bible, four hundred and eighty of them, west of the Jordan, have all been identified. East of the Jordan, most of the remaining one hundred and twenty have been found, but a few are in the region held by fanatical Mohammedans who have not allowed exploration.

The unearthing of the Shalmanezzer monument, now sheltered in the British Museum, establishes the truth of the

biblical statement that Assyrians besieged Samaria and captured it. Inscriptions on the monument show Omri and Jehu paying homage and tribute to an Assyrian king.

The Tel el Amarna tablets confirm the Scriptures through the preserved correspondence among contemporary kings regarding their military strength. Evidence brought to light by pick and spade testify to truthfulness of the Word of God. Centuries come and grow old, generations arise and fade as flowers; but the Word of God "lives and abides forever."

That truth as revealed in the Bible is all sufficient for guidance in faith and conduct. That word unmodified by creed and ecclesiastical deliverances is the only basis upon which the Christian world can come to a unity of the faith in Christ Jesus. Let the Christian world stand in the same attitude toward the Word of God that the apostle Paul ever held when he said, "I received of the Lord that which I delivered unto you." Receiving the Scriptures from the Lord and delivering them, unmodified, to the people as the Lord's instructions, divisions in Christendom will be without occasion.

Second, for establishment in the truth we turn to the results of Christ's teaching. The apostle Peter declared, "The time is come for judgment to begin at the house of God." He meant what we term by the judgment; namely, the right idea, correct opinion and sensible notion of things. His declaration was made when the condition of the world showed radical differences between its ideas, opinions and notions, and the judgment of Christianity. When Christ's teachings began their projection, womankind was considered inferior to man, a menial servant, without the right of education, and with few privileges. Christianity began the right idea or judgment stated by Christ, "Mary hath chosen the better part which shall not be taken away from her." Apostles declared, "In Christ Jesus ye are neither male nor female," and "God is no respecter of persons." That judgment began with the house of God and has broadened in influence co-extensive with Christian lands. The centuries have seen every nation acknowledging Christ according woman her rights and privi-

leges. Where that judgment has not gone, she is still servant, burden-bearer, habitat of the harem, and the toy of passion.

When the apostle Peter gave that announcement, race hatred was universal. A Roman drew his tunic about him and boasted of his blood, and said, "It is better to be a Roman citizen than to be a king." All who were not of his nationality were barbarians. The Jews despised the Gentiles; and Samaritans were dogs in the eyes of Hebrews. From the house of God went forth this judgment: "God hath made of one blood every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation," and, "In Christ Jesus ye are neither Jew nor Greek,—Scythian nor barbarian, but all are one." Race hatred is evident in some parts of the world today, but international antipathy and racial prejudice are overshadowed by Christian ideas of sympathy and brotherhood.

Again, when the apostle Peter spoke of the going forth of judgment from the house of God slaves were held by every nation. The strong claimed the right of might to make servants of the weak. From the head of the church was given, "One is your master, even Christ, and all ye are brethren." Preachers of the gospel in all centuries have carried that judgment of right relations into all lands. Slaves have been freed and given their citizenship. The power of Christ's teaching emancipates slaves.

In the beginning of Christianity intemperance was prevalent in all countries, including Israel. Drunkenness characterized all feasts, even the Greek symposium. Judgment upon such a notion of life began with the house of God when Jesus refused to drink from the sponge dipped in highly intoxicating vinegar and myrrh. Voicing his example the apostles everywhere taught, "Be not filled with wine wherein is excess, but be filled with the spirit." That right notion of sobriety has been carried by Christianity into all countries. Every land indoctrinated by Christian instruction is yielding to its judgment against the beverage liquor traffic, that it must be banished from the world. These evidences of Christ's

teaching unveil the truth in which men are rooted and form a solid basis upon which faith is established.

A survey of the agencies inspired by and permeated through and through, by the teaching of Christ, furnishes a long category of Christian societies like the Y. M. C. A., Y. W. C. A., Christian Endeavor and W. C. T. U. working mightily to change conditions in human associations. We cannot now speak of these.

Third. The hearts of men are established in Christ himself. "Ye are complete in him," for, "He is made of God unto us wisdom and righteousness and sanctification and redemption." He is the embodiment of truth. He said, "He that followeth after me shall not walk in darkness but shall have the light of life." Christ, the incarnation of that essential truth which must be appropriated by men, is perfect satisfaction to the human mind and heart. Christ living in the hearts of his followers exemplifies to the world the strongest influence here and hereafter. Christ has gone like the sun at evening beyond our vision, but like the unhidden presence of the sun reflected in the moon, he is imaged in the life of his followers. He cannot be hid now any more than the luminary of the solar system is hid in the boundless expanse, when the shadow of our earth veils it for a few hours from a part of the inhabitants. Men's completeness is in Him.

Nothing is complete in itself. A lump of coal placed in a stove without draft or access to air to allow oxygen to unite with the carbon, will no more burn than a stone. Trees without their roots and rootlets delving in the earth, finding moisture and soil ingredients, perish. So there is in Christ a uniting of the divine with the human to make a Christian. In Him are found the responses to a craving to know, and a longing to live in a happier and better relation. Without Him men are as vines, yielding no fruit.

Finally, if the world is seeking a firm foundation upon which to rest in truth, it must search in the right fields, at the right time, and in the right spirit. With the light Christ has thrown upon salvation from sin, resurrection from the dead,

and immortality, we may be established in present truth, and bear with patience trouble, toil, pain, and partings here, while we look for an unbroken rest with elevated pleasures over there, of which the heart cannot conceive.

FRANK M. DOWLING

THE subject of this sketch came of good religious stock. He was born in Wood County, Ohio, August 18, 1861, and though that was at the beginning of our Civil War, young Dowling did not inherit its spirit, for he has always sought those things that make for peace. His father and mother were William and Mary Dowling, his father being well known as an efficient pastor and evangelist. His grandfather, Jackson Dowling, was one of the early preachers of the Restoration Movement.

Early in life Frank developed a taste for learning. After sufficient training he entered Bethany College, West Va., and was graduated from that college in 1885, with first honors of his class, making the commencement valedictory address, and class oration, also the valedictory for the Neotrophian Literary Society.

Laden with academic honors, he soon became pastor of the Christian church at Mt. Healthy, Ohio, near Cincinnati, succeeding A. McLean. From 1887 to 1892 he occupied the chair of Latin in Bethany College. Part of this time he was secretary of the faculty and pastor of the Bethany church.

He was married in 1888 to Miss Bertha B. Paul of Hopedale, Ohio.

In 1892, he moved to California and has been permanently identified with the Disciples of Christ in that great state ever since, filling important positions in churches and state organizations, and always acquitting himself to the entire satisfaction of his brethren. In general, religious and social work he has also been an active worker, and in the lecture field he has also been successful.

The following endorsement is sufficient to show his popularity as a lecturer:

To the Lyceumites of America:

It is with sincere pleasure that I present to the patrons of the Lyceum, Rev. Frank M. Dowling, of Pasadena, California. I know him well. I have listened to him often with pleasure and profit. His ideas are his own; his manner is his own; his tender earnestness, his infectious humor, his happiness of illustration, his voice and gesture, all are his own—he is all “Dowling.” Most cordially do I recommend him to committee and audience.

ROBERT J. BURDETTE.

He has been called the “Apostle of Sunshine,” and this is a very appropriate characterization.

As a pastor he has been eminently successful. His sermons are lit up with his genial humor, and both as a preacher and Christian gentleman he is

one of the most popular men among the Disciples. He has resigned his pastorate at Fullerton, and removed to San Dimas, Cal.

Mr. Dowling is one of the few men who has not been spoiled as a preacher by the popular lecture platform. It is somewhat difficult to combine these two things without spoiling one or the other, but it seems that Mr. Dowling has solved the problem as far as possible for he has won a fine reputation in both fields, and best of all he has never lowered his ministerial calling by his platform presentations.



Very cordially
Frank M. Dawling.

THE APPEAL OF THE CROSS

BY FRANK M. DOWLING

WHATEVER may be our view as to the necessity and meaning of Christ's death we all feel that the subject demands the most reverent treatment, and we feel this not simply because we are entering into the innermost sanctuary of his sorrow, but because we feel—we cannot escape the feeling—that Christ's death has a meaning that attaches to no other death, and somehow is related to our peace and pardon and everlasting life. And so, my brethren, as we go together up the holy hill of Calvary, let us purge our thoughts from all impurity and pride, and, standing there open-souled toward God, with perfect sincerity, and, with a deep heart-hunger for truth and holiness, it may be that this will be the hour when the death of Christ for our sins will appear unto us as the wisdom of God and become unto us the power of God unto our present and eternal salvation.

Brethren, touching the place of the death of Christ in the Christian system, if we are willing to enter the Scripture holding in our hands the lamp lighted by Thomas Campbell when he said: "Where the Bible speaks, we speak, and where the Bible is silent, we are silent," we shall be satisfied that men of "light and leading" have been justified in regarding Calvary and not Bethlehem as the focus of revelation, in declaring the death of Christ to be the center of gravity and the organizing idea of Christianity. With Jesus his death was not an afterthought, not merely a martyrdom from which he could not escape, not merely the natural end of a human career; it was the will of his Father, it was that for which he was manifested in the flesh, for he declared that the Son of Man came into the world to give his life a ransom for many, and contemplating his death he said, "But for this cause came I to this hour."

The importance which Christ attached to his death is shown by the times when and the circumstances in which he spoke of it to the disciples, and the persistency with which he pressed the subject upon them, even though the result was their utter bewilderment and their alienation from him.

After the resurrection, and the instruction of the forty days of his frequent presence with them, and especially, after the enlightenment of the Holy Spirit, who came to them on the Day of Pentecost, according to the promise made to the troubled ones in the "upper room," the disciples, so far from being offended and baffled and discomfited and grieved by the thought of Christ's death, received the teaching of Christ concerning his death with their whole hearts, made it, with its meaning, the sum and substance of their preaching, the heart and soul of their message, their first and their final appeal to men—their Gospel.

Paul delivered unto the Corinthians first of all that which he also received, that Christ died for our sins according to the Scriptures, and he was determined to know nothing among them save Christ and him crucified, and, though the preaching of the cross was to the Greeks foolishness, and to the Jews a stumblingblock, he knew it to be the wisdom of God, and the power of God to those that were being saved, he, therefore, glorified in nothing save in the cross of the Lord Jesus Christ, and so he sums up his entire message as the "word of the Cross."

The place assigned to the death of Christ by the other disciples is the same as that given to it by the apostle Paul.

We can now understand this saying of a distinguished theologian: "There is but a step between any text of Scripture and the cross on which the Savior died."

The high place assigned to the death of Christ in the Scriptures is proof positive that his death has a meaning definite, unique, sublime, divine. Could there be found a man with mind and soul so dead that he is not profoundly interested in what that meaning is?

To whom shall we turn for an answer to our question? To

men? Men did not originate the scheme of redemption. However much men may discover by their reasoning and philosophizing, do we not feel that the secret of the meaning of Christ's death belongs to God? The great question is, has God revealed his secret? Paul's faith was that God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son.

Friends, with me, whatever Christ says, by his own lips or through those whom he chose and qualified to speak for him, has come to be final. The life he lived, the teaching he gave, the signs he wrought, the resurrection he attained, the influence he exerted and still exerts, establish the divine claims he made and justify our reason when we make his word the end of controversy. What then do Christ and the chosen ones say concerning the meaning of his death?

Listen! O, man, listen! In the hour in which Jesus was betrayed, in the upper room, at the last supper with the disciples, he took bread, and blessed and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the new covenant, which is shed for many unto remission of sins.

Hear him, once more. After his resurrection, perhaps at his last meeting with the disciples, he uttered these great words: "Thus it is written and thus it behooved Christ to suffer and rise again from the dead the third day that repentance and remission of sins should be preached in his name." And, friends, nothing is more certain than that the disciples, who at first were offended and dismayed at the thought of Christ's death, afterwards received from Christ and accepted his explanation of the meaning of his death.

The apostle Peter was the most shocked at the thought of a crucified Savior. But he came to understand it, and then he wrote: "Ye were redeemed, not with corruptible things, with silver or gold, but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." I recall

also another glorious utterance of Peter: "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God."

John has been called the theologian and the divine among the apostles, he alone of all the apostles witnessed the crucifixion. No doubt he was as deeply bewildered as the rest. How did he come to view the death of Christ? What a glorious ascription of praise burst from his heart in the midst of the revelation that came to him on lonely Patmos. "Unto Him that loved us and washed us from our sins in His blood; and made us to be a kingdom, to be priests unto His God and Father; to Him be the glory and the dominion forever and ever. Amen!"

As the wondrous vision of the Apocalypse passed before his eyes he beheld certain ones before the throne and he heard them singing this new song: "Worthy art Thou to take the book, and to open the seals thereof. for Thou wast slain, and didst purchase unto God with Thy blood men of every tribe, and tongue, and people, and nation and madest them to be unto our God a kingdom and priests."

Then he beheld beautiful ones arrayed in white robes, and learned that these were they who came out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.

Paul is looked upon as the logician and the philosopher of the apostles. It is not too much to say that Paul's gospel was that Christ died for our sins; and he calls down a curse upon man or angel who would preach any other gospel.

The great question with Paul was, How can God be just and a justifier of the sinner? His answer is found in these words: "Being justified freely by this grace through redemption that is in Christ Jesus, through faith, by his blood."

Another question upon which Paul's mind brooded was, "How can sinful men get right with God?" His answer was: "Him who knew no sin He made to be sin on our behalf that we might become the righteousness of God in Him."

The great-souled Paul trembled at the thought of a man's dying in his sins and standing in the judgment condemned;

and so his glorious message was "Inasmuch as it is appointed unto men once to die, and after this cometh judgment, so Christ having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him unto salvation."

But at this point I imagine that someone says: "I know it is the teaching of Christ and his apostles that Christ died for our sins, but I cannot understand it; I want something that appeals to my reason." Well, my friend, is there anything more reasonable than that there should be some things—many things in God's plan of salvation that transcend human reason? Would it not be the perfection of unreason to allow God to have no mysteries which he does not, and which he could not, make known unto us? Have we no place in our thinking for Paul's exclamation: "O the depth of the riches both of the wisdom and the knowledge of God, how unsearchable are his judgments, and his ways past tracing out. For who hath known the mind of our Lord? or who hath been his counsellor?" O, my brother, ought not we who are surrounded on all sides and oppressed by the mysteries of nature have a place in our thinking for mysteries of grace?

Notwithstanding all this, I am sure our poor human reason can find justification in God's solution of the problem of the world's sin through the death of his Son. To begin with, it is reasonable that God should take some account of human sin. There are other intelligences in the universe besides man. For God to have taken no notice of sin would have caused amazement and encouraged rebellion among all orders of intelligent beings. His moral rulership in the universe would have been at an end. How do you know that there was any better way for God to give an exhibition of his view of the exceeding sinfulness of sin, and his great desire for the salvation of the sinner than was made in the death of Christ? How does it come that you are prepared to deny that in the death of Christ sin received such treatment as to enable God in the sight of all created intelligences to treat sinners as he could not otherwise have done consistently with his righteous characters. Your first

thought is that sin must be punished, but how do you know that God could not accomplish the gracious ends of punishment by substituting another course of action involving the death of his Son? One thing is certain, if God should punish a sinner it would be to accomplish his reformation and salvation; and another thing is equally certain, there has appeared no force in human history for reforming and saving sinful men at all to be compared with the "Word of the Cross."

Brother, will it satisfy your reason to judge God's method of saving the world through the death of his Son by the rule which Christ himself proposed—"by their fruits ye shall know them?" If so, the question of the death of Christ for the sins of men resolves itself into this: Has the death of Christ for sin borne good fruit in the lives of men? If not, it was needless and useless; if so, it is the wisdom of God and the power of God.

From the New Testament point of view cross-less preaching is not only Christless preaching, it is powerless preaching. It may please the fancy, and the emotions, and the imagination; it may inform the mind on many important subjects, and hold up beautiful ideals for imitation; but this thing it can never do—it cannot quicken the conscience, cleanse the heart, and move the will. Who are the men who have convinced the world in respect of sin, or righteousness, and of judgment? Who are the men who have turned men from darkness into light, from the power of Satan unto God, that they might have remission of sins and an inheritance among them who are sanctified? Who are the men who have induced men to renounce their sins and seek after holiness without which no man can see God? Who are the men who have added hundreds and thousands to the multitude of the saved? Who are the men who have gone to the uttermost parts of the earth where men sit in darkness and the shadow of death, and have persuaded them and enabled them to renounce the hidden works of darkness and turn from the worship of dumb idols to serve the living God?

Call the roll of their names, and see if they have not been

men who were determined to know nothing among men save Jesus Christ and him crucified. They are the men who have believed that a fountain was opened in Judah, wherein scarlet and crimson sins can be washed and made like snow and like wool. For themselves these men have said:

“My sins I bring to Thee,
The sins I cannot count,
That they might cleansed be,
In Thy once opened fount.”

And when they had been washed, cleansed, sanctified in the name of Jesus Christ and by the spirit of God, they were filled with a passion for souls, and having felt and yielded to the attractive power of the cross they felt and yielded to the expulsive power of the cross, and went up and down the world pointing men to the Lamb of God who taketh away the sin of the world. One of these men exclaimed: “Others may tell the horrors of hell and the glories of heaven, but give me the story of the cross. The cross is the lever for lifting humanity up to God.”

Principal Fairbairn is right: “The cross has in a perfectly real sense done more than any other agency to convict the world in sin; one may say it has created in man, both as person and as race, the conscience for sin.”

Professor Denney goes so far as to say: “The propitiatory death of Christ, as an all-transcending demonstration of love, evokes in sinful souls a response which is the whole of Christianity. There is nothing which is so urgently and immediately wanted by sinful men, nothing which strikes so deep into the heart, which answers so completely to its need, and binds it so irrevocably and with such a sense of obligation to God, as the atoning death of Jesus.” I have somewhere seen this expression, “the annihilative and creative power of the cross.” If the cross has such a power, and has it to a sufficient degree, it is the only power requisite to work all the changes in human character that God desires. The matter of soul culture is a double process, it consists on the one hand of annihilating certain thoughts and tendencies, and practices, and on the other

hand, creating new thoughts and new tendencies and new practices. Paul calls this process putting off the old man and putting on the new. The claim is that the cross is the power to accomplish all this.

In its New Testament sense repentance covers the entire experience of getting right with God, and it is undeniably true that repentance is born at the cross. Deny this and myriads of voices would be raised to bear witness to the truth. My sinning brother, if you have never repented of your sins, of one thing I am certain, you have never had a vision of the cross. The cross may be held before you this morning and your eyes may be holden that you may not see it, but, if you do see it, from the depths of your soul you will cry, "Lord, remember me when thou comest into thy kingdom." If Jesus bore my sins in his body on the tree; if he who knew no sin, was made sin for me; if my sin added the least part to his agony in Gethsemane, and to his suffering on Calvary; if he was wounded for my iniquities; if he was bruised for my transgressions; if the chastisement of my peace was upon him, and if by his stripes I am healed; if my sin betrayed him; if my sin scourged him; if my sin drove the nails in his hands and feet; if my sin plunged the spear in his side, who am I, what am I, if I do not hate and loathe my sins; if I do not renounce my sins; if my bruised, broken spirit does not cry: "God, be merciful to me, a sinner?"

It seems that Paul could not think of repentance without connecting it with the cross of Christ. With him a vision of the cross lays upon sinful man the obligation to crucify the flesh. He surely felt that, if Christ was crucified for our sins, we ought to crucify our sins for Christ's sake. The apostle knew that the cross furnished the motive not only for the first renunciation of sin, but also for the lifelong struggle and the final, complete triumph. Hear him saying: "God forbid that I should glory save in the cross of our Lord Jesus Christ, through which I am crucified unto the world, and the world unto me." The secret of Paul's life is to be found in the cross. He says: "I am crucified with Christ nevertheless I live—yet not I but Christ lives in me, for the life which I

now live in the flesh I live by faith in the Son of God who loved me and gave himself for me." Have you ever wondered where Paul got his inspiration and strength for his life of abundant and heroic and sacrificial service? He tells you. "The love of Christ constraineth us for we thus judge that if one died for all then were all dead, and that he died for all that they who live should not live henceforth for themselves; but for Him who died for them."

A little thought will enable us to understand this "appeal of the cross."

It is an appeal to our capacity for gratitude. I think Professor Denney is right when he says: "I do not hesitate to say that the sense of debt to Christ is the most profound and pervasive of all emotions in the New Testament," and I think he is right when he goes on to show that the death of Christ for us is the power ordained of God to arouse this emotion within us. If Christ died for us we owe everything to him.

Then the appeal of the cross is an appeal to our capacity to love. Nothing begets love like love. We all know how a pure, and especially a suffering human love awakens an answering love in our hearts. How beautiful and true is the utterance of Scripture, "We love Him because He first loved us!" The appeal of love is the most irresistible appeal that can be made to the human heart. God knows all about this. O, my friends, you have not learned the first thing about the death of Christ if you have not learned that it is the supreme exhibition of the love of God. "God so loved the world that he gave his only begotten Son." Hear it, oh, man, and believe and be born again.

Let Paul be your preacher and say unto you: "The love of God commendeth itself unto us that while we were yet sinners Christ died for us." My brother, if you will draw nigh unto the cross of Christ and stand gazing there with an open soul, that once accursed, but now glorified, tree will break into speech and into your heart will fall these words of the Infinite God—"I love you." And, terrible the words, if your cold, dead heart warms with no responsive love, you have resisted heaven's

supreme and final appeal, and you are cut off from God forever since even God has no further appeal.

The man who uttered the words I am about to quote seems to have had a divine insight into the meaning of the cross, "The cross is the temporal display of God's eternal heartache; the disclosure of the pains to which the Father will go to save his helpless, erring children; the final and consummate act in the life of our Lord in which his suffering heart of mercy and love becomes clearly unveiled to the world. It is the appeal that heaven makes to earth, that divinity makes to humanity."

"Holy, holy, holy cross
All else won I count but loss,
Sapphire suns are dust and dross
In the radiance of the Face
Which reveals God's way of grace—
Open to a rebel race.

"Ransom He and ransomed we,
Love and justice here agree;
Let the angels bend and see
Endless is this mystery;
He, the Judge, our pardon wins,
In His wounds our peace begins.

"Looking on the accursed tree,
When we God as Savior see,
Him as Lord we gladly choose,
Him as King cannot refuse,
Love of sin with guilt we lose,
So the cross the soul renews,

"In His righteousness we hide
Last, long woe of guilt and pride;
In His spirit we abide,
Naught are we, our all is He;
Christ's pierced hands have set us free;
Grace is his beyond degree.

"Glory His about all height,
Mercy, majesty and might,
God in man is love's delight;
Man in God of God hath sight;
Day in God hath never night;
Love is God's throne great and white."

W. F. RICHARDSON

W. F. RICHARDSON was born in Columbus, Adams County, Illinois, June 30, 1852. His father, Aaron Richardson, was a native of Floyd County, Indiana, but his ancestors were Virginians. His mother, Mary Nance, was likewise born in Floyd County, Ind., her paternal grandfather, Clement Nance, being a preacher of the gospel and a co-laborer with Barton W. Stone. With Mr. Stone and many of his fellow-workers, Mr. Nance came into the current reformation, and was a faithful minister in its fellowship until the time of his death.

W. F.'s parents moved to McLean County, Ill., when he was an infant, and his father died at Bloomington in 1854, leaving five children, of whom W. F. was the youngest. Two years later his mother moved with her little family to Eureka, Ill. In its "district school" he received his early education.

In the fall of 1872 he entered Eureka College, and completed the four years classical course, graduating in 1876. Three years later he received from the college the degree of A.M., and in 1898 the degree of LL.D. from Drake University.

His first settled pastorate was at Pontiac, Ill., where he had preached during the last year and a half of his college course, and where he remained for nearly three years after graduation. His second pastorate was in Assumption, Ill. He was just entering upon his third year with that church when in 1881 he suffered a stroke of paralysis in his vocal chords, which disabled him from preaching for more than three years. During this time he lived in Denver, Colo., engaging in secular business for a livelihood.

On the restoration of his voice, he was called to the Lyon Street church of Christ in Grand Rapids, Mich., in the fall of 1884. During his pastorate there, the church built its first house of worship, having held its services before in a rented room. During his residence in Grand Rapids he was president of the State Missionary Board during all the time, except a few months at the beginning.

January 1, 1890, he accepted a call to the First church in Allegheny, Pa., now the North Side of Pittsburgh. At the close of his second year, throat trouble again developed, which compelled him to resign and seek a more favorable climate. Called to the pastorate of the Central Christian church, in Denver, Colo., he served for about two years and a half, at which time he was called to succeed Brother T. P. Haley in the First Christian church of Kansas City. He was in this pastorate from October 1, 1894 to 1917.

In May, 1877, he was married to Leora Emerson, daughter of Judge Chas. Emerson, of Decatur, Ill. His wife was a graduate of Eureka College in the same class with himself. She died Dec. 19, 1909. Five children were born into their home, three of whom are still living.

During his pastorate in Allegheny he was a member of the State Missionary Board of Western Pennsylvania. In Denver he served as president of the State Board of Colorado, and in Missouri gave the same service to the Missouri Christian Missionary Society for many years. He was also president of the General Convention of Churches of Christ in 1916.

Perhaps the best work Dr. Richardson has done is that of his long pastorate at the Central church in Kansas City. For several years that church had to struggle with the problem of a shifting downtown population. But the pastor remained at his post, and in the face of many discouragements the church continued to prosper. Finally the old church building was destroyed by fire. This precipitated a crisis which would have wholly discouraged anyone less resolute than the distinguished leader. But he at once began to plan for a new building, much better suited for a downtown church than the one that was destroyed. He stayed by the work until the new building was completed, and then in 1916 resigned his pastorate, following what seems to be almost a common habit among preachers; viz., to build a new church edifice, and leave it soon after it is finished. After a short period of rest he accepted a call to the church at Hollywood, California. His leaving Kansas City was a distinct loss to the cause at that place.

The foregoing facts are sufficient to show that Dr. Richardson has led a very active life; and though he has passed the prime, he is still as vigorous and as active as ever.

Dr. Richardson's sermons are mainly of an expository and practical character. He has little or no use for the sensational, relying chiefly upon the Holy Scriptures to tell their own story and the simple gospel message to produce its own result. Outside the pulpit he has done distinguished service for the cause of Christ. Wherever he has held positions of trust, he has been not only faithful but has shown excellent judgment in management. He is not only an excellent pastor, but is a wise Christian statesman.



Sincerely your brother,

H. F. Richardson

A LOST ART

BY W. F. RICHARDSON

TEXT.—“*They that were scattered abroad went about preaching the word.*”—Acts 8:4.

ONE of the most noteworthy lectures of the past century was that of the eloquent Wendell Phillips on “The Lost Arts.” In it he most effectively rebuked the conceit of our modern age in deeming itself the source and repository of the world’s useful knowledge. Like Coleridge’s German at Frankfurt, who always took off his hat when he spoke of himself, our age holds itself in such esteem as to deserve this criticism. Mr. Phillips showed by a reference to ancient history that not only was the art of early times still the despair of the modern world, and its literature of such high quality as to furnish a model to modern orators and writers, but that much of our present science is but an amplifying of the scientific attainments of bygone ages. Glass was commonly known among the ancients; steam was discovered ages ago, though never utilized; while the existence of electricity was discovered in the age of Thales. The amusements by which our youth are entertained had their origin near the dawn of history, and, most cruel of all, Mr. Phillips assures us that our modern stories, which we attribute to the Irish and Hebrew races, were narrated many centuries ago in the streets of Grecian towns and cities.

There is one lost art, once practiced diligently in the Church of God, which needs to be revived. In this era of organizations, institutions, societies, committees, the art referred to in our text—that of religious conversation, of private preaching, of personal evangelism—has become well nigh a lost art. Men depend upon church and society organizations to reach the

masses, forgetting that the masses are but aggregations of individuals.

This personal evangelism was the favored method of our Lord in disseminating the truth. His first disciples were drawn to him one by one as he sat with them in the house, or talked with them by the way. Calling Simon Peter and Andrew and the sons of Zebedee from their nets and Matthew from his collector's stall, are but typical of his way of enlisting men in his service. He preached sermons to the crowd, and wonderful they were too, but very much of his noblest teaching was in personal conversation. With the woman beside Jacob's well, he talked of the highest themes that concerned holiness, sin and God. In the home of Zaccheus he so eloquently told the story of divine love as to win the heart of that self-satisfied publican to a life of sacrifice and brotherhood.

After his resurrection, he revealed himself not to the multitude, but to Mary Magdalene, to Peter and James and the eleven, and the two disciples at Emmaus. He was content to impress the fact of his resurrection upon the hearts of such individuals as might become evangelists to the world of the new hope. His disciples were wise enough to follow his example. At the house of Cornelius in Caesarea, Peter gave a discourse scarcely inferior to his noble pentecostal sermon. To Lydia and the little group of women at the riverside at Philippi and to the jailer in his own home within the city walls, Paul and Silas gave as eagerly the gospel message as they ever preached it to the throng. Nor was this personal evangelism confined to the apostolic messengers. Aquila and Priscilla, hearing the eloquent Apollos at Ephesus, recognized the incompleteness of his message, and sitting down with him in private converse "showed him the way of the Lord more perfectly."

In the early Church, every disciple became himself a teacher. Everyone was saved to serve. The story that had proven sweet and satisfying to his heart he could not keep to himself. Hence, the scattering of the Church throughout the Roman empire meant not the destruction, but the disseminating of the gospel. Whether by word or deed, whether by life or death, each fol-

lower of Christ witnessed for his Master with such effect as to leaven the life of all the nations with the truth of God. This fact furnishes the secret of the gospel's wonderful progress. Every Christian became a vessel to convey the water of life to others; a channel, through which the stream of life flowed out into every corner of human society.

This is God's law for propagating truth. Not even the sending of the Bible for men to read, not even the building of churches to which they may be invited for worship, not even the supporting of ministers to whose sermons they are asked to listen, can bring the world to the feet of Jesus Christ. "The gospel needs a voice—a book will not do; behind the Bible must be a believer, behind the gospel, a gospeller or herald. . . . It is God's plan that believers shall be everywhere scattered in order to provide avenues of spiritual communication." For the gospel is not epidemic, spreading through the air, lighting in unexpected places without visible cause. It is contagious, and goes from soul to soul—from heart to heart. We catch it from one another by personal spiritual contact. This was the secret of the growth of early Methodism. Wesley's motto was: "Tell the man next to you;" and because his followers were burning with evangelistic zeal, his ministry was duplicated in ten thousand places, through ten thousand consecrated lives.

This was also the secret of the early growth of the Disciples of Christ. It was the rule for each disciple to carry in his pocket the New Testament, and to draw that spiritual weapon for self defense, or for attack upon the stronghold of error. We sadly need to restore this personal evangelism. We need it not only that the world may be converted, but that we may not make a mockery of our own lives. It is a well known principle in psychology that any emotion, to be effective in forming character, must be embodied in act. Maudlin pity for the unfortunate without actual ministry to their needs, is worse than useless—it is absolutely hurtful. To shed tears over the imaginary sorrows portrayed upon the stage or in the novel, and shut the eyes to the suffering in the hovel around the corner of

the street, is to degrade every faculty of sympathy into a means of self-indulgence. From multitudes of hearts, bitter with remorse and overwhelmed with despair, comes the cry: "No man careth for my soul." The Church of God might make this cry impossible, if every member became a messenger of the Lord. Each lost soul is not only "somebody's child," but is a child of our heavenly Father, and is therefore to us most closely akin. We are but seeking to save our own when we are reaching out the hand of help to any one who is lost.

The neglect of this art by the Church has led to a popular contempt for both the Church and its ministry, which finds expression in references to the Church as "a social club" and to the preacher as a "sky pilot," who has to do, like the pilot at the port, with the beginning and the ending of life's journey, but who is made no account of during its long progress. Nor has the ministry been free from blame in bringing about this condition. An eminent canon of the English church, making an appeal some years ago on Hospital Sunday for the institution of a celibate priesthood in the Church, used these words: "A sick man wants consolation administered to him by a soft-handed priest, and not by some callous-fingered mechanic or some one burdened with domestic or mercantile cares." And *this* within gunshot of White Chapel district, in the very neighborhood where the Salvation Army is doing its Christ-like work for the hopeless and outcast of that great city! The truth is, that the "soft-handed priest" is often powerless to administer either comfort or the strength required by the unfortunate, when some humble follower of Jesus Christ, unlettered but not untaught of God, can in simplest words and with truest sympathy prove a brother to him. In fact, the Lord would have the miracle of the incarnation perpetuated in his Church by making every believer a "living epistle known and read of all men."

We have four gospels in the Bible, which we designate "the gospel according to Matthew, according to Mark, according to Luke and according to John." What is needed to make these gospels most effective in the world, is to embody their message

in your life and mine, so that men shall read "the gospel according to John, or Sarah, or Samuel, or Mary"—thus only will the mission of Jesus finally prevail in the world.

For such personal evangelism there is daily and hourly opportunity. The preacher can preach only on occasions. The personal witness can testify all the time. And men are needing this testimony constantly. In the words of Henry Ward Beecher: "As ships meet at sea—a moment together, when words of greeting must be spoken, and then away into the deep—so men meet in this world; and I think we should cross no man's path without hailing him, and if he needs, giving him supplies."

Should Christian men in business life practice this personal evangelism, there would be no excuse for the present charge that there is "atheism in business." "If in all men did, they were doing it in the name of Jesus Christ, their very daily pursuit would be their daily preaching. For Christ is not "The King of Sunday"—all the days are his. It is useless for the business man, who calls himself a Christian, to practice for six days in the week a business with no religion in it, and then expect to charm men on the seventh day by a religion with no business in it.

Here is one danger in our modern evangelistic methods. We are so zealous in counting members, so eager to save a multitude, that we are in danger of touching the surface of the spiritual life of the multitude without penetrating to the very heart of the individual.

"I am the light of the world," said the Master. "He that followeth me shall not walk in darkness, but shall have the light of life." But light must have objects to reflect it or it cannot illumine. Even the light of the sun, we are assured, could not illumine the eyes of men, were it not for the atmosphere through which it passes, laden with its invisible substances, which are but myriads of tiny mirrors reflecting the glory of the god of day. So the Master has taught us that we are the light of the world, and that our light is so to shine that it may bring others to desire and seek the face of God. Now

light is not to be looked at, but to be lived by. The traveler does not gaze at the sun, but he walks safely in its light. The miner carries his lamp upon his forehead, where it throws light upon his dark task. The light of God's grace and truth should be carried in our faces so effectively that while we ourselves may be unconscious of its shining, others shall be able to walk in its light. And the brighter our light shines, the less disposed will men be to look at us, and the more certain and gladly will they follow in the path we brighten.

What joy comes to the heart through the faithful pursuit of this lost art of personal evangelism! To know that one has saved a soul from death and covered a multitude of sins; to be conscious that one has enlisted another soul for the kingdom of God; to be assured that the song of redemption is echoing through another soul who has learned its strains from us—this is to have the supreme joy that can visit the human heart. The joy of Christ came from his successful ministry in saving men. "He shall see of the travail of his soul and be satisfied" said the ancient prophet. We share in "the joy of the Lord," when we share in his saving ministry.

Nor need the least of the Master's followers despise his own gifts in this direction. No soul is so weak, no life so small that it cannot serve God's purpose of grace if dedicated to his service. A little lad was waiting on a great artist, watching day by day his marvelous designs wrought in mosaics, and wishing that he too might make some beautiful picture or some graceful design, but the artist would not trust the precious material to his untrained hands. One day the little lad found a pile of rubbish lying outside the door, in which were embodied many tiny bits of glass thrown aside by the master in his work. Picking these out and carefully cleaning them, the little fellow carried them to his garret room, and between the hours of labor wrought patiently with them until he had designed a tiny window, and timidly brought it to the great artist. The little window revealed to the master mind the real artistic soul that was in the little lad, and from that day, he encouraged and guided him until he in turn became a master of his art.

So God can take the tiny bits of wisdom, skill and knowledge that are ours, and help us to work them up into little windows through which something of the light of God may shine into other hearts. For "He who unites grains of sand for making planets, and rays of light for glorious suns, and blades of grass for the solid splendor of field and pasture, and drops of water for the ocean that blesses every continent with its dew and rain, teaches us also that great principles will organize the little words, little prayers, little aspirations and little services in the full-orbed splendor of an enduring character and an immortal fame." Bring then thy gift to the Lord, and use it for the souls about you, with faith and fervor; for He who could use the acacia rod in Moses' hand to deliver Israel from Egypt and open the passage through the Red Sea; who could use the sling in the hand of the shepherd lad to fell the giant Goliath upon the earth; who could multiply the loaves and fishes from the little boy's basket till He fed the hungry multitude; who could give to the world an inspiring message of generosity through the two mites that fell from the widow's hand into the treasure box at the Temple door; who could pronounce such blessing upon the broken vase of fragrant ointment as to make its perfume felt down the ages, and make sweet a myriad of lives of like self-sacrifice; who could so glorify the needle of Dorcas, as she made the garments for the poor, as to set in motion ten thousand times ten thousand Christian women's hands in ministries of like mercy to the needy; can use what little gifts we possess and make them gloriously effective.

Take then thy message to the needy world; delay not thy steps in carrying the gospel to thy neighbor, thy friend, or the stranger whom thou meetest on the highway. God has given to you this precious gift. Use it loyally and eagerly, and he will recompense thee and make thy labors abundant in fruit. As the little child digs his tiny well in the sea shore's sand, and the tides of the great ocean come creeping in through the sands to fill it, so let us dig our little wells of loving service, of eager testimony, and God's great ocean of love and grace will flow in and fill them with that sweet water of life from which a dying world shall freely drink.

WILLIAM EDGAR CRABTREE

WILLIAM EDGAR CRABTREE was born at Madisonville, Kentucky, August 10, 1868. His father, Cyrus W. Crabtree was a zealous elder of Manitou Christian church at time of his death in 1886. His mother was Ermina Rebecca Gregory, daughter of Virginians, and on the maternal side he is the third generation of Disciples. The mother, a woman of rare Christian faith and life, dedicated her children early to Christian service and at the time of her death in 1912 had four members of her immediate household serving in California pulpits.

Edgar, at age of ten, went with his father's large family to a farm and for several years did all kinds of farm work, from clearing away forest to harvesting crops. The values of this experience are today manifest. With other members of the family, he attended private schools until he was sixteen, at which time he entered the Standard Normal School at Madisonville and in the second term graduated, securing a teacher's state diploma. For three terms he taught in the common schools, and has ever counted that his life as a young schoolmaster made a distinct contribution to his subsequent ministry. He taught a mining town school. There was no church near the paternal farm, and he and his twin brother went horseback double to Madisonville, six miles away.

Then the zealous mother gathered the neighborhood children into a Sunday school. Custom in those days did not allow women to offer public prayer, so if "Uncle Dave Davis" did not appear, there was no prayer. However, the mother taught the lesson and there was singing. When her first four children, including Edgar, made confession, it was not in a church, but in a tobacco factory, to which the revival was carried from an overflowing schoolhouse. Dr. D. M. Breaker was the evangelist. A church was built at nearby Manitou and the children became active in Sunday school and prayer meeting. Having decided to enter the ministry, Edgar matriculated in College of the Bible, Lexington, in 1888. Here his teachers were Graham, McGarvey, Grubbs, Loos, White, Milligan, Fairhurst, Collis, Freeman and Ellett. To these men, who during a period of five years guided his training he feels his debt is incalculable. Besides what they taught, in themselves they mightily influenced his life. He graduated in College of the Bible in 1891 as valedictorian of his class, and in 1893 he finished the classic course of Kentucky University in the honor group. He preached his first sermon in old Republican church near Lexington, the church whose picture is displayed in James Lane Allen's book, "The Reign of Law." During college days he served as minister to the following churches, all in Kentucky: Glencoe, Mt. Carmel, Moorefield and Carlisle. In January, 1893.

he was called to Chestnut Street Christian church, Lexington, and after graduation in June devoted himself to that field, expecting to make it his life work, but his field in the far West was definitely marked out for him.

In October, 1893, he married Miss Ettie Goode, of Bowling Green, Kentucky, who has been a true and co-operating friend in his ministry. Since going to San Diego, California, two daughters, Rebekah and Harriet, now young ladies in college life, were born to them.

Mr. Crabtree preached his first sermon in Central church, San Diego, on July 15, 1895. A congregation of 125 in a small frame building located some distance from the heart of the city, greeted him and entered heartily into work with him. It was San Diego's dull day and church work was heroic at that time. The summer of 1917 completed the twenty-second year of his ministry with this church. The city has grown and the church has grown with it. Today the membership is a thousand and worships in a handsome \$75,000 property, modern in equipment, and filled with busy workers nearly every day of the week. Out from Central Christian, three other churches have gone and Central has turned over to them property free of debt in every case. For nine years this church has been in the "Living Link" column and including the Woman's Missionary Society supports two Living Links on the foreign field. Of course, it is active in the home field.

Mr. Crabtree is oldest in point of service, of all ministers, Catholic and Protestant, in San Diego, and his enlarged constituency calls for much outside ministry. He conducts from eighty to one hundred funeral services a year and married in 1913, which was his banner year in that respect, 210 couples. He has served his city and county on various commissions, such as Library and Probation, and enters heartily in all civic, betterment and reform work. At one time, the Congressman, Legislator, Mayor, Chief of Police and President of City Board of Education were all members of Central Christian. This minister is never happier than when free to "preach the Word" and "to exhort from house to house." He has sought by private study and by travel, including a sojourn in Bible lands, to keep abreast and efficient. He is a thoroughgoing Californian and has for his ambition the development of a group of self-supporting churches in San Diego and environs before he relinquishes the active guidance to another.

The foregoing record is sufficient to give the subject the right to a place among the representatives of the New Living Pulpit of the Disciples of Christ. Mr. Crabtree is perhaps the best known and most popular preacher in the city where he lives. Blest with a striking personality, he is endowed also with those mental qualities which combine to make him the successful pastor that he is. It is well for the Christian Church that they have such an able and faithful representative in the growing and important city of San Diego. In his hands the gospel is always safe, that makes safe the salvation of souls.



Froemally,
H. C. Foster

TRUE APOSTOLIC SUCCESSION

BY W. E. CRABTREE

TEXT.—“*And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*”—2 Tim. 2:2.

“*More truth shall break out of thy word.*”

I BELIEVE God led in the discoveries of truth made by the Campbells and their compeers. They spoke, as all useful men have ever done, to their age and in the terms and spirit of their day. If we are true children, we will not covet their accoutrement nor fight in their style. We shall be preachers of the truth to our own age as it is. The truth they preached, because it is truth, will go marching on. I call to your mind the battle cry of theirs, “Back to Christ,” and the noble contention that what is not as old as the New Testament in spiritual authority, is not old enough. That back of the ranks of illustrious church authorities stands He who only has the right to speak to conscience. In this address I wish to show how apposite that truth is to our day. And another clear note they sounded was that “Faith cometh by hearing and hearing by the word of Christ.” They often quoted, “How shall they hear without a preacher,” and it was “God’s good pleasure through the foolishness of the preaching to save them that believe.” They were themselves the illustration that not by proxy in any way, nor picture, nor printed page should the heart of the sinner be touched, but by the hearing of the animated speaker, the human voice vibrant with faith and love; not by the superstitious nor mystical way but by a soul with love divine facing a soul to be won, pouring out a testimony to grace’s power. Thus ’tis done, the great transaction’s done. Still another insistence in their teaching was the priesthood of believers. No mediator is allowed but the one medi-

ator, himself man, Christ Jesus. Scant reverence theirs for church orders and dignitaries and the voice and vote of every fellow-member were encouraged and registered. Independence in congregational fellowship and a big individualism in the life of each congregation, this was the recognition. The church a company of equals, a spiritual democracy. Enos Campbell said to me once, "Young man, the church of Christ cannot be destroyed, for its head is in heaven, where they cannot reach him with impious hands, and if only one true Disciple were His on earth, there is his body alive." Individualistic but comforting is this sentiment.

Personality is the biggest factor in Christian thought and activity today, and this is why Jesus Christ is more regnant now than ever he has been. A thousand voices are shouting, "Back to Christ," in the enthusiasm of a new spiritual discovery and the consciousness of a truth that satisfies the heart for aye. I knew a day when written creeds might be compared to girded trees in a deadening, breaking the silence by their rapid falling. Today in the midst of the open field stands a solitary tree of life. Jesus in his Kingship and Lordship is the universal and unrivaled creed, the one object of faith, and is accepted into the life more like to the silent rising of the tree sap, than by the compelling process of inflexible logic. They asked, "What work doest thou that we may believe?" He said, "This is the work of God, that ye believe on him whom he hath sent;" and Paul had no better way of stating in old age the faith that guided him through life-long service than to say, "I know whom I have believed." There is no apologetic like Christ, the fact of Christ, the living Christ to our people, hungry of soul and restless.

He is the Person of the world. A great American preacher, who went away from vital faith for twenty years, has returned to this Christ and says in his theological autobiography, as his travel-weary spirit came close up to the satisfying Spirit of life: "And all the sages and seers I have known have come to seem to me but as satellites of satellites, when compared with this blazing sun of the Christian Revelation.

It is of Christ the revelator the argument in Colossians is made: "That in all things He might have the pre-eminence, over thrones and dominions, principalities and powers. For it was God's good pleasure that in Him should all fullness dwell, in this One is the image of the invisible God, the first born of all creation." Nor could the great apostle speak to Corinthians of any other knowledge than "that the light of the gospel of the glory of Christ who is the image of God, should shine upon them. Seeing it is God he said "Light shall shine out of darkness," who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." That God's glory was in the face of Jesus Christ, the apostle Peter even in old age declared, for the Transfiguration scene was ever present: "For we did not follow cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but we were eye witnesses of his majesty. For he received from God the Father honor and glory when there was borne such a voice to him by the Majestic Glory, 'This is my beloved Son, in whom I am well pleased'." To gather up in himself the light of God for us, sufficient to lead us out of night into the light of life; to bring it down to the plane where we live, make it intelligible, make it warm, make it compelling, this was the mission of Jesus Christ, asserted by himself in all frankness and beautiful humility. In his direct and clear word they learned, "I am the way and the truth and the life. No man cometh unto the Father but by me." Because it is easy and natural to understand and love Jesus Christ, it becomes easy and natural to understand and love the Almighty God and to possess toward him the spirit of sons and daughters, by which we cry, Abba, Father.

I am sure I have discovered the true apostolic succession. It is in the words of Paul to Timothy: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." We count the epistle of Paul in which this is written important, but it seems in second place to Paul's living epistle, the human personality. The apostle to the Gentiles claimed to

have received his revelation from the Lord himself. There are six personalities sanctified in this line of succession, with other ones implied: God the Father, Jesus Christ, Paul, Timothy, faithful men, and those taught by them. It is not a close official succession. The body of disciples succeeded the Apostles and apostolic men. It is consecrated personality and not official order that is of consequence, always has been of consequence and that only is of consequence.

The aged Paul was very anxious that the torches be well lighted, so his own might be in safety extinguished. The torch that has ever illumined the world is the man of faith. How graphically this prophet told it in 2 Cor. 3 and 4: Christ is the icon of God; you, beholding as in a mirror the glory of the Lord, are transformed into the same icon, from glory to glory. The glory of God is in the face of Christ; we look into the face and are changed from glory to glory. On the other hand the glory will not change the faces veiled by the god of this world. Grace and glory are not sacramental but spiritual. The true succession has ever been and is the heart and life touched and transformed by the love of Christ and in turn telling the story, this Life story, to another in such a way as to kindle love therein.

How essential preaching has ever been and will ever be. How needful that as Jesus went away he should send the Holy Spirit to animate and direct, forever, the progress of this proclamation and this life manifestation.

The Scriptures hold a large place with us and of necessity. In much of the early church there was a paucity of Scriptures. But the fundamental thing was there, the warm stream of Christ's life, the Holy Spirit in the souls of believers, inspiring them by this quenchless love for Christ to daily living for him. So many things, venerated some of them, so indispensable we have come to feel, were absent then, yet the truth without these things was preached with power and effectiveness. The great essential was there, the true succession, the ongoing divine life, Christ's life, was there, one personality lighting another and the multitude of disciples grew.

The sermon of our fathers was true, "Faith cometh by hearing and hearing by the word of God." Jesus wrote nothing but he taught men. He poured into their souls the truth of God. He patiently taught and lived the life of God before them. He noted the change going on. There came a day when he felt it safe enough to depart and leave his kingdom to the testimony of these men, reinforced by the testimony of the Holy Spirit. There was one message that throbbed with life for them. It was Jesus Christ, his ministry, death, resurrection, coronation: A warm, overcoming, radiant person, Elder, Brother, faithful and merciful High Priest and Lord Jesus. Out they went to proclaim him to Jew and Gentile, bond and free, male and female, and they found confirmation in the glad response everywhere. It was not the scheme of redemption, nor plan of salvation, nor trinities of truths that brought the multitude to confession, when our Walter Scott and Barton Stone preached. It was the Messiahship of Jesus, the sufficiency of faith as expressed in the good confession and the immediate acceptance in baptism of Jesus as Lord, that made them mighty. The living Christ brought near must be approached and claimed and his Spirit must enter us, as in faith and baptism we yield to him. When Christ is realized as present and leading by the preacher and when those who hear are made sensible of his nearness, his love constrains surrender unto him.

"The Lord is risen indeed,
He is here for your love, for your need,
Not in the grave or sky
But here where we live and die,
And true the word that is said,
'Why seek ye the living among the dead.'"

Let us too be content to preach Jesus Christ, who was dead but is alive forever more, for he hath the keys of death and Hades. He only can loose us from our sins and make us to be a kingdom of priests unto the God and Father.

That famous apostolic preacher had his text selected in the midst of Old Testament Isaiah, but it is written of him, "that beginning at that Scripture he preached unto him Jesus," and

it is also written that he baptized him and sent him away rejoicing in the consciousness of the divine fellowship.

It is the honorable unofficial succession in which we stand, ordained by the living commandment to bear fruit, and sealed by the Holy Spirit which was promised. "For all things are of God who reconciled us unto himself through Christ and gave unto us the ministry of reconciliation; to-wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses and having committed unto us the word of reconciliation. We are ambassadors, therefore, on behalf of Christ, as though God were entreating by us, we beseech you on behalf of Christ, be ye reconciled to God." It was Christ, alive, present, whose love is forever full, forever flowing free, that these men preached. It is Christ who today leadeth the truly useful preachers in triumph and maketh manifest through them the savor of his knowledge in every place.

How fares in the spirit of the day we know that other truth they stressed, the priesthood of believers? This is, as never another time, the layman's hour. The pew preaches. The clergyman dims but not the preacher; the church is no longer a field but a force. The true preacher rejoices that the office of pastor is becoming for him and elders more and more restricted, and the day dawns when these must be promoted to head shepherds; the church be the company of pastors; and the world, brought by this augmented order of shepherds into touch and sympathy with the kingdom of God, will constitute the flock. Jesus meant us to grow into this. Said he, "Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be servant of all." This is meaningless if it do not assert discipleship and ministry as equivalent. And there is no waiting for an extra setting apart or confirmation. Baptism and sanctification are synchronous and the disciple is the Christian officer. Here we behold the faith of Christ, here the love of Christ, here the judgment of Christ touching men. Not to selected ones but to the company of saints, his work is committed. It is his good pleasure to give the kingdom to the little flock.

Shall we show his faith and love misplaced and his judgment in man poor? Where, if at all, will trusted personality fail him? So far, he seems to have no other way to leaven all the measure of meal. I believe the great progress of truth is at hand. I believe the Spirit moves in the ranks of believers. I can see the thought of individual responsibility to him who calls, toning up every consciousness. Assertion is here. As never before, the work of teaching and evangelization passes into the hands of disciples. The expanded Bible school work, Young People's work, Special Missions, Evangelistic bands, work of Social Betterment, and in many other paths of service go out the willing ones, each a minister and some have come to be servants. In His name, they go.

In the sight of a value set on us by the Lord, this man we go out to win is worthy of all our prayers and endeavors on his behalf. We may not be careless in the pursuit. If perchance he be fallen low, nevertheless he is invaluable. Though his attitude be unfavorable, we must not despair unto ceasing. He is precious. A trusted master has reminded us that "Jesus Christ was the first to bring the value of every human soul to light, and what he did no one can any more undo." For his own enrichment of life win him; for what it will mean to unite his spirit with the Holy Spirit of Christ; for what his enlistment will mean to the circle of spirits he touches and leads; for the sake of the children who come after him, win him; win him that the succession of light, personality begetting personality in divine life, may send the gospel conquering and to conquer even unto the uttermost.

GEORGE ALEXANDER CAMPBELL

PETER CAMPBELL and Isabella McLarty (Campbell) parents of George A. were born in Inverary Argyleshire, Scotland. Both the Campbells and the McLartys were Highland Scotch, the Gaelic being the language of each home. Over eighty years ago both families settled near Ridgetown, some seventy miles east of Detroit, in Ontario, Canada.

Here on a farm the subject of this sketch was born, the youngest of ten children.

The Campbells were Presbyterians in Scotland, and the McLartys were Baptists. In the early part of the Reformation both families became Disciples. The maternal grandfather, Archibald, was locally a distinguished Bible student and teacher.

In 1882 the family moved to Portage la Prairie, Manitoba. From this place George went to Des Moines to attend Drake University, after having taken high school work in Winnipeg. After spending four years in Drake he was graduated in 1892 with the degree A.B. While in college he began to preach. After being graduated he took a pastorate at Hiawatha, Kan. After staying there two and a half years he left to attend the University of Chicago. From this college he received the degree of Bachelor of Divinity.

After leaving the university Mr. Campbell became editor of "The Oracle." During his editorship its name was changed to "The Christian Century." While editor he became the first pastor of the Austin church, Chicago. During his ministry the present splendid lot was secured, and the present building erected.

Mr. Campbell was for more than seven years pastor of the First church, Hannibal. This is one of our best churches. Its membership numbers considerably upwards of one thousand, and they compose the most influential people of the city.

In 1892 Mr. Campbell married Miss May Jameson, of Des Moines. She has been an ideal preacher's wife. There are five strong children, three girls and two boys, to grace this happy family.

George Campbell is an exceptionally fine preacher. The editor of this volume heard him deliver the sermon which follows, and requested that he should furnish it for the New Living Pulpit, and it is no mean compliment when it is said it adorns the splendid sermons with which it is associated.

One charm about Mr. Campbell's preaching is its naturalness. There is nothing settled or formal in it whatever. Its main points are well thought out before delivery, but the occasion is depended upon for the accessories and inspiration. This adds freshness to all he says. Much that he says

is suggested by a rich repository of literature, gathered by a wide course of reading of the best authors. In equipment for good pulpit work, there are few, if any, preachers among the Disciples better prepared than Geo. A. Campbell. He has done what the greatest sermon builder of his age, Alexander Maclaren, said he always did, viz., made all his reading and all his experience contribute to his sermons. This is wise. To be a great preacher, one must make it the business of life. Every other thing must be subordinate to the one aim of the pulpit. Mr. Campbell is doing this, and the result is already illustrating the wisdom of his course.

He has recently accepted a call to the pastorate of the Union Avenue Christian church, at St. Louis, Mo. This great church will give him ample scope and opportunity for the highest development of his fine qualifications for ministerial work. As he is yet a young man, we have a right to expect great things in his future ministry.



Jim Smiley
Jays & Campbell

CONVICTION

BY GEORGE A. CAMPBELL

TEXT.—*Watch, stand firm in the faith, play the man, be strong:
Let all ye do be done in love.*—1 Cor. 16:13-17.

IN the autobiography of Mark Rutherford the young minister with the doubt and confusion of the age, wonders, if the opportunity should come to him to address a great audience gathered in some large cathedral, what would be the message he would give forth. After much pondering he concluded he could do no more than arise and declare: "Brethren, let us be dismissed, I have nothing to say."

The young man was intelligent, scholarly, thoughtful, interesting. He did not lack a message because he was illiterate, or narrow or uncultured. He had no message because he had no conviction. The intellectual confusion of the age had dispossessed him of the Christian evangel.

In his undoing is he not typical of many in the church today, of the church itself, in a measure?

We cannot go far without passion and abandonment, and we cannot have these without a controlling, sustaining, overmastering conviction. If our innermost belief fails us, all is lost. If unwavering confidence possesses us, all is safe and victorious.

The church, if really vital, must ever possess the conviction of a true and God-given message and the challenge of a great worth-while task.

The great life creating periods of the church, the times of great accomplishments and great spiritual heights, the times when the borders of the kingdoms have been extended and the souls of countless have been quickened by the consciousness of God, were those great epochs of spiritual discernment when the conviction concerning spiritual verities were the greatest.

Let us mark a few of these times of profound faith. We can choose them almost at random.

Think of the Christian age of Paul, of Paul himself. He moved and spoke with the certainty of Christ himself. One of his great words spoken to the early church is, "Put in trust with the gospel." This gospel to him was God's revelation to men. It was a sure and trustworthy word. He gave himself with utter abandonment to its proclamation. Nothing else was of commanding value to him but this gospel, put in his trust and in the trust of the church. It was transcendently paramount, and by this trust was the church highly privileged, highly honored, purified and glorified.

The foundations of the church were laid by Paul and the other apostles and Christians, all men of profound convictions. Men of double mind could not have built for the ages.

We, of today, are put in trust with this same gospel. If we are approved to be worthy of such high responsibility, we must guard our convictions and see that this gospel has no dissipating and paralyzing rival.

Again, making a journey of many centuries, think of those staunch covenanters of Scotland, who made their century one of the great creative ones in the history of the church.

When in the Greyfriars church they signed the covenant, a militant document in honor of the Christ whom they ever put first, they were aware that many of them were signing their own death sentence. It was only a sweet and mighty conviction that could have urged them to this commitment. Some wrote after their signatures "Until Death;" and some opened their own veins and signed their names with their own blood, a mark of entire surrender to Him who had shed His blood for them.

One of their greatest comrades when facing death, said "My conscience I cannot submit." "It is the creed in five words of all good soldiers of Christ. The Illiad of the martyrs."

Enquiring as to the cause of the great revival in the Eastern States of some hundred years ago, Lyman Beecher was told that the people had learned to pray again. Prayer meant a

renewal of faith, of conviction, a new intimacy with God, and just here lies the secret of all forward-looking periods in the history of God's people.

Our immediate fathers in the faith were men of profound conviction. They planted churches "everywhere." Their physical resources were usually small, but their accomplishments were surprisingly great.

When I go into a village or city and find there a Christian church, I say to myself, a prophet of God once walked these streets and entered these homes: and translated the gospel that was entrusted to him into this building and organization and in a larger way into the lives of the souls of the pioneers, most of whom have joined the Church triumphant.

The founders of these churches received pitifully small wages for their work; often they were belligerent in their presentation of their message; but they possessed the essence of all true ministers, viz., the consciousness that they spoke for God.

Every day demands its prophetic seers. We can never be worthy successors of those gone before unless we look to our convictions, which alone will give the inner-support that the soul must have, if it moves out to high endeavor and to hard tasks.

Is the church hesitating to undertake heroic work? Is the ministry somewhat cooled in its ardor and passion? Are the gifts to the cause of missions secured by labored manipulations; are they lamentably small? Is the membership of the church dangerously absorbed in the things of this world? Does a love of pleasure unduly possess the professed followers of Christ? Is there a diminishing of conscientious attendance upon Divine worship? Are we failing to have zest for prayer and Bible study? Is the art of meditation being lost? Is secularization of our lives taking place? Is the church without great abandon and passion? Has it ceased to risk all for its faith?

Henry Scott Holland of England writes this accusing word: "Our Christianity is sick—our Christianity is poisoned—our

Christianity is convicted. We have betrayed it. We have been false to it. If it were not so, we could not have engaged in this war. We have failed to retain our Christianity in its true and normal health. We have weakened it by pride, by covetousness, by the inordinate love of riches, by luxury, by selfishness, by worldliness, by national jealousies, by commercial greed, by suspicion and hate of rival peoples, by ambition, by exploiting of weaker races, by gambling, by drink, by lust and lies, by blind devilries, by godless cruelty, by heartless indifference. So the wrong has gone very deep. Self-deceit glozed it from us; until, in the wild glare of war, the worst stood out disclosed."

If to any considerable degree these words be true, we must look to the foundations of our faith. Repairs of non-essentials will suffice but little. Improved methods will not count for much. We must restore to ourselves faith, vital, compelling faith in the absolute leadership and redemption of Jesus Christ.

The age in which we live has been greatly influenced by scientific thought. The scientist has dominated our thinking. His has been a wonderful contribution. He has worked in one of God's realms and no one should belittle his laborious earnestness and his splendid achievements. Wonderfully has he enlarged the horizon of our world. He has given us breadth and truth for our thinking.

While honoring the scientist, we have also feared that he was cutting away the cornerstone of our faith. We have been oppressed by a feeling that all is not as stable as we once thought. The acumen of the scientist has entered every field, even the examination of our sacred Scriptures and doctrines and institutions. This keen and rigid examination has affrighted and unsettled many in the church. Criticism has robbed them of their message. They feel that modern thought has taken away their Lord and they know not where it has put him.

Being unsettled, like Mark Rutherford, they have nothing

to say. If they speak, it is with interrogative sentences. The gospel cannot be proclaimed but by declaration and affirmation.

If the church is to have compelling convictions, it must get rid of this fear that science and criticism have made doubtful or can ever make doubtful, the message of the gospel.

If the church is to have compelling convictions, it must get rid of this fear that science and criticism have made doubtful or can ever make doubtful, the message of the gospel.

Years ago Mr. Christopher Neville, a clergyman of ample means, gave a dinner to many of England's leading men of art, science, politics and religion. No program had been prepared, but after the dinner, Dean Stanley, being elected chairman, proposed that they consider this question: "What men will dominate the future?" His proposal was accepted and with ready and unanimous assent.

After a few had spoken, Mr. Huxley was called upon and listened to, as he always was, with profound respect. He said: "The future will be dominated by the men who stick most closely to the facts." As he elaborated this thesis, he made a very deep impression.

The next speaker was Edmund Miall. He said he quite thoroughly agreed with Mr. Huxley that the future would be dominated by men of facts, but he went on to say that all facts must be included and that "the greatest fact of history is Christianity and at the root of Christianity is Christ."

Mr. Miall was right. Christ is the unassailable fact of our faith.

Criticism cannot rob history of his personality and power, nor of our own consciousness of him.

Christ is the New Testament. And he is the message for the Church. He is the gospel.

In the New Testament we find this sublime personality conscious of God, conscious of his own holiness and of his God-likeness, and his redeeming power for all men. Here is no personality that depends upon the technicalities of historical or textual criticism. Their conclusions are of small moment in the realm of faith. We have done them too much honor. No

matter what the conclusions as to authorship or text, the Christ of the New Testament remains untouched and unharmed.

“I have a life with Christ to live,
But ere I live it must I wait
Till learning can clear answer give
Of this and that book’s date?

“I have a life in Christ to live,
I have a death in Christ to die;—
And must I wait till science give
All doubts a full reply?

“Nay rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me creep within

“Thy fold, O Christ, and at Thy feet
Take but the lowest seat,
And hear Thine awful voice repeat
In gentlest accents, heavenly sweet,

“Come unto Me, and rest;
Believe Me, and be blest.”

The New Testament with its spirit of unity and love, with its tremendous conceptions, with its results of such far-reaching influence cannot be explained without Christ, its heart, its reality, its all.

Science is concerned alone with impersonal law, religion with personal love. Christ is the revelation of God’s personal love for humanity.

“Let knowledge grow from more to more
But more of reverence in us dwell.”

Again faith is rational: but it rests not alone on pure reason. “Nothing worthy of being proved can be proved.” All our great conclusions in life go beyond the measurement of cold intellect.

Christ is a living Spirit. The human soul experiences him. The writers of the New Testament defined the gospel as

Power. It has ever been that. Through emotion, meditation, prayer, the soul finds its way to the living Christ. He speaks to it great sustaining words of conviction. "Once I was blind but now I can see," is the testimony of countless souls. The power of Christ redeeming and keeping and holding to the eternal things is evidence that no science can destroy.

Two students in the University of Wisconsin, who were chums, were both indifferent, scoffers it might be said, of religion. Last year one was converted. The other made light of the conversion and wrote his friend of his scepticism. The converted one wrote back: "Something has come into my life, has made me different, what I once hated, I now love. I have a great passion to serve. A light of joy and faith now possesses me, instead of cynicism and despair."

That something that changed this life needs to be taken to every soul.

In this prosaic, critical age, the meditative side of our faith needs to be cultivated and strengthened. The voice of God in the soul is evidence that cannot be gainsaid and will lead the soul to take risks for his faith. Christianity, at last, is a religion of the inner self, not of the outward creed.

"The Everlasting Mercy" after taking its hero through much filth grings to him a whisper of the gospel. The surroundings all suggest a life given to sin as indeed does his own appearance. Yet the gospel entered his soul as power and he says of that crucial moment:

"I knew that I was done with sin
I knew that Christ was born within
I knew that Christ had given me birth
To brother all the souls of earth."

Feeling thus the gospel must everwards command his life. It could have no rival. He could make no compromise.

We should not be afraid of experiencing religion; nor should we seek to suppress our emotional nature. What else is there of life, save emotion? But is not this doctrine subject to abuses, someone will say? Certainly. Every great affirmation of Christianity, by some, is carried to absurd and false

extremes. To affirm is to risk—Jesus took the risk at every point of his teaching.

The second great evidential support of Christianity rests upon the daily companionship of the Spirit of Christ.

“I knew that Christ had given me birth
To brother all the souls of earth.”

This couplet suggests the third path to compelling conviction. Christianity has set for its adherents a great task, viz., the conquest of the world for its Master. Every human will is to be brought into harmony with the Divine. Not alone are all peoples to be evangelized but all people long since evangelized are to be made completely Christian.

“Thy kingdom come, Thy will be done on earth as it is in heaven” is the petition the Lord himself taught his disciples to pray. His Church will offer that prayer till its fulfillment is realized in a transformed and a redeemed world.

Christianity seeks not only to win individuals to its leader but to make all the relationships of individuals Christian. It seeks to establish a church, a family of God, a brotherhood.

Movements, institutions, and nations are to be made Christian. Perhaps the whole creation which groaneth together till now is also to be brought more perfectly under the will of Christ.

The task is a gigantic one. It takes hearts of conviction to undertake it, but here is the truth we are seeking, viz., to undertake it is to gain conviction.

Hence the third pillar upon which conviction rests is service, working at the Christian task. The will is always strengthened when acting. The doers have been the believers.

Faith is proportioned to the greatness of the tasks undertaken.

One would think that the missionaries with a tremendous background of unfaith would falter and become unbelieving. The contrary has been true. The reaction from their work has so supported their faith as to give them an honored place among the Church's saints.

Faith exercised leads to greater faith.

If the Church wishes greater conviction, let it dare more for its Christ.

Baptism and the Lord's Supper have a prominent place in the symbolism of the Church. They both teach the lesson of entire surrender to the Christ and his cause. Baptism is a burial with the Lord, and a resurrection to his life, to his task. The Lord after his baptism began his life work of self-abnegation. He started in the path that led to Calvary.

How profoundly meaningful is the Lord's Supper.

How significant was the scene of its first observance. The old and the new had met. The old was about to slay the new. Love was to be slain by hate.

Men of blindness, passion and darkness of heart, rushed through the night to do their deed of violence. Calmly the disciples were dedicating themselves to the new order, to the reign of love, of brotherhood. They only became fully aware of the meaning of the First Supper weeks afterwards, perhaps never completely fathomed its depths.

If we made this Supper a dedication of ourselves to the world-sorrow, to the poor, to the selfish business world, to the laborers, to the indifferent rich, to the childhood of the race, to the Christless places of the earth, if we really dedicated ourselves from week to week to Christ, to all he loves, how speedily would we help to usher in the reign of our Almighty Redeemer and how quickly we would help to remove the suspicion that the Church is not fully standing for her own Lord. Complete dedication means unquestioning conviction.

It is a far cry from our comfortable observance of the Communion to the first night of its institution. Still it means the same. It is a Eucharist. It pleads for entire dedication—and in proportion as we give ourselves entirely to the Master, will satisfying, supporting and untiring conviction be born in our souls. "The blood of the martyrs is the seed of the kingdom." Hardships will not defeat the Zion of our God; but ease and comfort and dislike of abandon for him will. His Church is retarded by our slackness. It cannot be defeated. He is the final guarantee of its success, the ultimate builder.

Watch, stand firm in the faith, play the man, be strong, love. This text suggests the three ways to conviction.

Having conviction supported by right thinking, prayerful meditation and heroic willing, the Church of the Living God faces a world distraught, much in need of Christian guidance and leadership. The Church itself has all too long been hesitant as to its faith.

One of the generals in the present war wrote to his commander-in-chief, "My left has been driven back, my right is routed, I will now attack with the center." He did attack and won.

Has not the doubt and hesitation of the Church resulted because we have been giving too much attention to the right and left? Victory will be ours when we attack with the center. Christ the unsupplanted, the unharmed, leading the forces.

If the Church be whole at heart, if it be not enfeebled by insidious doubt, it will face the world with its changing conditions, with proper adjustments in its message.

It will educate the children; call sinners to repentance, make vital with the presence of the Spirit its temples of worship; create an atmosphere appealing to all the hungry-hearted; interpret anew the deep things of the Word; make its membership not to desire mere entertainment but to crave the higher things of the soul. In assurance it will comfort the sorrowing and heal the broken-hearted; its best young life will follow in the steps of the missionary heralds of the gospel; it will bury its dead "in unfaltering trust."

Yea, and more; the church of conviction will have leadership in the labor movement, in the world's reforms, in the woman's movement and temperance cause. It will know the direction to take; for the Spirit will guide it into all truth.

"Attack." If you cannot attack, "stand;" if you cannot stand "die," was the message of a great general to his men.

The church in every great age of conviction has led in "attack." It must attack again. It can never just stand. If some members of the universal church die it is only that

the church may attack again, and, because of blood sacrificed win still more notable victories.

The war which now disgraces Christendom would not have occurred if the church had been sufficiently Christ-like and efficiently commanding and aggressive.

We cannot change the past.

The war is a New Calvary; and perhaps a new resurrection. The faith of Christendom springs from Calvary and the Resurrection. Out of the awful cataclysm of the present conviction, mighty conviction will come.

When the dark clouds of the world's tragedy hang over us, Christ's darkest words, "My God! My God! why hast thou forsaken me?" must be recalled with added sadness, but also with profound significance.

Helplessness seemed to be in the heart of Jesus and despair filled every soul of the little group of his followers, as a symbol of that awful event. The light of day ceased to shine. For the time being Calvary meant to the disciples the bankruptcy of every noble ideal.

But Calvary, despite its anger, cruelty and ignominious death, we now see, was God's love breaking through to hearten our weak and fearsome humanity.

After Calvary came the Resurrection, the Ascension, Pentecost, the Victorious Church.

So will it be after this present Calvary that has upset the world and which is causing to flow the life blood of millions of fellow-men, has passed.

God will yet speak—is speaking in his wrath.

If ever a new epoch in this world had birth, certainly one of the greatest epochs is now in the throes of birth.

The war is the breakdown of human reason. The voice of the church was ignored. The prayer of the Christ was despised. Corsica, not Nazareth, has had sway. And its sway has led to the undoing of civilization. This world cannot go on without Christ. His prophets will now take courage. They will speak more confidently in the name of their King. God has special times in which his Church forms a mighty

faith—gains vital conviction. Are we not at the dawning of such a time?

The gates of Hades are wide open these days, but they will not prevail. No nation will win this war. God will win. The Church will go on conquering and to conquer until the kingdom of God will include all the peoples and all souls. Christ will build his Church and finally present it to himself, “a glorious church, not having spot or wrinkle, or any such thing: and that it should be holy and without blemish.

FREDERICK W. BURNHAM

LORD KAMES in his "Elements of Criticism" suggests, as our ideas come in trains, that it is not often a popular speaker makes a good statesman. He thinks brilliant oratorical powers are not associated with a logical mind. This is not true in the case of Mr. Burnham. He is a statesman as well as a popular preacher. He has shown conspicuous ability in his management of the American Christian Missionary Society.

Frederick William Burnham was born in Chapin, Illinois, in 1871, the son of New England parents. His father, a physician, died when Frederick was eleven years old. After finishing the public school young Burnham became a telegraph operator to earn the necessary money to take him to college. After a year at Illinois College, Jacksonville, he entered Eureka College from which he graduated in 1895. Later he took some postgraduate work in the University of Chicago. Immediately after graduation from Eureka he became pastor of the church at Carbondale, Illinois, where he had the rare comradeship and counsel of H. W. Everest. The splendid church at Charleston, Ill., with its new building challenged his strength and there he spent five years of happy useful ministry. In 1901 he was called to Decatur, Ill., where he spent six more years, built up a strong congregation and erected a new church. Scarcely had that task been completed when the First church of the Capitol City, Springfield, Ill., called him to a similar task. Of this ministry Finis Idleman says: "Here he maintained a superb ministry in the midst of exacting duties, issuing in that psalm of praise, the most beautiful church building among the Disciples of Christ. It would have seemed enough to content one's conscience to have wrought so well and to work unworried by the call of need elsewhere. But not so could the soul of Frederick Burnham be at peace. The Wilshire Boulevard church of Los Angeles, Cal., looked over the Brotherhood for a man to command that opportune field and to build up a great congregation in that strategic center. It turned its eyes to Springfield, Ill., and made its earnest appeal to the heart which has been dominated always by the call of the larger need. Contrary to the expectations and the wishes of many who knew about the excellent accomplishment in Springfield, Mr. Burnham responded with a soldier's readiness and undertook the task in the city by the western sea. His work there had scarcely begun. But the need of a capable leader in our Home Missionary activities never knocked at a more responsive heart nor did it knock in vain. The dominant motive of service moved him to turn aside from the crowning passion of a pastor's life, that of preaching, and to take up the duties the Brotherhood would have him bear."

Mr. Burnham was elected president of the American Christian Missionary Society at the convention in Atlanta, Ga., but the changes necessary in the constitution of the Society to make him executive head of the Society and chairman of its Board of Trustees were not finally adopted until the convention in Los Angeles in 1915. He is now serving our Brotherhood in that capacity.

Mr. Burnham's personality is much in his favor as a public speaker. He impresses one with the idea of a superb manhood. Nor will one feel mistaken when listening to him. His mental characteristics correspond with his personal appearance. His mind is well stored with wisely selected reading, and he soon convinces his hearers that they are listening to a great preacher, as well as an indefatigable worker.

In his present position as president of the American Christian Missionary Society, he has a great opportunity to use those qualities of mind and heart which come to few men so freely as they have come to the subject of this sketch.



Very cordially yours,

F. M. Burnham.

THE COMPULSION OF RESPONSIBILITY

BY FREDERICK W. BURNHAM

TEXT.—“*I must work the works of Him that sent me while it is day: the night cometh when no man can work.*”—John 9:5.

IT is at once conceded, upon the mere statement of the case, that the motive power which moves a man is different from that which moves a stone, turns a wheel, lifts a cloud, or issues from a dynamo. We feel the limitations of our language when we apply the term “motive,” with its implied necessitated action, to man at all. Yet, in order that the facts of our experience may be collected for rational review it is necessary that we use in the mental real terms borrowed from the material.

That the strenuous life of our day demands high-pressure motive power is apparent. If the youth of our time are to succeed in life's larger purposes they must have developed within them a dynamic of sufficient potentiality to meet the severest resistance which an age of clogging materialism may impose. The tasks set for men today are stupendous, whilst the tendencies toward inertia, and the opportunities for ease have abundantly increased.

In expressing his sense of satisfaction with a life which, to the eyes of ordinary men, must have seemed fragmentary and incomplete, Jesus said to the Father, “I have glorified thee on the earth, I have finished the work thou gavest me to do.” A little later when the patient endurance of suffering, the supreme revelation of love, and the final sacrifice were fulfilled and completed, he added, “It is finished.” These words constitute the most glorious climax to a human life that has ever been attained on earth. The closing words of the great apostle to the Gentiles are nearest next, as, with Christ formed in him, he echoes the sentiment, saying, “I am ready to be of-

ferred, the time of my departure is at hand. I have fought the good fight, I have finished the course, I have kept the faith." How few lives, even of those that stand out above the multitude, in any considerable measure approach this ideal!

May it not be that one of the chief differences between the life of Jesus and that of the average man with respect to the accomplishment of purpose,—the attainment of true success,—lies in the hold which the sense of moral obligation takes upon his life,—a difference of the soul's response to the primal motives of action?

Before every death is a life, and beneath a great life are the main-springs of its activity. If we turn back to view the record of Jesus' life we shall find it crowded full of work. By Jacob's well, though athirst and weary with his journey, he made his need a means to the rescue of a soul almost drowned in sin. After the transfiguration, while his disciples would build booths for rest upon the mount, he hastened down to heal the paralytic boy, and when they would pause to theorize of sin and its evolution, he opened blinded eyes. Such was his constant labor. Of only one day do we read in which he failed to accomplish his full purpose. "In Nazareth he did not many mighty works because of their unbelief." If we look for a motive-power sufficient to hold life up to such strenuous exertions we may find it expressed in the response which Jesus made to the dogmatic speculation of his disciples as to whose sin caused the beggar to be born blind. Note the scene.

It was evening. As the sun sank behind the hills into the Great Sea the Sabbath day was closing. It had been a trying day for the Master. He had again met the Pharisees and Sadducees in the temple. He had tried to bring them to a knowledge of the truth, but meeting only stubborn opposition and willful blindness, he so charged their sin home upon them, that, in their rage, they took up stone to drive him from the temple. Having escaped them, he was about to pass out of the city; overwhelmed with grief and sick at heart with a sense of the world's darkness and misery, when the sight of a

poor blind beggar arrested his thought and revived his energy. He paused and looked upon the beggar. Here, at least, he could cause the light to shine, and here its illuminating rays would be welcome! While, therefore, his disciples raised the question as to "Whose sin," Jesus, yielding to the urgent motive that swayed his soul, turned aside their untimely question, and welcomed the present duty with the words, "I must work the words of Him that sent me, while it is day; the night cometh when no man can work."

Jesus said, "I must work," and followed the word with the deed. The word is one of the soul-keys to his life. It was the expression of that inward motive which was moving him in his daily tasks. If the multitudes turned away and forsook him because of his severe teaching, still he must give them the truth. If nine out of ten lepers, healed by his divine power, forgot to thank him or give praise to God, still he must heal the sick, bind up the broken-hearted and proclaim the acceptable year of the Lord. If Jerusalem rejected him, and refused the salvation he brought to her gates, yet he must weep for her sin and preach deliverance to her captives. When friends forsook him, and enemies, with triumphant wickedness adding injury to insult, wreaked cruel vengeance upon him, he still must endure unto the end. And when, at last, a lost and ruined world denied him the lowest place and crucified its Prince of Peace, it was still this sense of oughtness which made him endure the cross and despise its shame.

Next to "I will," "I must" embraces the greatest fact of the human soul,—its response to a compelling motive. Yet it is a familiar phrase and may express a varied necessity. The slave, with the crack of the lash in his ears, says, "I must," and sullenly goes to his task. His is the necessity of obedience born of fear. The farmer says, "I must," and tills the soil and reaps the harvest. His "must" springs from desire. So also the politician says "I must," and, by the same force of ambition, becomes all things to all men, for an office. By the power of invincible genius the artist says "I must,"

and paints his picture, though he die in poverty waiting the tardy recognition of a fickle world.

In the Merchant of Venice when Portia urges Shylock to clemency toward Antonio she says, "Then must the Jew be merciful." Shylock replies, "On what compulsion must I? Tell me that."

By what compulsion must He toil, and suffer, and endure who was in the beginning with God, by whom the worlds were made? No being terrestrial or celestial holds the lash over him, for he is the son and heir in the Father's house. He has no need whose supply compels exertion for the cattle on a thousand hills are his. He upholds the worlds by the word of His might. Ambition stirs Him not, for His is the glory with the Father before the worlds were. What motive stirs Him then, that he says "I must work?"

"What were the souls He sought?
What moved His inmost thought?
The friendless and the poor,
The woes none else could cure,
The grateful sinner's cry,
The heathen's heavenward sigh,—
Each in their lot and line,
Drew forth the love and life divine."

The force which moved Him was the sense of the Father's will and of a weak world's need. "This," he says, "is the work of Him that sent me, and He sent me because of His love for a world that needs me." When Jesus said, "I must," therefore, He expressed his sense of moral obligation, or the compulsion of responsibility.

How great the power of this sense of compulsion was, and how readily Jesus yielded to it, we can only estimate as we comprehend the magnitude of the work God laid upon him,—a work so great and a sense of mission so compelling, as Henry Churchill King suggests, as would "simply topple any other brain that the world has ever known into insanity,"—and as we realize the completeness with which He met the Father's will. The sense and urgency of responsibility seems never to have been absent from Him. Many of His words well up with

this hidden power, as familiar scenes bring the truth before His mind. A sower goes forth to sow, and the sight reminds Him that He must sow the good seed of the kingdom, and He breathes that lesson in a parable for the people. Fishermen at their nets call up His mission of catching men. The pearl-merchant gathering goodly pearls thrusts upon his mind the fact that the truth and life He holds in trust are the world's pearls of greatest price. A wandering sheep recalls His Father's anxious care for the lost: the shepherds with their herds, His larger Pastorship, the folding of the sheep at night, His mighty task of gathering the children of men home into the fold of God ere the night comes on.

The explanations which Jesus gave of his own conduct show us that so keenly did he feel the compulsion of duty, that, with him responsibility was practically necessity. When his friends wished him to tarry longer with them he said, "I must preach the good tidings of the kingdom of God to the other cities also; for therefore was I sent." When they told him that Herod would kill him if he went to Jerusalem he answered, "I must go on my way today and tomorrow and the days following: for it cannot be that a prophet perish out of Jerusalem." He showed his disciples that he must suffer many things; that all things that were written of him must be fulfilled. "The Son of Man must be lifted up" and must rise from the dead. To the two on the way to Emmaus he said, "Ought not Christ to have suffered these things and to enter into his glory?" At the last to all his disciples he explained, "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Thus all the experiences of his life appeared in the line of duty, and the sense of responsibility lifted him up with sufficient power to meet them as they came. Given a life with such a vision of duty, and with so keen a perception of responsibility's compelling power, and it is not too much to expect that, though cut off in the midst of its years, it should close with the sublime record, "It is finished."

Now I suggest that the difference between success and failure in the lives of many men is largely due to their possessing, or lacking this sense of responsibility as a motive-power; for successful life, as we have seen in Jesus' example, consists in accepting and meeting with steadfast resolution, life's responsibilities as they come.

Respecting their conduct in this regard men may be divided into three classes, viz: (1) The men who see, but fail to do. (2) The men who attempt to do, without seeing. (3) The men who both see and do. The first two fail, the last succeeds.

In the first class are the men who see the opportunities of life, they know what responsibility means, they understand somewhat of its power; but their flagging energies, and inert lives do not relish such compulsion. The sense of moral obligation has not been so trained as to be a dynamic force strong enough to carry them over difficulties. They attempt, therefore, to escape the stress, and preserve their ease, by neglecting the larger duties. I know of a man who refused to accept promotion and an increase of salary because he feared to assume the responsibility of the higher position. He was employed as a section hand on the railroad at a dollar per day, but preferred his hard work and scanty wages to the burdens of a foreman at fifty dollars per month. The moral sense of obligation to give his family the better advantages, and to get out of his own life the best results of which he was capable, was lacking. A fellow college-graduate of splendid natural ability, a well disciplined mind, adequate culture has been offered one opportunity after another to put his powers to use where the results would be most gratifying to himself, helpful to some good cause, and worthy of culture he has received at the hands of church and state. He has refused, or given up, each one until now he is daily cursing his fate, but utterly lacking the necessary initiative to make it better. Here are the world's faithless men and its drones. They constitute its bulky but useless mass. They are the ten spies, as against Caleb and Joshua. They may be found in all ranks and classes from the professional tramp to the dainty puppet whose only excuse for con-

tinued tolerance is the fact that his father was a master of millions.

The second class is composed of active, eager men, naturally endowed with a surplusage of vital energy, who are willing to rush into places of trust and obligation, but do so without any adequate moral sense of the responsibility involved. They are the descendants of Phaeton, would-be-drivers of the sun's chariot. Such were the sons of Zebedee when they wanted the places of honor in the Master's kingdom, and Jesus had to remind them that he had a "baptism to be baptized with, that they knew not of." These men are the world's inspired and enthusiastic blunderers. They often cause widespread ruin by their lack of this moral sense. Headlong party leaders; so-called successful politicians; legislators; men of State; but not statesmen, whose chief desire is to get the office and not to represent the people, men with no sense of responsibility to anybody except the gang that helped them in; promoters; rash speculators with other people's money; sensational preachers who rush into the pulpit with every new fad and fancy, happy if they may but spread their gauzy wings in the light today, though they be prone upon the ground tomorrow,—these and a host of others abundant illustration. There are instances enough of ministers who started in their high calling with large prospects of usefulness, men of superior mental endowment, who today are practical failures because they did not recognize the compulsion to study which the responsibility of the pulpit incurs.

The third class succeed. They are not born successful, nor is success thrust upon them, but they know how to achieve it. They not only see the path of duty with its weight of burdens, but impelled by this inner motive-power, pursue it. The sense and urgency of responsibility does not leave them with the first flush of conscious accomplishment, but increases in power as the larger duties multiply. Cromwell was wont to admonish himself in these words: "In all thy mounting mount not so high thou canst not tell whither thou are mounting!"

If one, inexperienced in such matters, were to go into one of

the great mercantile establishments of our larger cities, and should attempt to find the proprietor, he would likely meet with some surprises. Perhaps upon entering he would be pleased to think that his search was to be brief, for there would meet him at the door a well-dressed, courteous gentleman, having the air of importance about him as he graciously received the stranger. "This is doubtless the proprietor," our friend thinks. Inquiry reveals the mistake. He is asked to follow this guide and they walk back into the building. As they pass along he sees numbers of men quietly at their work, any one of whom he thinks might be the man he seeks. They are all passed by. Finally at a far corner of the building, seated in a little office, with an electric light burning above his head; papers, books and files high on every side of him, with his face set with marks of strenuous effort, a man is pointed out hard at work making notes with a pen while he dictates to a stenographer. The stranger is told to wait here an opportunity to speak with the proprietor, with the added warning to "make it short for he's a busy man." He waits in meditative wonder. Here before him is the man who owns and controls this entire enterprise. He may say to any one or all the leisurely working employees that tomorrow he may go and he goeth. He dictates their hours of service and the wages they shall receive for their toil. They are his men. He himself is absolutely free. No one tells him that he must work today, yet here he is the busiest of them all. No one of them is so driven to his work, or executes it with such energy. What power holds him here, and impels the enginery of his being? Responsibility. A great business has been built up. Mighty interests are at stake. The ramifications of his commerce are multitudinous, and he *must* work. It is his response to this motive power which makes success.

So in all departments of the world's activities. The men who accomplish the work which God has given them to do, are men who do not wait a second call from duty, but early rise and go to meet her. Their inner lives are the very complement of duty. Their powers swing toward duty as the rolling earth

toward the rising sun. As the organ pipes, responding to the motion of the keys, speak forth their tones, so these lives break forth into song at the touch of Duty's fingers. As the waters of a mountain stream, rushing from their snowy beds, strike the miller's wheel and sing for joy at finding something to do, turning the turban into a wheel of song, so these lives, turning the shafts of the world's industry, make melody where they come.

Among educators the need for a vital dynamic which shall redeem from waste, in after years, the efforts expended on youth in college is being urged. I quote from a recent utterance of Prof. John M. Coulter, of the University of Chicago.

"You may have noticed in the spring and early summer the myriads of maple seeds that germinate and fairly cover the ground with their promising young foliage, and you may have wondered how few of them become trees. Special training seeks to germinate the seeds of spiritual and intellectual life, and when the tender foliage has become expanded to the sunlight, the plants are left to self-support; but many do not develop further, and the mind and spirit enter upon their long vacation. The stagnation of those who have been quickened is one of the greatest sources of loss of energy that society is called upon to endure. Trained for battle and sent to the front by thousands, they desert by hundreds. . . . Many a life, beautiful and active under the whip of a vigorous teacher, when left to itself sinks into that torpor, that state of dreadful imbecility, whose horizon is bounded by the little things of one's daily life. The transition from outside direction to self-direction is the crucial test in every life, the shock which destroys or invigorates."

If the tendency toward industrial education, the training of the young for self-support and active participation in useful pursuits, shall prove successful in the renewed quickening in our civilization of this sense of obligation and responsibility, its advance may be hailed with enthusiasm, and we may take just pride in the part which we are permitted to have in its advocacy.

Distinguish, now, this compulsion of responsibility from the

compulsion of outward necessity,—the inward sense of duty, from mere conformity to the requirements of the occasion. The one is expression of life, the other is repression. The one is expansive, the other is contractive. The one is liberty, fresh and inspiring; the other is bondage, stringent and chaffing. The one is compulsion from without, as when the mill-wheel turns from the pressure of water flowing over it; the other is compulsion from within, as when the electric motor turns with lightning speed to release its pent up energy. By compulsion from without the unwilling laborer goes jaded and unstrung, self-shipped to his disagreeable task. By compulsion from within Henry Ward Beecher was wont to seek his cellar of Sunday afternoons to shovel sand for an hour as a safety escape for the excess of vital energy within him. By compulsion from without the nominal Christian, belated, seeks a place in the congregation at the hour of worship, or grudgingly yields up a miserable pittance for the support of God's kingdom. By compulsion from within the apostle Paul counted all things as loss for the excellency of the knowledge of Christ, and became all things to all men that he might bring others. By compulsion from without we spend days and weeks dawdling over the tasks of an hour. By compulsion from within Jesus compressed the work of a life into three brief years, saying as he toiled, "I must work the works of Him that sent me, while it is day; the night cometh, when no man can work."

Now in the realm of religion this compulsion of responsibility is the dynamic of Christianity. This sense of moral obligation is the creation of God's own handiwork within us, and to it he appeals both for our personal rescue from sin, and for the proclamation of the gospel unto the ends of the world.

When Jesus commissioned his Apostles to preach the gospel to every creature, hanging upon their proclamation the awful consequence that "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," he relied upon each individual's response to the call and authority of duty in the accomplishment of his own destiny. If in the present of the clear testimony as to God's will which Jesus brings,

there is no yielding to the sense of obligation, a man cannot be saved. The compulsion of responsibility will inevitably be felt when the proclamation of the gospel with its facts, commands and promises has been made. If a man resists this compulsion he does so at his own peril. Jesus said, "And this is condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

God has not conditioned man's salvation, as some have erroneously supposed, upon a merely intellectual assent, or belief, but upon the response to duty with which the new belief is fraught. "Believes and is baptized" is the statement, and baptism is the beginning of obedience,—the joyful acceptance of the first new duty under Christ's leadership. In thus placing the hinge of men's salvation God has not made an arbitrary enactment, but has founded redemption upon an essential principle of our natures. He has not dealt with us as a Judge, but as a Father. Discriminate between the arbitrary and the essential. The recent banishment of Paderewski from the territory of Russia, because he reminded the Czar that he is a Pole and not a Russian, was an arbitrary act. The Czar might have forgiven him so slight an offense, he might, possibly, have had him beheaded. But if in employing a carpenter to build a house for me, I insist, however resolutely, that he accept and abide by the plans and specifications which I have drawn, else he cannot be my builder, the condition I impose is not arbitrary, but essential. Without those plans he cannot build the house I want, however skilled he may be. If Moses would build a tabernacle suited to the divine ideal, he must accept and work out the pattern shown to him in the holy mount. So God commands us to accept his Son, not as an arbitrary enactment of Supreme Legislation, but as the essential condition of spiritual soul-building. We must accept Him, and embody His spirit or salvation from sin is impossible. There will be no turning from sin, no resistance to its power, no striving for the higher life, unless man constantly yields to the compulsion

of duty toward the Father, as revealed and exemplified in Jesus Christ.

And this principle, you will see, applies not only to the matter of primary obedience, but also to the whole process of the development of a godly life. It seems to me that this is what Paul meant when he wrote to the Galatians, "I travail in birth again until Christ be formed in you." He would have the sense of responsibility to do the will of Christ so urgent and effectual in them, that the doing of that will should become for them a new and second nature.

This compulsion of responsibility is what gives to love its power, so that love becomes the fulfilling of the law. Without it love is a mere sentiment. With it love is the fullness of outgoing life, active, potent, complete. Even Divine love felt the power of responsibility toward a perishing world and sent the Only Begotten Son to redeem it. It is of the highest importance that every Christian cultivate within himself this sense of, and habit of responding to the compulsive power of duty.

As this compulsion of responsibility is the centripetal force of righteousness which binds the individual soul to God, so it is also the centrifugal force of missionary zeal which sends the redeemed man to carry the good news to others. When Jesus gave the great Commission to the disciples he prefaced the statement of their twofold duty with a sentence which would ever remind them of their responsibility to him.

"All authority is given unto me, both in heaven and on earth, go ye therefore."

The character of their preaching and their subsequent lives show the power which this truth exerted. St. Paul states it in his own experience, thus, "For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is me if I preach not the gospel. For if I do this of mine own will, I have a reward; but if not of mine own will, still I have a stewardship entrusted unto me." Whether he did his work willingly or unwillingly he could not escape his responsibility. He had been chosen to bear the good tidings unto the Gentiles, and no man can disobey God and be guiltless. If he willingly

obeyed he had a reward in the consciousness of having done his duty; if not willingly he still had been entrusted with that task.

In missionary activity the Christian's responsibility has a twofold aspect. First, as already indicated, necessity is laid upon him by the command of Christ, and by the confidence God has reposed in him as his co-worker. Says the apostle Paul, "The love of Christ constraineth us." That is, the love of Christ shuts us up to this one thing, so that we must do it. But there is another phase of the Christian's duty. In Troas Paul saw in a vision a man of Macedonia, saying, "Come over into Macedonia and help us." Writing to the Romans he says, "I am debtor both to the Greeks and to the barbarians, to the wise and to the foolish." This, too, is a debt of responsibility. It is interpreted later in the same letter when he writes, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." In this matter of bearing the truth to others there is not only the Master's voice behind us; but also our brother's cry before us. Love, gratitude to Christ, respect for his authority, on the one hand; and the debt of strength to weakness, of ability to need on the other, constitute the two elements of responsibility for the promulgation of the gospel which should be felt by every disciple of Christ. It is here that our fellowship with Christ in doing the work of the Father that sent him really begins. Cannot we say with him, "We must work while it is day?"

Now to return to the words of Jesus where we discovered the expression of his own sense of responsibility, we find there two further expressions embodying ideas that give added impetus to this moral sense. They are needed in the full exercise of this power. "I must work the work of Him that sent me while it is day; the night cometh when no man can work." First, the shortness of our time for work. "While it is day." To men who are accustomed, as you are, to look at life in its serious aspects I need no more than mention this truth. You have felt the force of St. Paul's statement, "Brethren the time is short." I only suggest that this thought should beget in us no useless

sentiment, but help us only to redouble our energies in life's worthy work. Second, the certain limit of our work. "The night cometh when no man can work." Whatever else death may have in store for us, brethren, this much is certain, that it will bring to an end the opportunity of our participation in affairs here, and will conclude our efforts to finish life's work. Our *responsibility is within these limits*.

An incident in my experience as a telegraph operator gave new emphasis to this truth. I give it here with the hope that its message may justify its use.

The eastbound passenger train on the Rocky Mountain division of the Northern Pacific railroad, due at Clough Junction, half way down the mountain grade from Mullen Pass to Helena, at about 8 o'clock p. m. was one summer night about two hours late. Being a transcontinental train carrying the Government mails, it was important that as much as possible of this time be made up. The track was cleared by the dispatcher's orders and a special schedule of high speed issued for this train. We were all anxious and eager to see the results. We listened attentively to the clicking of the instruments on our table, as one after another of the operators up the line reported the train by their stations. Up the grade on the other side the divide the train was struggling heroically, keeping to the schedule and steadily whistling down the time. Then the summit was passed and down the grade at a livelier pace she plunged. Presently the clicking indicated that Butler had been reached,—the next station above our own,—only four miles away. The night operator and I stepped out on the platform to see the train come. As we did so we could hear, as of distant thunder, the echoing roar of her wheels. Then a flash like a meteor darted across the darkened west, as the train shot out of one tunnel, across dizzy, curving trestles, and into another. As she came into sight again we could see that, the retainers being set, which applies a precautionary pressure of four pounds to the square inch on the wheels, the sparks were flying from the brakes so that the train seemed to travel on a bed of stars. Rounding the mountain-side immediately

above us her light flashed along the rails as she headed down the straight piece of track that passed our station. On she came, thundering, swaying, plunging, almost leaping, as, spurning the grade with her whirling wheels, she flew toward her destination. Instinctively we stepped inside the door to avoid the rushing tempest, and in an instant she had passed and was lost from view around the curve below.

The next day the engineer who pulled that train stopped at my station going up the mountain. Speaking of the run of the night before, I asked him if he wasn't afraid at making such terrific speed down those dangerous mountain grades. His reply I shall never forget. "Afraid, boy," said he, "afraid! Why I hadn't any time to be afraid, when we went by here we had six minutes to make Helena, seven miles away, and we had to get there!"

Brethren, servants of the Living God, engineers of the gospel train, the schedule of our speed is high, God's track is clear, the limit is set, there is no time to lose or be afraid. Our supreme duty is to get there.

J. J. HALEY

THE subject of this sketch occupied a sort of midway position between the preachers of the old "Living Pulpit" and those of the present volume. He is worthy to represent both classes.

J. J. Haley was born in Rockcastle County, Ky., March 18, 1851. Was raised in Clark County on a farm near Winchester. Born in the mountains and brought up in the Blue Grass, a good combination of natal circumstances. He was educated in the common schools of the two counties, in Kentucky University, and North Western Christian University, of Indianapolis, now Butler College. Mr. Haley holds an M.A. degree from Kentucky University.

After preaching a year in Mississippi, was married to Miss Lizzie Clark April 13, 1874, in Woodford County, Ky., and started the next day for Australia. On May 27 Mr. Haley and his wife reached Sydney, New South Wales, and labored there with fair success for more than two years. In September, 1876, removed to Dunedin, New Zealand, and for over two years preached there for a large and flourishing church. A call coming from the Lygon St. church at Melbourne, Australia, the pioneer church of our Brotherhood in the Southern Hemisphere, Mr. Haley accepted, and for six years preached and did there, perhaps, the greatest work of his life. In the spring of 1885 he returned to the United States, preaching a year for the First church in San Francisco. Then two years at Midway, Ky. After spending the next two years in editorial work in St. Louis, in 1890 he went to England under the Foreign Christian Missionary Society where he labored for five years. Returning to the U. S. he began a nine year ministry at Cynthiana, Ky. The work at this place was very successful and a new stone church was built during Mr. Haley's pastorate. From Cynthiana, he removed to Richmond, Va., where he remained for over four years, retiring at the age of 57 and practically ending his pastoral ministry. He now lives at Acampo, Cal., near Lodi, where he is helping the weak churches as opportunity offers. He resided for a short time in Eustis, Fla., and preached for the church while there.

Mr. Haley has had a varied journalistic experience, being assistant editor of the Australian Christian Pioneer of Adelaide, South Australia; editor and founder of The Australian Christian Watchman, in Melbourne; co-editor of the Apostolic Guide, Louisville, Ky.; office editor of The Christian-Evangelist, St. Louis, and also contributing editor for a long time; editor-in-chief of the Christian Oracle and Christian Century, Chicago; editor of the Christian Monthly, Richmond, Va.; and assistant editor

of *The New Christian Quarterly* and a few other minor papers. He has also written a few books and contributed to many more.

In 1915, the church at Melbourne, Australia, called Mr. Haley back to their jubilee celebration, paying all his expenses and a goodly sum besides. This mark of esteem, after thirty-one years of absence, together with the evident extent and permanence of the work he had done there, well repaid Mr. Haley for all his efforts.

As will be seen, Mr. Haley has had a wide experience as a preacher. A great many preachers are unable to see the world; and yet the best schooling is that received by travel. Mr. Haley has gained breadth by his travels; and yet no preacher among the Disciples is more firmly anchored to the fundamental principles of their religious movement, and few, if any, understand the movement better than does he.

As a preacher, he has too much brains to be popular with certain "two by four" critics; but he is a thinker rather than an elocutionist, and with thoughtful hearers, his message is always well received. His sermons are characterized by striking and forceful generalizations. As it has been said of him, "He preaches chunks." He recognizes that great sermons are not the result of spontaneous combustion, but come from the furnace of profound thinking and prayerful meditation. He discards entirely the notion that preaching is specially intended for the entertainment of the audience, or is mainly for the education of the audience, but holds strongly the conviction that preaching is for the saving of the audience. This conviction compels him to make very earnest work of his pulpit deliverances. He certainly gives no hospitality to unseemly catch word or references, for the purpose of gaining the attention of his hearers. He believes that the gospel is the power of God unto salvation, and is content to preach it as a very serious message.

Socially he is a delightful companion. The editor of this volume has had the best of opportunity, in both this country and Europe, to know, and he states that the Disciples have few, if any, abler preachers among them than J. J. Haley. He is evangelical, but not sectarian, liberal but not latitudinarian, progressive but always true to Christian principles.



Most Fraternally,
J. G. Haley.

IDEALS OF THE LORD'S PRAYER

BY J. J. HALEY

TEXT.—Matt. 6:9-13.

WHEN Martin Luther came upon a passage of Scripture of peculiar significance and great wealth of meaning, he called it "a little Bible." The Lord's prayer is the greatest of "The Little Bibles" of Revelation, because it compresses into a few sentences, the entire substance of the big Bible itself. Never, perhaps, in the history of human language, has such an inexhaustible mine of thought and suggestion been expressed in the same number of words. From a literary point of view, it is a gem of purest ray serene. As literature simply, without reference to its unique religious value and importance, it is unsurpassed in the annals of expression. From a theological view point, it presents to us the highest conception of God, and the reign of God, in the souls of men. From the standpoint of ethics and moral philosophy its ideals of human life, under the reign of heaven, are absolutely perfect. If we view it historically and socially, and were able to think of its petitions answered, its sentiments realized in the affairs of men, its truths incarnated in the life of divine society. The new heaven and the new earth, wherein dwelleth righteousness, would surely be upon us, in full force. From the devotional and spiritual point of view, it is the essence and strength of the soul's food condensed into a prayer. Like a masterpiece of art, the more you look at it the more you see in it. From whatever angle of vision we contemplate it, it is a marvelous composition, a little Bible of surpassing depth and power. Let us study, for a few moments, some of its more striking ideals.

II.

It Is An Ideal Prayer

Its ideal characteristics are seen chiefly in contrast to the orthodox devotions of the period. Whether the Pharisees of our Lord's time, like some of the evangelical churches of our day, made in their leading service, a little prayer and a big one, a short prayer and a long one, when the short prayer covered the ground, and the long one was a weariness to the flesh, by its much speaking; or whether like the Roman Catholic and Anglican establishments, they had a multitude of little prayers, written, stereotyped, and repeated, world without end, we do not know. It is more likely, however, from intimations we have on the subject, that these religious guides of the people, traveled in their prayers from Dan to Beersheba, from Genesis to Malachi, from Tartarus to Abraham's bosom, and that their prayers were more theological than religious, more formal than devotional, more intellectual than spiritual, more rhetorical than simple, more numerous than necessary. In opposition to the pharisaic notion of that day and this, our Lord taught his disciples to make their petitions brief, simple, spiritual, devotional, comprehensive. In point of brevity, simplicity, spirituality, purity of style, and an all-embracing comprehensiveness of petition, this prayer is the most marvelous on record. There is nothing like it in the literature of devotion. No human production could ever carry with it such a weight of meaning in such a compass of words, or live so long, or be repeated so often, without becoming outworn and obsolete. Out of the 66 words of which the prayer is composed, 51 are monosyllables, 11 have two syllables and only three have more than two. How marvelously brief and simple! How free from ostentation and rhetorical display! What an ocean of spirituality in a few drops of words! What expansive thought, what range of petition, what far-reaching aspirations couched in 80 syllables of human speech. So simple that a child can lisp it understandingly at its mother's knee, and so profound and comprehensive as to baffle the intellect of a Sage.

There is nothing in the whole range of petition, nothing in the multiplied catalogue of human wants, nothing in the spirit of Jesus, nothing in the revelation of God, nothing of promise or blessing, wisdom or glory, in the inspirations of both Testaments, not expressed or distinctly and necessarily implied in this wonderful prayer our Savior taught his disciples to pray. If these petitions were fully answered in the realizations of our Christian experience, would there be anything left to pray for? If the primal truth of revelation, the Fatherhood of God, and its correlatives, the sonship and brotherhood of man, were thoroughly understood and practically accepted; if God were worshiped in the spirit of reverence and consecration; if the soul were in the kingdom of God and the kingdom of God in the soul, so that the will of God would be done on earth as it is in heaven; if our daily wants and earthly needs, physical and temporal were all supplied; if we forgave the sins of others as God in the mystery of his love has forgiven our sins; if the peril of temptation was passed and a perfect salvation had delivered us from evil, and through all this and in it, we could gratefully ascribe the kingdom, and the power and the glory to God, what would be left to ask of our Father in prayer? And all this our Divine Lord expressed in 66 words, made up of 80 syllables, with only a half minute of time required to offer it. No wonder Edward Irvine could deliver it in 30 seconds with such impressive and stirring solemnity as to bring tears to the eyes of his auditors. This petition that welled up from the heart of Jesus is luminously ideal and worthy of imitation in the five elements that characterize its composition; brevity, simplicity, spirituality, catholicity, comprehensiveness.

III.

Its Basic Elements Contain an Ideal Creed

There is a confessional import and creedal significance in the Lord's Prayer, not generally understood by those who make such free use of it, in their public devotions. There is of course an obvious distinction between a statement of belief and a form of prayer. But the substance of belief is the basis from which

the material of prayer is drawn, so that it is quite impossible for a man to pray intelligently without telling what he believes, and if he tells what he believes, he is stating his creed, either in express terms, or by necessary implication. The prayer of the devout man is always his confession of faith. There is abundant historic justification for this holy mixture of creed and prayer. The Anglican and Roman Catholic liturgies repeat the Lord's Prayer and the Apostles' creed in every service, and they are both incorporated as part of the worship. The old divines all mixed theology with their prayers, and not infrequently in the long prayer of the service, they preached a theological system as long as the moral law. It was sometimes difficult to tell whether these ancient theologians were preaching prayers or praying sermons. As a sample of his class, I heard an old Presbyterian divine in the bush country of Australia, pray thirty-five minutes by a good timepiece, and I could scarcely tell whether he was praying a creed or creeding a prayer; for in that mortal half hour and five minutes he got in all the Calvinism he was able to master, be boiled down, for the benefit of his *long* suffering congregation, the two catechisms long and short, the Westminster confession, Calvin's Institutes, and the "Five Points" were given in bulk. The mistake of the old gentleman, aside from the length of his performance, was not in the mixture of creed and prayer, but in the fact that neither creed nor prayer were modeled after the inspired ideal before us. Although not expressly intended as a creed but as a form of devotion, a devotional form, nevertheless, as we have seen, must contain the substance of religion, and hence there is not a finer summary and exposition of the fundamental principles and verities of the Christian religion than this prayer contains.

As to *form* and *meaning* a model creed *must* possess at least six characteristics: 1, brief; 2, simple; 3, intelligible; 4, spiritual; 5, Catholic; 6, comprehensive.

As to substance of doctrine an acceptable religious creed must deal in a satisfactory way, with these propositions:

1. Concerning God—who he is, what he is, where he is.

2. Concerning worship—its nature and spirit.
3. Concerning the kingdom of God, the reign of righteousness.
4. Concerning the will of God—the law of the kingdom.
5. Concerning the providence of God in the supply of our daily wants.
6. Concerning the forgiveness of sins—divine and human.
7. Concerning salvation as involved in the temptations of life and the way of deliverance from evil forces.
8. Concerning the outcome and final victory of all that a divine religion is intended to accomplish, the kingdom and power and the glory ascribed to God.

Human creeds usually deal with theological speculations, doctrinal distinctions, and metaphysical disquisitions, and rarely with the kingdom of God and its righteousness. See how unlike the typical human creed this one is, and how admirably it covers the ground of the inspired creedal statement, of the cardinal principles of a divine revelation.

1. All about God, "Our Father, who art in heaven."
2. All about worship, "Hallowed be thy name."
3. All about the kingdom of God, his reign in the heart and over the minds of men, "Thy Kingdom Come."
4. All about the will of God, which is the rule of life and the law of the kingdom, "Thy will be done on earth as it is in heaven."
5. All about providence, "Give us this day our bread for tomorrow."
6. All about the forgiveness of sins, "Forgiveness of sins, as we forgive those who sin against us."
7. All about God's deliverance of his people from the alluring and encompassing evils of the world, "Lead us not into temptation, but deliver us from evil."
8. All about the obligation and privilege of praise, "For thine is the kingdom and the power and the glory forever. Amen."

With slight changes of phraseology this prayer our Lord taught his disciples to repeat and imitate, could be changed into

a creed on which all Christians could unite without any sacrifice of truth or conscience: I believe in the Fatherhood of God. I believe in heaven, the home of God. I believe in the worship of God. I believe in the kingdom of God. I believe in the will of God. I believe in the moral and social order that obtains in heaven. I believe in the overruling providence that supplies our daily needs. I believe in the forgiveness of sins. I believe in the divine salvation that emancipates us from the thralldom of evil. I believe in the benediction that inspires universal praise. The kingdom, the power and the glory, must be ascribed to God.

What more could a true and helpful creed contain, unless it be an explicit statement of the fact of Jesus Christ, his personality and power to save. But Christ is the author of this creed, and his wisdom shines in every word of it. It is his own interpretation of the religion he came to reveal and of which he himself is the personal manifestation. A little further on, we shall come upon the astonishing truth, not hitherto considered, as far as I know, that this prayer is the spiritual and moral portraiture of Jesus Christ, the exact literary impress of his faultless character. As it is, we have gone far enough to learn that this divine form of devotion is one of the most complete and perfect expositions of the religion of Christ that could be expressed in the same number of words. It would be hard to conceive of a more illuminating and compelling illustration of the simplicity of the Christian creed than is found in the small collection of monosyllabic terms assembled in the Lord's Prayer.

I once heard a returned missionary tell of the extreme difficulty of getting the heathen mind to comprehend and lay hold of the sentiments of the gospel. He had an appointment, on one occasion, to preach to a little group of savages, who had never heard the story of the Cross. For some time he was greatly puzzled where to begin or what to say. Finally, after much reflection and some agitation, he concluded, as the Lord's Prayer was perhaps the most comprehensive and representative of the spirit and teaching of Jesus Christ of any other

portions of Scripture, within convenient limits for treatment, he would expound that, in the simplest manner possible, to the untutored minds before him. He told them about the great Father in heaven, and all men being his children, and how it was the duty and the privilege of men to hold such a great and good being in profoundest reverence, and holiest veneration, how he had sent his Son to establish a kingdom in which all men were brothers, who loved each other, and all the rest of mankind; and how that even the temporal necessities of life, such as food and raiment were the gifts of this heavenly Father, who was willing always to bestow his bounties, if they would ask him. At this point they stopped the missionary to hold a consultation among themselves. They returned and said, "Teacher, we like your doctrine; we are pleased to learn that there is a great Father who lives in heaven, of whom we are all children, and we are particularly struck with the idea that he will furnish us bread." "Go on missionary," they said, "Give us more teaching like that." The preacher went on to explain the petition concerning forgiveness. He told them that all hatreds and all enmities must be expelled from the heart, and as the great Father forgave his children who offended against him, they must learn to forgive one another, and that love must take the place of malice and peace be substituted for war. They listened attentively and drew aside for another consultation. Their deliberations, this time, were brief and they returned with the unanimous verdict that this doctrine of forgiveness was impossible. Their spokesman said, "Teacher, we cannot receive that idea. We cannot go with you there. You white men may be able to practice that doctrine, but we cannot. If we forgave our enemies they would not forgive us, and that would put us at a disadvantage." The missionary insisted. He told them that the substance of the whole thing lay in this, that unless they ceased to hate and fight, and learned to love and forgive, they could not please the great spirit or be happy in the world to come. "Well, teacher," they said, "you are a wise man, you know what is right. We suppose the thing you insist on is proper enough,

where you came from, but we cannot forgive our enemies and those who injure us, and if you knew our enemies as we do, you wouldn't expect us to do it, either."

Now those barbarians caught on to the essential feature of the Christ idea of human life, as delineated in his prayer, the creed was plain enough even to the savage intellect, but in the simplicity of their savage hearts they had the candor to say that they declined to practice it, because it was too hard. Alas, that civilized and even Christianized humanity should be wrestling with still with this unconquered principle with but little better promise of victory than his savage brother. Whether we sing the Lord's Prayer as a chant, recite it as a creed, or repeat it as a prayer, or believe it as a theology, its intellectual problems are not difficult to solve, but when we come to the moral and social problem of reducing its spirit and meaning to a practical reality in human life, both savage and civilized men strike the supreme difficulty of a vital acceptance of the gospel. The missionary, however, was moved by a true instinct, if not by a special inspiration, to select the Lord's Prayer as the best text for a simple and comprehensive exposition of the religion of Christ.

IV

The Lord's Prayer contains, in outline, an *ideal theology*. Theology is religion in terms of the understanding. A man's conception of the personality and character of God, and his relations to the universe, in terms of the intellect, constitutes the sum and substance of his theology. All efforts to explain God and the mutual relationships between God and man, are theological interpretations of religion. The declaration of Sam Jones that he loved religion and hated theology is as unintelligent as if he had said that he loved flowers and hated botany. Botany is the science of flowers as theology is the science of religion. Every man with intellect enough to think is a theological student, for necessarily he must form to himself some kind of conception of God and that conception is his theology. The assertion of Dr. Hatch that an ethical sermon stands in the forefront of New Testament Christianity, and a metaphysi-

cal creed in the forefront of the Christianity of the fourth century is relatively true, when the central point of contrast is emphasized, but not exhaustively true as a matter of fact. That other statement of the learned Doctor that the Sermon on the Mount has no metaphysics and the Nicene Creed no ethics, belong to the same category. If Hatch metaphysics includes philosophy and theology, as it clearly does, the Sermon on the Mount literally bristles with theological presuppositions from beginning to end. In fact the ethics of the sermon find their root in Christ's doctrine of God. If there was nothing in the Sermon on the Mount but the Lord's Prayer, it would be one of the most distinctively theological documents on record. The word theology is made up of *theos* God, and *ology* a discourse, literally a discourse about God, giving expression to a conception of the life and character of God. In this sense that wonderful prayer our Lord taught his disciples to pray is shot through and through with theological sense, the sense of the truth of God and God's relations to man.

Notice, please, how every clause and every sentence, both invocation and petition, center in God, and radiate the truth from him: Father God, name of God, worship of God, home of God, will of God, kingdom of God, providence of God, forgiveness of God, emancipation or salvation of God from the evil forces of life, the kingdom, power, glory and praise of God. Could more be said of God and his relations to man in the same number of words?

The term "Father" is Christ's interpretation of the nature and character of God. The Fatherhood of God is the imperial and mountain truth of revealed religion, through Jesus Christ, from which five great rivers of life flow down to water the human soul.

1. Incarnation and revelation. Because God is my Father he puts himself into communication with me; he reveals himself to me, not only in words, but in and through the incarnate personality of his Son, who became the equivalent of God to my soul in ways and words that I can understand.

2. The second river that gushes out at the base of this moun-

tain truth of God's Fatherhood, is the river of salvation, because God is my Father and I am his Son. He stretches out his hands to save me, and this is my only hope of salvation.

3. The third stream that emanates from the mountain truth of the divine Fatherhood, is man's moral and spiritual likeness to God, known as righteousness and Christian character. If the child partakes of the moral nature of his Father, he must partake also of his moral character. The ethical law, the rule of righteousness that governs the conduct of our Father, God, must govern the conduct of his children.

4. The fourth river that flows from this mountain truth of revelation, is human brotherhood. An obvious corollary of the Fatherhood of God is the brotherhood of man. If God is my Father and I am his Son, I am a brother to every man in the world, and every man in the world is a brother to me. One of the first inferences that Christ drew from the Fatherly relations of God and his infinite love for the children of men, and the one for which he sacrificed himself on the Cross, the union of all who love in the service of all who suffer, is the last one we will comprehend or learn to apply.

5. The fifth river of life that flows from the mountain range of God's Fatherhood is the river of immortality. Because God, my Father, lives forever, he has given me his Son, the power of an endless life. If the power of a human parent was equal to his love he would not allow one of his children to die. God's power is equal to his love, therefore he will not allow his children to die. The great argument for immortality is the love of God for those who are his.

Following this one word Father in the invocation, and its vast implications in the revelation of God and the conduct of human life, are specification in detail, of the way in which these truths focalize in human experience.

1. Reverent and holy and consecrated adoration of God.
2. The expression and organization of spiritual life in the kingdom of God.
3. The law of life, the will of God, the reproduction on earth

of the social order of heaven, "Thy will be done on earth as it is in heaven."

4. The law of providence for the sustenance of human life.

5. The law of reconciliation between God and man, and between man and man. In the first the human person repents and the Divine person forgives; in the second the human sinner repents and the sinned against pardons.

6. The law of salvation, redemption and liberation from evil forces that encompass the soul, and the passion for perfect holiness that takes the place of sin.

7. The culmination of the redemptive process in universal praise, "For thine is the kingdom and the power and the glory for ever. Amen."

V

Let us study this inspired composition, in the fourth place, as an *ideal* representation of *character*, or as the literary expression of an ideal man. This document is first a prayer, then a creed, and then a life-sized photograph of the personal character of Jesus Christ. What I mean to say is that the Lord Jesus Christ in his personal life and character is the incarnation of the truths and principles expressed in this prayer. Translate the contents into thought and you have a perfect creed; translate them into life and you have a perfect character, realized in its absolute completeness only in Christ. This is, therefore, a model prayer, a practical creed, and when both are applied to life, a perfect character. You see a picture suspended from the wall, underneath it is the name and a verbal description. Christ is the picture that shines through his prayer of which the words are but a verbal delineation. Let us see if there is not a perfect character depicted here. There are seven spirits represented in this divine composition and they are seven spirits of God, the sacred number that denotes perfection:

1. The filial spirit, "Our Father which art in heaven."
2. The reverential spirit, "Hallowed be thy name."
3. The missionary spirit, "Thy kingdom come."

4. The obedient spirit, "Thy will be done in earth as it is in heaven."

5. The trustful spirit, "Give us this day our daily bread."

6. The forgiving spirit, "Forgive us our trespasses as we forgive them that trespass against us."

7. The spirit of holiness, "Lead us not into temptation but deliver us from evil."

8. And if the doxology were included an eighth might be added if it were distinguishable from the rest, the spirit of praise, "For thine is the kingdom and the power and the glory forever and forever. Amen."

Embody these seven spirits in a human personality and you have Jesus Christ—as he was in the days of his incarnate life. Tell me, if a man have the beautiful filial spirit of Jesus blooming in his heart, distilled as the odor of sweet flowers in his life, so that his very presence is a benediction, because he recognizes and realizes that God is his Father and that he is God's Son, and that all men high and low, great and small, are his brothers in the bonds of a divine human sympathy; if he be endowed with the reverential spirit which holds in deepest reverence, in awful sacredness, the name and the person of God, who never takes that name in vain, in either flippancy or profanity; if he have the missionary spirit, the philanthropic, man-loving, world-embracing sympathy, that yearns and prays and labors and gives that the reign of God may be established in every heart, and in all the earth; if there be given to him the spirit of obedience and loyalty, of submission and resignation, so that in all the circumstances and providences of life, his supreme desire is "Thy will be done in earth as it is in heaven;" if he be characterized by the spirit of dependence and trustfulness, realizing that his sufficiency is of God, that all things temporal as well as spiritual come from the Father's hand in whom we live and move and have our being; if he be inspired by the spirit of forgiveness, and has put on as the elect of God, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering, forbearing and forgiving others, if

he have a complaint against any, even as God for Christ's sake hath forgiven him. * * * *

If there be in him the spirit of purity and consecration that longs for freedom from sin and perfection in holiness and to crown all the spirit of thanksgiving and praise, the ascription of all to God, "For thine is the kingdom and the glory and the power forever. Amen"—if a man have all this, if he possesses all these characteristics, what is he? A Christian? Yes, he is more than a Christian; he is a Christ. He has, in all its majesty and fullness the blessing of perfect manhood that Christ came to impart and to inspire in the largest of human souls. We have here the most perfect picture of Christ that even inspired language can represent. What more of prayer, creed, theology or character could be found than these brief petitions contain? When you repeat this wonderful prayer, if you enter into its meaning, your soul sweeps round an immense and measureless circle of blessing. Truly its comprehensiveness and exhaustiveness and kaleidoscopic many-sidedness are amazing in view of its extreme brevity and simplicity and bespeak a depth, length and width of meaning that only the highest form of inspiration can reach. Lessons: 1. Pray in the spirit and manner the Lord teaches in this model. 2. Make the truth and teaching of this prayer the practical, every-day and all-day creed of your life. 3. Above all make it the ideal of character to which you constantly and passionately endeavor to rise. The result will be the Christ life of moral and spiritual perfectness, for Christianity in its last analysis and in its first, is the reproduction of the life of Christ in our lives.

R. H. CROSSFIELD

DR. CROSSFIELD is regarded as perhaps the best equipped of our College Presidents, who are active in both the pulpit and college work. One cannot be in his presence long until he feels the atmosphere of business, and in this respect he is well qualified for an executive position in college affairs. He is also equally at home in the pulpit, and his college work has in no respect diminished his love for preaching the Gospel, and no vacation from college duties can keep him out of the pulpit when a favorable opportunity offers. He must be busy at something and preaching is his favorite recreation.

He was born near Lawrenceburg, Ky., October 22, 1868. Attended elementary and secondary schools at home.

Graduated with A.B. degree from Transylvania College; graduated from College of the Bible; made M.A. and Ph.D. degrees in University of Wooster; received LL.D. from Georgetown College. From this record it will be seen he has not failed to equip himself academically for his great life work.

Taught in Lawrenceburg, Ky., one year; principal Harrodsburg, Ky., Classical and English Academy two years.

Minister Glasgow, Ky., Christian church four years; minister Owensboro, Ky., Christian church thirteen years. It was here that his executive abilities and power as a preacher became conspicuous. The church under his care grew into one of the leading churches of the state, and has continued to grow up to the present time, illustrating the important fact that his work is not of the ephemeral kind.

Married Annie R. Terry, of Glasgow, Ky.

Installed president Transylvania College, 1908; installed president College of the Bible 1912, both of which positions he now holds. As an educator he has been eminently successful. During his administration the work of these colleges has grown to encouraging proportions.

During his connection with Transylvania and the College of the Bible more than \$400,000 has been raised for endowment and equipment. College plant improved, faculty enlarged, and courses of study extended.

Held a large number of evangelistic meetings while in the pastorate; traveled in Europe, Asia, Africa, Central America, Mexico, Alaska, etc.

Author of "Pilgrimages of a Parson," and "The Christian Principle of Sociology."

As a preacher Dr. Crossfield succeeds either as pastor or evangelist. As an evangelist he is a connecting link between the Old Evangelism and the Evangelism of the present day. He avoids the sensational methods of some, but believes in legitimate, organized efforts of all the available church forces in the proclamation of the gospel.



Fraternally yours,

T. H. Crossfield

THE MEASURE OF MAN

BY R. H. CROSSFIELD

TEXT.—“*But now abideth faith, hope, love, these three; and the greatest of these is love.*”—Cor. 13:13.

IT is generally accepted as a fact that we possess no definite knowledge as to how long the human race has existed. Revelation nowhere furnishes this information, nor does it supply the slightest foundation for a conjecture. Science declares that it traces evidences of human life back millions of years, yet it nowhere gives an unqualified answer to the inquiry.

But whether mankind has lived on the earth six thousand or six million years, all will agree that ample time has elapsed for the development of a competent standard by which to measure a man. We may go a step further. If all the generations anteceding the present one were obliterated root and branch, we would still have abundant data by which to answer the question raised, “What are the outstanding values of life, what is the measure of man?”

“Moreover, is not the experience of a single individual abundantly sufficient for this purpose? Each human life is not a detached, or independent unit, but an epitome—a resume of all that has gone before,—so that when we study with minute care an individual, we are brought face to face with the salient characteristics of the race.

Many, however, do not properly appraise the values of life. Just as the physician, who knows the malignant influences of opiates on the system, does not always exercise self control, and as the teacher, versed in the principles and art of pedagogy, does not invariably practice what he preaches, so men frequently fail to live up to the best of their knowledge and opportunities with respect to the highest purposes of life.

We are not, therefore, altogether surprised to discover that the ordinary, everyday man does not constantly apply the wisdom of the ages to his life, does not clearly see the things that should challenge his supreme purpose in their proper perspective, and that he does not always succeed in putting first things first.

It is with the hope that you young people, whose program has not yet become permanently and rigidly defined, may be led to act with discretion and judgment that I speak on the subject announced. Moreover, I wish to emphasize the fact that the standards which you now choose by which to measure a successful life will largely determine your future. It is most necessary, therefore, that your ideal—that upon which your eye is fixed—should be right, for if your purpose is less lofty than the highest, if your eye is not set upon the noblest goals, you will certainly fall short of the best attainments.

Speaking negatively, and employing the process of elimination, permit me to say that the *true measure of man is not found in the realm of physical attainment.*

Do not understand me to underestimate or discourage proper attention to the science of body building. This is a fundamental duty. To become physically able and efficient, is among the *first* of the *first things* earnestly to be sought.

You have heard it said, I presume, that there is coming a time when to be sick will constitute a disgrace. Whether that prophecy be realized or not, the day will be when the physician who *practices* will largely be supplanted by the physician who *prevents*. Prophylaxis will be the order of the day, and, like our Chinese contemporaries, we will pay our physician to keep us well, and not to cure us when sick. An ounce of prevention has always been worth many pounds of cure.

Such health is necessary to the *largest happiness*. When Alexander Pope observed,

“All pride of reason, all joy of sense,
Lies in three words—health, peace, and competence,”

he expressed a profound truth. Health enables us to enjoy

work, and leisure, and home, and study, and travel, and all the beauties, duties, and recreations of life.

Good health enables us to be *efficient*. However attractive the songs of Milton and Homer, however eloquent the preaching of Bossuet, however remarkable the culture of Helen Keller, it is manifest that the world has lost much by reason of their blindness. So with any physical defect, whether it be that of the loss of one of the senses, or the impairment of health.

Have you considered what we lose in productivity on account of ill health? Dr. J. W. Jenks, of Cornell University, estimates that the sickness of the American people costs us one and a quarter billion dollars annually, and that each member of our population loses, on an average, 13 days a year as a consequence of physical impairment.

Therefore, all honor to the man who develops his physical potentialities, who grows into symmetrical manhood.

Nor do I fail properly to evaluate physical beauty. The most attractive sight in the world is a human face—the cheeks glowing with health, the eyes beaming with intelligence, the lips expressive of love, the brow crowned with dignity and honor. Personal beauty should be cultivated, and all the graces and charms of face and feature should be wooed and won. To this end, the human form should be attired tastefully and becomingly, so that beauty and attractiveness in every way may be emphasized.

But the large meaning of life is not to be found in physical health and strength and beauty. Such accessories do not abide. These bodies of ours, despite the care we give them, will soon dissolve into the elements—return to the dust whence they came—and become “brother to the insensible rock and the sluggish clod.” These temples we live in, so “express and admirable,” will one day become ghastly and repulsive. No discovery of science has ever prevented ultimate dissolution. The kings of Egypt, with their wonderful tomb-pyramids and their art of embalming, could not effectually forestall decay.

Even these pyramids have been fatally scarred by the tooth of time, and the mummies they contained scattered to the winds.

Nor is the true measure of life found in accumulated treasure. I would not inveigh against the outstanding human instinct for getting and holding. Acquisitiveness is as necessary a part of our natural endowment as any other instinct. It is against the perversion of this instinct that I raise my voice.

Many in our generation, it seems, have come to believe that "money answereth all things," that the great purpose of life is to acquire and keep; and while this sentiment is not universal, it is, nevertheless, true that Phocion, who might have been rich, though he preferred to remain poor, is not one of the patron saints of any American community.

Do not infer, however, that I underestimate the value of money. *Money is power.* It speaks every language and dialect, understands the customs and manners of all peoples, sails every sea, climbs the highest mountain, and traverses the widest plain. Yes, money is power. It enabled Columbus to discover America, it has checkered every continent with railways, filled all seas with the Argosies of commerce, brought to light the *terra incognita* of other days, discovered the North Pole, built the Panama Canal, equipped hospitals and sanitariums, erected churches for prayer, endowed colleges for education, and sent missionaries throughout the world.

On the other hand, money is today prosecuting the most sanguinary war known to men. It is plowing the fields of Europe with cannon shot, and obscuring the sun and the moon with the smoke of battle. It is destroying cities and villages, homes and farms. It is pouring out the red blood of the best French and German and Austrian and English and Russian and Italian youth. It is rendering homes desolate, wives widows, and children orphans. It is letting loose every demon of destruction and damnation, and trampling under foot every good thing that hundreds of years of civilization have developed. Yes, money is power, as great a power for evil as for good.

Allow me now to affirm emphatically that money is not the end, that "a man's life consisteth in the abundance of the

things which he possesseth." Read again, if you will, the story of the rich fool, and then turn your eyes this way and that, and see him, your contemporary, the man whose gold is his god. As he says, "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." You may hear the God of heaven answer, "Thou foolish one, this night is thy soul required of thee, and the things which thou hast prepared, whose shall they be?"

Yes, verily money takes wings and flies away.

Nor is the true measure of man found in the attainment of selfish ambition.

Once more I beg that you do not misunderstand me. Ambition is both good and necessary. It means the planning for, and reaching out after that which is beyond. It signifies the ideal toward which we strive, and which constitutes so valuable an inspiration. It says,

"Anywhere but where we are,
Nothing could be worse than this;
The best is good enough for us."

It points out that

"Too low they build who build beneath the stars."

Selfish ambition is another matter, is manifestly unworthy, and must ever fail. Shakespeare makes one of his characters say,

"By that sin fell the angels; how can man then,
In the image of his Maker, hope to win by it?"

Croesus undertook to carry out a program of personal ambition with disastrous results. He said, "I will become great and famous by amassing the largest fortune the world has ever known." He built Sardis, his capital, in marble, like the Athens of Pericles or Augustan Rome; he swelled the coffers of his treasury until they were bursting with wealth; he provided for the gratification of every desire, although to do these things he was compelled to pillage the surrounding nations, and to cause poverty and want to knock at many a door. He enslaved

his fellows, made in the image of God, and sent them out as servitors of his ambitions.

But Nemesis never fails. Solon, who visited Croesus, and who was asked by this regal friend, "Who is the happiest man you have met?" replied, "Count no man fortunate or happy until the end has come." That was the answer of wisdom. Sardis, the capital of Lydia, was soon sacked by Cyrus of Persia who invaded the realm. Croesus was degraded, placed on a funeral pyre, and his ambition brought to an ignominious end.

Julius Caesar furnished the world another startling example of selfish ambition. Historians say that his supreme desire was to be king. Having done so much to unify and enlighten the world of his day, he essayed to become the ruler of the world. Shakespeare makes Brutus say in his famous oration,

"As Caesar loved me, I weep for him; as he was fortunate I rejoice at it; as he was valiant, I honor him; but as he was ambitious, I slew him. There is tears, for his love; joy, for his fortune; honor, for his valor, and death, for his ambition."

In more recent times, Napoleon Bonaparte furnishes the most conspicuous example of inordinate, selfish ambition. Like Alexander, he wanted to rule the world. To do so, he was willing to wade through blood to a throne. He was ready to break the eggs to make the omelet. But his success, which arose so gloriously at Austerlitz, and which crowned him emperor in the palace of Tuilleries, soon began to decline, and his overthrow was the significant climacteric of Waterloo.

Life cannot be properly measured by any of these norms. They are the dross which corrupts, and which is burned. None of them abide. Riches take wings and fly away. "The path of glory leads but to the grave." The monarch is robbed of his sceptre, his ermine, his crown. After the great change comes, Cleopatra has no more charms than the veriest hag. The Venus of beauty finally loses her lure. In the silent chamber of death, all are brought to one level. Lazarus and Dives sleep side by side in the grave. Julius Caesar, occupying six feet of earth, is no more potent than a dead slave.

If this be true, and who will doubt it? then, "Why should the spirit of mortal be proud?"

What, then, abides with us forever, which we may properly call our own? What can we carry with us into the beyond? What is worth while? I hear a voice saying, "If riches and glory and honor and beauty and power are stripped from us by the hand of misfortune, there yet remaineth the holy, *Heavenly Three, Faith, Hope and Love.*" These three abide, and from them the soul derives its nourishment and joy.

I announce, then, the conclusion that the measure of man is found in the character he builds.

The first element of that character is *Faith*.

"According to thy faith so is thy life." Faith is a magic word, a term to conjure with. It has in it the spirit of conquest. It possesseth the assurance of any army with banners. Faith climbs the steepest mountain, descends into the most precipitous chasm. Faith feeds and clothes the wretched Lazarus, strikes the chains from the hands and feet of the Apostle, and sets the prisoner free. You cannot destroy faith. It abides forever. If you will examine the 11th chapter of Hebrews, you will find that in all the trials to which those holy martyrs were subjected—the rack, the gibbet, the fire, the lions and the like—they never lost their faith. Yes, faith is the victory, for it never dies. You cannot crucify it upon a tree, behead it upon the block, drown it in the sea.

Another element of character is *Hope*.

"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God." Surely this has been the solace and consolation of men under all circumstances and during all trials.

I hear the voice of singing. It is midnight's holy hour. Paul and Silas are leading the refrain. How can they sing in such a filthy Roman dungeon, their wounds all gaping, and their bodies weakened by loss of blood, and their companions in durance jeering and taunting them? The answer is, They have hope in God.

Christian in the Castle of Giant Despair is not dejected nor

unhappy. Why this? He discovers a key in his bosom, the key of Hope. That makes him glad.

Madam Guyon, in Castle Vincennes, sings a song in her lonely confinement. That song is the inspiration of Hope. Thos. Brown was voicing his hope when he said, "In expectation of a better, I can embrace this life."

Hope says, "I shall see my pilot face to face, when I have crossed the bar;" "There is rest for the weary, if rest they will seek;" "I am going home tomorrow."

The last element of character that constitutes the worthwhile life is *Love*.

Fichte wrote, "We only live when we love." What do we mean by the familiar term love? It is the manifestation of such a spirit as the Master revealed to the world—the giving of a cup of cold water, the visiting of the sick and the imprisoned, the feeding of the hungry, the clothing of the naked, the relieving of distress,—in a word, absolute self-forgetting service. It means the uplifting of all classes and conditions. It means the helping of the man across the street or across the world. It means the ennobling of life everywhere.

This is my message. Will you make this standard the measure of your life? Will you consecrate your abilities to such a task? Nothing less than this ideal is worthy.

"We are building every day, in a good or evil way,
And the building as it grows, will our inmost self enclose.
Build it well, whate'er you do,
Build it strong and straight and true,
Build it clean and high and good,
Build it for the eye of God."

BURRIS A. JENKINS

BURRIS A. JENKINS was born in Kansas City, Mo., October 2, 1869. Was educated in the public schools of Kansas City, and graduated from Bethany College, W. Va., with a degree of A.B., 1891; spent two years in Yale Seminary, and two in the Harvard Divinity School, taking from the latter the degrees of B.D. 1895 and A.M. 1896. He was pastor of the Third Christian church, Indianapolis, Ind., from '96 to '98; president of the University of Indianapolis 1898 to 1900. He was pastor of the Richmond Avenue Christian church of Buffalo, N. Y., 1900 to 1901; president of the Kentucky University 1901 to 1906; and pastor of the Linwood Boulevard Christian church, Kansas City, from 1907 to the present time.

In all these positions Dr. Jenkins has shown marked ability; but his greatest success has been at the church he now serves. The completion of the splendid edifice where the church meets was itself a great achievement, but a far greater work is going on all the time under the leadership of Dr. Jenkins, viz., the filling of this house with worshipers and children studying the Scriptures in the great Bible school. The church membership has now reached about 1,500, while the Bible school numbers have reached nearly 1,000.

Dr. Jenkins' health has recently been somewhat precarious, but he seems to be growing stronger. He is a hard student, and his sermons are generally fresh and able. If we judge the ministry of Dr. Jenkins by its fruit, his great church on Linwood Ave. makes favorable answer. Can a man be a fine preacher and at the same time not be much of a theologian? It is highly probable that the most successful and popular preachers among the Disciples are not theologians at all. Dr. Jenkins would probably be classed with the preachers who gave little attention to a cut and dried theology. He does his own thinking regardless of what others may think about him. But the measure of his power is his success in the ministry.

Dr. Jenkins' martial spirit impels him to leave his great church for a time and seek service beyond the seas. He went to Europe last year, under the auspices of the Y. M. C. A., for work among the soldiers, returning in time to attend the General Convention at Kansas City in October. Outside of the convention program he delivered a series of remarkable lectures on his experiences in Y. M. C. A. work among the soldiers in France. He has now resumed his work at his church in Kansas City.



Sincerely Yours
Ruan A. J. Robin

VIOLENCE TO THE KINGDOM OF GOD

BY BURRIS A. JENKINS

TEXT.—*And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force.*—Matthew 11:12.

THOSE words, “king” and “kingdom,” have ever been magic words among men. From the time when Israel rightly demanded a king and Saul defended his title with his blood, from the time when he consulted the witch of Endor in the night; and from the time when in our own grandfatherland Macbeth sought the three witches and found for himself “double, double, toil and trouble;” from that time to the days when Julius Caesar fell dead at the foot of Pompey’s statue; to the days when Richard Coeur de Lion strove against that knightly Saracen Sultan Saladin, to the time when the third Richard slew the little princes in the tower, and to this present moment when kings great and small are striving with each other for kingdoms big and little, these two words have been magic words with which to conjure—words that have stirred men’s souls. And Jesus, designedly I think, selected the words to convey the idea of his increasing influence amongst mankind. “The kingdom of heaven” was not an aimless choice as a phrase by which to represent his dominion.

The cry, “The kingdom of heaven is at hand!” in the wilderness of Jordan was just as startling to the people of Israel as the cry “The Revolution is here!” was to Paris in ’93. And the Hebrews were just as ready to pull up paving stones and build barricades and deal death in behalf of their conception of the kingdom of God as were the Parisians in behalf of Liberty, Fraternity and Equality in the days of the Commune. For Israel stood with eyes to the East, on tiptoe, expectant, waiting for the moment to come when the king should return

who should restore to Israel the pristine glory of David and of Solomon; and they were perfectly sure that that day would dawn, nay, that that day was near at hand, when the voice of John the Baptist was lifted in the wilderness. And I think Jesus uttered that phrase, "From the days of John the Baptist until now the kingdom of heaven suffereth violence and men of violence take it by force" with a deep tone of sadness and of disappointment. He knew perfectly well the conception of the kingdom that had been in Israel's heart. He knew that it was a purely material conception; that their highest idea was to restore again the toppled and crumbled throne of David and of Solomon. He knew that in that day men were banded together in Galilee, in Judea and even in Samaria, with arms stored and munitions prepared, with standards and slogans selected and captains chosen against that great day when they should go forth again to their place in the sun.

The disappointment in the Master's heart lay in the fact that even John's influence, when he came preaching in the wilderness of Judea the baptism of repentance for the remission of sins had not been able to give to the people a more spiritual conception of the kingdom of God. Nay, further than that, with all his instruction, his own disciples had not yet caught a conception of what he meant by the phrases, "the kingdom of God" and "the kingdom of heaven." As he passed through Samaria footsore and weary on a certain day and would have entered into one of the villages of Samaria the grandees of that people met him at the gate and thrust him out, and they said: "This heretic, this renegade Jew, shall not enter here." Then it was that the Sons of Thunder, James and John, turned to him and said, "Master, wilt thou that we call down fire from on high and burn up these people?" And Jesus said, "Ye know not what spirit ye are of." Now the days had gone and the weeks and months, and still the inner circle of his twelve had not caught his conception, his spiritual vision of the kingdom of God. So it is with infinite pathos that he speaks these words, "From the days of John the Baptist," when the cry of "The kingdom of heaven!" was first lifted, to this present hour,

“the kingdom of heaven suffereth violence and men of violence take it by force.”

Two thousand years have passed since these words were spoken, and I think they are as true today as they were when first uttered. Two millenniums! And still the kingdom of heaven suffered violence. It has through all the centuries. Read the records of the church councils with their curses and their clubs and their knives. Read the records of the inquisitions with their gridirons and their torture chambers, unspeakable in their horrors. Read the records of the religious wars of Charles V and Philip of France, and William of Orange fighting for his liberty to think and believe, of Christian and Saracen bathing in blood the sands of Syria in the name of the Holy Sepulchre. Read the records of modern councils where churches have striven for material influence and power, plotted and counterplotted for political position and predominance, tried their best men, ostracized them, bound them hand and foot, and the statement of the Master applies as well today as it did two thousand years ago. The kingdom of heaven from the days of John the Baptist until now suffereth violence and men of violence take it by force!

There are two or three things which may be said concerning violent conceptions of the kingdom of God—conceptions out of harmony with our Master's high spiritual notion. These conceptions are always negative in character; they are always material; they lead inevitably to despair.

They are negative—as negative as the spirit of the Samaritans who said, “Thou shalt not enter here;” as negative as the spirit of the officers who met the Master on the steps of the temple and thrust him out and said, “By what authority doest thou these things?” In the same fashion men are standing on the steps of the visible kingdom of God today and are saying to other men who would enter into the kingdom, “You shall not enter here.” Wherever one stands before the door of the church of Jesus Christ with analytical creed tests he is doing violence to the kingdom of God. Where he offers any written or unwritten “I believes” and “Thou shalt believes”

for the subscription and the acquiescence of any humble seeker after God he is doing violence to the kingdom of the Master. He is negative in his attitude, thrusting men out instead of bringing men in. And the only people against whom our Master hurled withering denunciation were people of that stamp, when he said, "Woe unto you, scribes and Pharisees, for ye will neither enter into the kingdom of heaven, nor will ye permit those that are entering in to enter in."

God forbid, my friends, that at any time, before the judgment seat of God any grandees of the church of Christ of the Twentieth Century should hear that same denunciation, "Ye would neither enter in, nor would ye permit those that are entering to enter in."

You say that that spirit is not alive in the church? Oh! but it is, my friends. I was walking one night under the stars at Harvard University with a fellow student who was in the department of law. I asked him why he was not a Christian, and he said, "I have always had some doubts concerning the immortality of the soul." I did not argue with him concerning the immortality of the soul. I simply said to him, "The essential thing is belief that Jesus is the Christ the Son of God. You have that belief?" "Yes," he replied. "Then," said I, "that is enough." I did not even tell him that belief in the immortality of the soul was an inevitable corollary of belief in the divine Son of God. I knew his legal mind would sooner or later lead him to that conclusion. It was enough that he should believe that Jesus was the Christ the Son of the living God.

Well, we separated. Years passed. He went to his home in the South, to a large practice of law, and to a prominent position amongst the citizenry of his native state. We exchanged letters a few times in the passing years. Finally I wrote him, "Have you ever become a Christian?" I shall never forget his reply. He wrote back saying: I sought admission to my ancestral church, and the ecclesiastic of that church asked me, "Do you believe in God Almighty, the maker of heaven and earth?" "Yes." "Do you believe in Jesus Christ as the

Son of God and your Savior?" "Yes." "Do you believe in the Holy Spirit, God present in the world, comforting saints and convicting sinners?" "Yes." "Do you believe in this and that and the other?" "Yes." "Do you believe in the immortality of the soul?" And I said, "I don't know." "Then," said the ecclesiastic of that ancient church, "you cannot enter here."

Oh, my friends, I would not take that responsibility upon my shoulders for all the gold of India!

I wonder, if any man comes here tonight to make the good confession of his faith, whether I shall dare to ask him any other question than "Do you believe that Jesus is the Christ the Son of God?"

Now, don't let anybody go from the house and say, the preacher cast doubt upon the immortality of the soul, or that he spoke of it slightly, as unimportant. Why, it is the basis of all religious thought. I believe it with all the firmness of my mind, my heart and soul, else I would not be here preaching tonight. But I do insist that any attitude towards the untried and unknown problems of man's intellectual life has no place in the test of entrance into the kingdom of God on earth. No. Further than that, it cannot prevent any man from entering who desires to enter. And all the flaming swords of creed tests that are put in front of the church of Jesus Christ in all the earth cannot prevent one sincere soul from coming into the real kingdom, which is not visible and is not seen.

The whole spirit of legislation wherever encountered in the church of Jesus Christ is contrary to the spirit of the kingdom of our Master and does violence to the kingdom. Whenever men formulate disciplines and constitutions and demand from other men signatures to them and adherence to them, whenever the church sets forth a list of "Thou shalt" and "Thou shalt not" with regard to one's conduct and one's attitude towards life, in that very moment the church is doing violence to the spirit of the Master, who gave no such command.

Now, then, don't let anybody say that the preacher said it

does not make any difference what Christian people do. It makes the greatest difference in the world, for it gives tone to the kingdom; and the influence of the kingdom upon men who are outside of it depends upon the purity of conduct, the uprightness and the integrity of the known members of the kingdom; for the Master said, "Ye are the light of the world" and "A city set upon a hill cannot be hid;" "By their fruits ye shall know them," and so on.

But the kingdom itself has no right of legislation, and wherever legalism enters into it and the dominance of ecclesiastics and conferences and combinations of men, in that very moment it is doing violence to the kingdom of God. When any convention, when any board of officers or elders, when any newspaper, or when any self-constituted authority in the kingdom of God seeks to dominate either the intellectual life or the conduct of any member of the kingdom, be he the highest ecclesiastic or the lowliest worshiper, he is doing violence to the kingdom of God.

Now, in the second place, these conceptions of the kingdom are always material in their character. They see the kingdom, or they think they see it, and insist that its manifestation is visible and can be marked and known.

Mark Twain, in one of his books, "Life on the Mississippi," tells how an old colored uncle saw for the first time a Mississippi river steamboat coming up the stream. As he peered out of the canebrake of the far South and saw this strange, weird, impressive monster nosing its way slowly up the river and belching forth smoke and sparks and uttering a tremendous and strange noise, the old negro turned and ran as fast as he could into the thickness of the cane and, falling upon his knees, his hands clasped in prayer, cried out, "Oh, Lord, have mercy upon my soul 'case the kingdom am a-comin'." He thought he saw the Lord God Almighty coming up that river in visible form.

There are many of us—you and me—that are just as simple-minded as that old negro of the canebrake, for whenever we see a great disturbance and hear the big noise and see smoke

and sparks flying, we say "The kingdom is coming. Great things are being done for the kingdom of God, because we can see them being done." This is violence to the kingdom of heaven. Jesus said, "You cannot say Lo, here, and Lo there, for the kingdom of God cometh not with observation."

Now, there are three kinds of churches in the cities today, which I think do violence to the kingdom of God in their materialistic and their intellectual attitude. We may call these churches the "prosperity" church, the "pyrotechnical" church and the "philosophical" church. The "prosperity" church is beautiful with its groined arches and its stained-glass windows, with the roll of its great organ and the sweetness of its choir's message, its aisles carpeted so heavily that no sound of footfall ever echoes there. Its seats are so cushioned that they are comfortable to the utmost. Its people are dressed and gowned to the very hour, and into it cometh nothing that offendeth or that maketh a noise.

The "pyrotechnical" church is plastered all over its front with red and blue and green signs. It is exploited far and wide. It does everything to make a noise. It is sensational. It believes in a certain type of evangelism and interprets the words of Jesus, Go out and compel men to come in, with the crowd-psychology and hypnotism.

The "philosophical" church is the one in which the teachers of the high school, most of them, are present, and the members of the press and of the library association—the intellectual elite of the community. They are the ones who know a great deal, and they know how to test religion by a thorough-going intellectual test.

If a minister goes to preach in the "prosperity" church let him take his best coat; if he goes to preach in the "pyrotechnical" church let him take his best Fourth-of-July oration; if he goes to preach in the "philosophical" church let him take his doctor's thesis, if he has one. If a humble worshiper goes to the "prosperity" church he will find there sweet odors that are not incense unto God; if he goes to the "pyrotechnical" church he will find the atmosphere heavy with

false emotion—false laughter and false tears; if he goes to the “philosophical” church he will see his breath in the frosty air.

There were some people converted by the assistant pastor of a certain great “prosperity” church in a certain Eastern city where I was a student at the time. This young assistant, in all his enthusiasm had gone down into the slums, into the alleys, into the rookeries, and had converted something like a hundred people, and they wanted to join the church. Well, the board of officers of the “prosperity” church took it up and they decided, “We do not want these people and this kind of people in our church at all,” and they voted that they would not let them in. Now, that is a fact, because I was there and knew about it. I knew the young assistant pastor, for he was a fellow-student. The pastor of that church, a man whose name you would know if I should mention it here, so widely is he known and read after and loved, was tempted to resign because of this action of the board; but finally decided, and, I think, wisely, that that congregation of people needed his ministrations worse than any congregation in the United States, and so he stayed with them.

The “pyrotechnical” church is cursed always by the sensational character of its message. It is well to bring the message home to the minds and hearts and comprehensions of men by every legitimate means, but it is not well to do or say anything that is irreverent in connection with the message of the kingdom of heaven for it is doing violence to the spirit of it.

Last of all, these violent conceptions of the kingdom lead inevitably to despair. John himself, the Baptist, was a despairer, else he never would have sent out of the prison and asked Jesus, “Art thou he that should come, or look we for another?” The Pharisees themselves, who expected the material kingdom and a prince on earth with all the regalia and all the shimmer and all the glory of an earthly prince, were despairers. They knew their candlestick was fast being moved out of its place and that their house was fast being left unto

them desolate. And so will every one be who takes a material and negative and violent conception of the kingdom. He must despair. Why, the church cannot for a moment, in material successes, compare with the great organized efforts of men. The church in the world today cannot compare in the beauty of its organization, or the symmetry or the power of it, with the army of any one of the contending nations on their foreign battlefields at this hour. The church cannot compare in strength of treasuries or in the glory and majesty of its buildings with the banks and the trust companies of our country alone. It cannot compare in wealth and position and visible evidences of power with the insurance societies and the benevolent organizations amongst men at this present moment. And so whenever we take the violent view of the kingdom we begin to compare it by what we see of it and with what we can see of the great institutions and interests about us; and from that moment we are treading in the path that leads to inevitable despair. For it never will compare in visible power with the material works and achievements and organizations of men.

If I thought that the kingdom were coterminal with any church, my own little section of the great Church of Christ in the world, or the whole of the Church of Christ in the world; if I thought those boundaries could be drawn and defined, if I believed that its power and success and influence could be measured by its numbers and its visible achievement, I would be forced to do one of two things; either to quit preaching and take to the sword and try to persuade my fellow ministers to do the same and to band ourselves together into an army and go out, like Mohammed to conquer the world for Jesus Christ by force and by violence; or else, sitting down upon the ash-heap of my despair, with no potsherd of comfort in my extremity, I would be tempted, like Job, to curse God and die.

But, thank God! the kingdom of God is not negative, and it is not material, and it does not lead to despair, but it leads to undying hope. The kingdom that Jesus came to set up on earth was positive. He gave no "Thou shalt nots" and he gave only one "Thou shalt"—Love! It was spiritual. It

does not appeal to material evidences and material forces. It does not expect material results and material power. It takes its residence within where it cannot be seen and defined except as it shines out in reflection over the face and through the life, and it leads to hope—hope that is undying. For so surely as that Jesus our Master lives at this hour and is the most dominant influence in the world of men, so surely of his kingdom there shall be no end.

A man was once on trial for his life. It was in the gray dawn of the Syrian day before the sun had risen in the east; and he stood with his accusers before the representative of the greatest empire on earth; and the bullet-healed Pilate said to him, "A king!" half in pity and half in derision. He looked at this poor, bedraggled, wan and ashen-hued prisoner at the bar. "A king! They say that thou callest thyself a king." And the Master answered, "Yea, thou sayest it. I am a king. For this cause came I into the world, to bear witness to the truth. But my kingdom is not of this world, else would my servants fight. I am a king." And he was, every inch a king. He is the king of this poor distracted, warring, sinning world at this hour. And, thank God! without battles and without strife his kingdom is spreading, spreading, growing, growing every hour, until the time shall soon come when the knowledge of him shall cover the earth as the waters cover the sea.

CHARLES S. MEDBURY

FEW preachers among the Disciples of Christ have a wider field of usefulness than has Chas. S. Medbury. It is also true that he meets the obligations of this position with marked ability and faithfulness.

He was the son of Sheldon and Melinda (Sanderson) Medbury. Born at Warren, Ohio, November 19, 1865. Obedied the gospel under the ministry of Dr. I. A. Thayer at Warren when a lad of thirteen. Education in the public schools of Warren and Cleveland, Ohio, and Eureka College. In early young manhood several years business life in Cleveland, O., Erie, Pa., and Chicago. Married Dec. 30, 1890, to Anna Laura Pickrell, daughter of Mr. and Mrs. James H. Pickrell, lovingly known to Illinois Discipleship. Earliest preaching done at Nunda and Carlock, Ill. Following college days accepted first regular pastorate at El Paso, Ill., January 1, 1898. Remained in El Paso four years. The 1st of January, 1897, opened a seven years' pastorate at Angola, Ind. January 1st, 1904, came to Des Moines, Iowa, to the pastorate of the University Church. In 1898 served as Chaplain of the 157th regiment, Indiana Volunteer Infantry, in the Spanish-American War. In 1909 president of the American Christian Missionary Society at the Centennial Convention. In addition to duties of present pastorate has the privileges and obligations of the Chaplaincy of Drake University, which institution granted him the degree Doctor of Divinity in 1909. Lectures each summer in the chautauqua field. Is a member of the Christian Unity Commission of the Disciples of Christ and a member of the Board of Directors of the Christian Board of Publication. Is the author of a series of Bible study textbooks covering in three volumes a course of studies "From Eden to Bethlehem."

Dr. Medbury's preaching has heart-power as well as intellect. This makes him eminently fit for pastoral work. His preaching is strongly supplemented by close and sympathetic personal touch with his congregation. His people know him and to know him is to love him. He is the soul of courtesy and kindness, and it is human nature to respond quickly to these qualities.

But Dr. Medbury holds also an important and influential place in the general field of usefulness. His record indicates he is extensively identified with all the important outstanding work of the Disciples. He is not a meteor, flashing a brilliant flame, and then dying out with equal rapidity, but he is a steady and permanent light, shining brighter and brighter as he grows in grace and in the knowledge of the truth. Take him all in all Dr. Medbury is one of our greatest pastors and preachers.



Cordially yours,

Chas. S. Mearns

CHRISTIAN STEWARDSHIP

BY C. S. MEDBURY

TEXTS.—(2 Cor. 8:1-9; 2 Cor. 9:6-15; Luke 16:1-13; Matt. 25:14-30.)

THE parables of our Lord give to us spiritual truths in the setting of familiar, every day experiences. Our heavenly Father's forbearance and love are taught in the parable of the prodigal son. The importance of a right attitude toward the truth is emphasized in the parable of the sower. God's care of the individual finds wonderful expression in the parable of the good shepherd. The value of the kingdom is revealed clearly in the parables of the hid treasure and the pearl of great price. In just the same way our relationship to God through our possessions is made known, from heaven's viewpoint, in the parables of the steward and the talents.

A recognition of the force of other-parables binds us to accept the Savior's plain teachings as to our stewardship. It will not do to praise the Master's revelation of a Father's love and then set at naught his teaching as to our practical relationships to that same Father in the consecration of our means to the doing of his work. And yet we are pitifully slow to grasp the fact that it is entirely inconsistent to accept all that Jesus says about love's gifts to us and then to disregard his teachings as to the call for our gifts of love to others. Strikingly has some one said, that the next great struggle within the church will be "the battle of stewardship." We may be thankful that the lines for that battle are already drawn and the issue is not in doubt.

THE FUNDAMENTAL MISCONCEPTION

There is a fundamental misconception in the view of multitudes of the Disciples of our Lord as to their relationship to

their possessions. We constantly boast of our ownership, when this ground of boasting is really denied us altogether. Let the Scriptures be heard, "Behold unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein." (Deut. 10:14.) "The silver is mine and the gold is mine, saith Jehovah of hosts." (Haggai 2:8.) "For every beast of the forest is mine, and the cattle upon a thousand hills." (Ps. 50:10.) And even beyond these strong words it is strikingly significant to hear Paul say "ye are not your own; for ye were bought with a price." (1 Cor. 6:19, 20.) How little warrant do these ringing words of Holy Writ leave us for our pitiful pride of possessions!

The real problem is not that we give more or upon a different plan, but that we give with a radically different conception of our relations to our possessions. We are not owners but stewards. What we have we hold in trust. The recognition of this would transform religious conditions. A new day will dawn when a sense of actual accountability to God for all our resources comes to possess the Discipleship of Jesus.

OBLIGATIONS OF STEWARDSHIP

The obligation of a steward is so to use trust funds as to advance the owner's interests—to increase his holdings. A steward is "not a slave but a trusted agent, a representative, a trustee." This is our amazing relationship to God. In the affairs of men the matter is clearly understood. The steward or trustee is constantly careful of "the goods" he handles. A day of accounting is always before him. He wants the praise of the owner for his business wisdom and his integrity in handling the property entrusted to his care. He shrinks from the possibility of a charge of "wasting his goods." It is clearly before him that the owner has the perfect right to ask an accounting and the privilege of telling him that he "canst be no longer steward" if there is anything in his conduct that is unsatisfactory.

By analogy carry these things over into the realm of our relationship to God. What of the year that is past? Every-

one of us has been a steward of the treasure of God. We have had health and strength and friends and time and money. Some of us, by kindly providences, have been granted special gifts. We have had the power of public speech. We have had the ability to play or sing. We have had the ability to throw scenes of beauty upon the canvas or to chisel forms of grace from marble. We have been permitted attainments far beyond the rank and file in educational lines. We have been entrusted, beyond our fellows, with a knowledge of the world and its life which is of incalculable value. Our incomes in some instances have been great. The return from investments has been fortunate. What has it all meant to our God from whom the health has come and who has given us the time and means we have enjoyed? By our use of treasure with which he has intrusted us, have the interests of God been advanced in the world, have his spiritual holdings increased? If not, we may well fear the accounting, as we shall surely face the just charge of "wasting his goods."

And it must be remembered that we are dealing with one whom we cannot deceive. He knows us now individually as clearly as the rich man in the parable knew the wasteful steward of old. As in the olden days "the hire of the laborers" which was "kept back by fraud" (James 5:1-5) cried out and reached the ears of the Lord of Sabaoth, so every evasion and subterfuge is known today and all mistreatment of others revealed. And so, too, is our selfishness and our sinful self-indulgence a matter of definite knowledge. We may explain situations so that men may think us generous even when we are hiding the bounty of God. But we cannot deceive the Lord himself.

THE CHRISTIAN CONCEPTION

The thought of the child of God should be that every dollar, in its use, should tell upon the advancement of the kingdom of God in the earth. This by no means involves the giving away of all to what we know, technically, as religious work. It does involve, however, holding all that we have, literally,

subject to heaven's mission in the earth, the saving and ennobling of the race. This was the thought of Livingstone when he exclaimed so splendidly "I will place no value on anything I have or may possess except in its relation to the kingdom of Christ."

At this point there is a possibility of fanaticism on the one hand and of self-deception on the other. Between the two is the line of responsible Christian stewardship to which we are called. And in this problem our homes, our dress, the food upon our tables, our books, our pictures, our music, our entertainment, our travel and even the education of our children are all involved. Asceticism is not at all in mind on the one hand but careless indulgences are certainly reprobated on the other. The line of safety is in this. We are to avail ourselves of anything and all things which tell upon life for enrichment for service. But there is one unfailing test. There is one way we can determine as to the undertone of life. We must not only long to give more to the work but we must give more. If our offerings do not increase in proportion to our blessings, we are going backward. Even the cry of life enrichment deceives many. It is often the outer adornment instead of character beautifying and glorifying that is resulting from our use of funds entrusted to our hands.

If a man is receiving a larger salary this year than last, if his business is more prosperous, if he has a more beautiful home, or improved educational or health conditions, he is under absolutely commanding obligations to God to make a larger return to the work this year than he did last year. Not to do so is plainly robbing God. The increase of means or the increase of capability for service in any line, simply means that more of heaven's capital has been committed to our hands and from it the Lord has the right to look for returns. Nor will it do to take the increase from this larger capital and consume it upon ourselves as we scale up the expenses of our living. A man can keep himself "poor" all the time by buying more land or building more beautiful homes or making more splendid his business plant or by a thousand personal

indulgences. Meanwhile God is calling for a return from his stewardship and a man who "wastes" God's treasure upon himself through a series of years is facing a terrific awakening. No steward or trustee in the business world would dream for a moment that he was free to make the same return to a man for whom he was handling a hundred thousand dollars as he could make when handling five thousand dollars. He would recognize at once and all the time that he was of course responsible for a return in keeping with the increased amount entrusted to his hands. Yet all over the world there are men and women today, whose net incomes are thousands of dollars where in years gone they were hundreds but whose gifts to the cause have hardly increased at all. But the better day is dawning. A new sense of responsibility is coming to multitudes.

THE JOY OF FAITHFUL STEWARDSHIP

What is finer than the conscious integrity of a man who has handled faithfully the estate of another? So with the man who has dealt fairly with his Lord in the realm of his possessions. He is ready to face the Master any day. He is sharing with the Lord the keen delights of spiritual prosperity. Such an one grows amazingly, for giving is a means of growth. "It nourishes the life of God in the soul." Who among us enjoys most today? Who lives most? That man who, in proportion to his means, gives most.

Giving opens the pathway of closest fellowship with God. Heaven's gifts are always bountiful. "Every good and every perfect gift is from above." (James 1:17). "God so loved the world that he gave his son." (John 3:16). There are no narrow limits here. There is no close figuring. It is an abundant and an abounding giving to us. And with the Master it was the same. There was no thought of reservation. "The son of man came not to be ministered unto but to minister, and to give his life a ransom for many." (Matt. 20:28). "For your sakes he became poor, that ye through his poverty might become rich." (2 Cor. 8:9.) How such gifts shame

what we call giving! Are you looking for Jesus? You will find him in the pathway of self-denial.

And do you fear to give even in the way of an honest steward's return to the Lord? Does generosity suggest impoverishment? You have forgotten what he said whose "goods" you are handling. "Honor Jehovah with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty and thy vats shall overflow with new wine." (Prov. 3:9, 10.) This does not suggest the poorhouse for those who deal justly with God. "Bring ye the whole tithes into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it?" (Mal. 3:10.) In the face of such a challenge shall we talk with fear and trembling of the tithe? "Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom." (Luke 6:38.) Are we willing to let go of ourselves and simply believe this wondrous word? "Seek ye first His kingdom and His righteousness; and all these things shall be added unto you." (Matt. 6:33.) Yet are we afraid to give God's work the right of way! "God loveth a cheerful giver." (2 Cor. 9:8.) Of course he does, for such an one is like God! Who among us covets the resemblance to the Most High that comes of the heart that is open and the hand that is free? Thank God the number of such increases but vast numbers are still without the unspeakable joy of the faithful steward, eager to make returns because conscious that he is handling his Master's treasure in such a way as to increase his holdings in the earth.

IMPELLING MOTIVES

Beyond all that has been said about involving sacred motives, let a few more words find place as this appeal comes to its conclusion.

In the first place let there be in mind the pleasure of the

Lord. Sacred as the responsibilities of stewardship are, the Christian steward will miss what is of incalculable worth if he moves only under the constraint of a duty call. It is great to do one's duty but a duty is never well done until the sense of obligation yields to sense of privilege. Let the Christian steward, therefore, have in mind that by his faithful returns to the Lord he may make Jesus glad. If this thought once really grips a life it will sap every bit of pleasure from the mere hoarding of funds. Thinking of the pleasure of the Lord the struggle a man will have will be to keep anything back with which to continue his business and to promote legitimate investments. His joy will not be in having or holding, but in giving. Surely this motive has not been urged as it should be, or it would not be necessary to plead for gifts as it now is. Let us sound this note with new emphasis. Let us lift stewardship from the plane of obligation to the plane of holiest privilege. What could a man ask in all the earth more than to have it within his power to make glad the Son of God? And the faithful steward does this.

In the second place let men understand the fellowship to which they are invited when they are called to lines of Christian stewardship. He who makes just returns to God comes into comradeship with heroes and martyrs of the faith. He who counts earth's treasures of today secondary walks the highways of service with those who thought nothing of property confiscation in the days of the early church. And at his right hand and at his left are those who have gone to the far lands of earth counting everything loss for Christ's sake. He has the right, because he is not bounded by houses or lands or stocks or bonds or farms or banks or stores or factories, to think of himself as linked with those who are the truly free of all the earth. What is it to be great in any line of life as compared with being great in sacrifice? Everything a man keeps he will lose. Everything he gives he keeps through all eternity. And the faithful steward of today will by and by walk the streets of the city of God, rich beyond all naming, in the treasures of the Lord's approval, while those, rich

here, but who waste God's goods will enter eternity as paupers. Let those who want to stand with the truly great enter the fellowship that faithful stewardship yields.

And in the last place, as a motive that breaks the heart, and prostrates a man before God, there is the need of the world. And one among us recently has so bowed to this motive that his simple, earnest life has thrilled a brotherhood. Who can read the words of R. A. Doan, faithful steward of trust funds that he is, and not feel the tug of the greater life. This man has been impelled to a new sense of stewardship by a revelation of need that some way must be brought to all of the Disciples of the Lord. Hear him as he says "If some good angel were to say to me that God would grant one specific request of mine, and that this privilege would be given only once during my life, I would unhesitatingly pray that I might be given the power to reveal to American Christian business men the opportunity for investment in mission work in foreign fields. During these months in which I have been in the midst of a Christless people the deep conviction of our responsibility for them has been borne in upon me in an overwhelming way; and in an equally convincing manner have I come to feel that we are not meeting this great task with the consecration the situation demands." And hear him again, in very heart cry, as he adds, "Sitting tonight in the midst of a heathenism darker than anything ever painted for me by those who knew, I have nothing so precious that I would not give it if I could be assured that by that means my brethren in America who have it in their power to minister to these in the name of Christ could be made to see the hopeless millions marching on without hope or joy or rest." Such is the cry of a marvelously awakened life. Such is the word from one quickened to sacrificial service by the true motives of stewardship. Such is the call the Master is sounding to every one who bears his name. May eagerly responsive life make glad the earth and heaven.

BYRDINE AKERS ABBOTT

THE word "wholesome" is not a bad word with which to characterize the ministry of B. A. Abbott. He has illustrated the value of this quality in the steady progress of the work wherever he has served. This is one reason why he has never been a peripatetic pastor. Artemus Ward said he admired G. Washington mainly because "he never slopped over." This can be truly said of Mr. Abbott. He does not "slop over." By genuine, solid work, he carries success forward, fortifying each step as he advances, and by this means makes permanent every victory won, increasing the influence of his ministry year by year.

B. A. Abbott was born in Abbott, Craig Co., Virginia, January 26, 1866. His grandfather, Phillip B. Williams, was one of the earliest ministers of the Christian church and a pioneer in that section.

He was educated in the public schools of Virginia, at Milligan College, Tenn., and at the University of Virginia.

Was pastor of three country churches: Pembroke, Spruce Run and Clover Hollow, in Giles County, Virginia; served one year as District Evangelist for Alleghany Co-operation; taught school at Abbott, Va., and Newcastle, Va.; was pastor of the Christian church at Charlottesville, Va., for six years; at Harlem Avenue Christian church, Baltimore, Md., for sixteen years; at Union Avenue Christian church, St. Louis, Mo., seven and a half years.

He has also used his pen somewhat freely, especially in writing for the public journals. While living in Baltimore, he wrote often for the daily press, and since he removed to St. Louis, he has written editorials for several papers, especially for *The Christian-Evangelist*. He has also shown considerable ability in contributions to the literary department in reviewing books, etc. He is the author of "The Life of Chapman S. Lucas."

However, his chief work has been that of a pastor, and in this he has achieved an honorable success.

As a preacher Mr. Abbott's style is exegetical rather than oratorical, expository rather than topical. He is a faithful teacher of the Divine word, and though liberal in every fiber of his nature, he believes that the safest liberty is in following the Word of God. He is not only a most excellent pastor and preacher, but he is also a wise counsellor and manager of the general affairs of the churches. In a sentence, he is a splendid all-around man, and is deservedly popular throughout the entire Brotherhood.

Recently, Mr. Abbott was appointed editor-in-chief of The Christian-Evangelist, having resigned his pastorate of the Union Avenue church. The Brotherhood, as a whole, is to be congratulated on Mr. Abbott's decision to accept this important post of service.



Yours faithfully,

B. A. Abbott

THE CALL OF THE DIVINE

BY B. A. ABBOTT

TEXT.—Romans 8:14-17.

WE have heard of the call of the wild and of the call of the blood. The call of the wild is the play upon the soul of elemental forces which tend to drag us back into primitive conditions. The call of the blood is the tribal instinct or attachment and is the center of gravity which holds together tribes, peoples, and nations. It is good or bad according to the clan or the circle. Every sentient being is moved by it. The call of the blood is more powerful than the call of the wild. Sometimes it is the strong, beautiful, tie of natural affection. Sometimes it is comradeship, sometimes friendship. Sometimes it is the human love between a man and a woman which renews and recreates the race. Sometimes it is patriotism which makes the heroes who can sacrifice their fortunes and lives on the altar of their country.

To these urges may be added "the call of the road." This is what is called wanderlust and it makes its mysterious appeal to the soul of youth and to youthful souls. It is the bloom of wonder which is the glory and freshness of the world. It exercises such a spell that it bears men away from home, friends, ease, respectability and sends them to be wanderers on the face of the earth. It has possessed whole tribes and caused them to change locations. It is the instinct of the traveler. It is the germ and beginning of new nations.

There is a fourth call which burns like a flame in the soul. We shall think of it as the *call of the divine*. It is set forth in these words of the text: "Ye have received the spirit of adoption, whereby we cry 'Abba, Father.'" It is the finest aspiration of which humanity is capable. The record of it runs through the Bible. It is expressed in such passionate

spiritual poetry as the 42nd Psalm where the writer cries out, no doubt having in mind the figure of a wounded stag he had been hunting in one of the dry ravines for water, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." It is a creative power and has inspired those immortal literatures upon which the spirit of man has fed for millenniums and which will support him until we see God face to face. It has builded temples, erected churches, reared all the altars, and made all the ordinances of religion. It is the inner power which moves saints to beautiful devotions, philanthropists to good deeds, and friends to lovingkindness. It sheds the halo of character upon human personality as light hovers about flowers. It is the prayer spirit that searches for communion. It is the filial spirit which cries out "Abba, Father," and gives its possessor the sense of a divine paternity and makes him know that in the midst of the fallen and the ruined, and in all wanderings in the famine country of unhappiness or even of sin, he is the child of God. For as the memories of home forever linger in the heart of the wanderer and give him the sense that somewhere there is shelter and rest and a place of peace where all tumultuous experiences and feelings are hushed into perfect satisfaction, so in the heart of man, however far away he may seem to be, there is the homing instinct which draws him to God. A poet picked up a shell on a mountain top and held it to his ear. In fancy he heard the echo-music of the distant ocean. It was the shell sighing for its far away home, the sea. So does the filial spirit ever make man long for God. Moses "The Man of God," when the shadow of the mystical change loomed above him and he was going into the strange land from which he would not return, cried, "Lord, Thou hast been our dwelling-place in all generations." Nearly two thousand years later St. Augustine, another soul who had sounded the great deeps of life, exclaimed: "Thou hast made us for Thyself and our hearts can find no rest outside of Thee." Even stronger was the word of that intense mystic of the Middle Ages, Meister Eckhart: "I would rather be in hell and have God, than in heaven and not have God."

This is the call of the divine. It is wonderful. It must be nothing less than the personal influence of God and it kindles in man's soul the pure and purifying flame we know as religion. Beside it all other passions are weak and all other influences as nothing.

This idea has many practical suggestions for the serious work of living.

We may treat it as the key to human nature. It explains man to himself. It is the root of inspiration to all good works and noble practices. It is the psychology of optimism. We sometimes try to establish a connection with some great ancestor. That is not vanity; it is worth while. It has a good influence upon a man to know that the people from whom he sprang played their part in life well. It makes a difference—much difference—whether we believe we came from dust or from divinity. Both science and theology have done what they could at times to destroy man's belief in his own essential grandeur. Theology has talked of the depravity of man; science of his animal origin, but in the book of God there is an old genealogy, like a chain of gold, running back to the far beginning thus: "Who was the son of Abraham . . . the son of Enos, the son of Seth, the son of Adam, the son of God." I contend that history proves the old genealogy true. This sublime claim has been justified in the growth of the race and achievements of man.

The Bible seeks to make man reverence himself; it teaches his greatness and preeminent significance in the universe. Of course, there is a wrong care of self and a right care of self. The right care of self is proper self-respect. When man has that he will begin to use his life and develop himself in a worthy way. No man can do much until he prizes his own dignity and worth. In the old days God said to the prophet who had fallen on his face before him, "Son of man, stand upon thy feet and I will speak to thee." Stand up and be a man and visions and messages will come. Stand on your feet for you did not originate in a clod but in Deity.

This view of life defines the boundaries of aim and conduct,

suggests the law of restraint, and gives victory in the hour of temptation. It elevated the slave Joseph into royal and chivalrous manhood and delivered him from the wily temptress who would have sullied his soul with sin. It supported him in the weariest hours and saved him from despair when he was in prison. The thought that one is a child of God will restrain him in his wildest joys and sweeten life in its darkest moments. It is the surest means of safety when we are lured into the wilderness by the call of the world. A boy making his first great adventure—the adventure into the world beyond the guides and shelter of home—will remember his mother and that memory will form an armor of steel which no fiery dart can pierce. In the same way, aye in a better, religion, which is the presence of God in human experience, supports, guides, inspires, shelters, and elevates man. When one remembers that he is a child of God he cannot easily do wrong. Religion is the secret of ethics.

The call of the divine challenges us to plan large things for our lives. We can dare a grand goal, for God made us in his own image and we have within us conscious longings and prophecies of wonderful possibilities. The old saying is true that "He aims too low who aims beneath the sky." Low aim is sin. Joseph Cook used to reason that the instincts are prophecies; the fish's fins were made for the water; the birds' wings for the air; hunger suggests that somewhere there is food; love that there is an object to be loved: and the longing for the summerland is the assurance to the bird that its long flight southward will bring it to the flowers and singing of eternal summer. When Jesus Christ said "In my Father's house are many mansions, if it were not so, I would have told you," he gave endorsement to the idea that the sweetest dreams and highest aspirations of the human soul are true. No height is so far away it may not be achieved and no holy grail so hidden that it may not be discovered by man. Every man may rise if he will.

If any one should say to me in reply to these reasonings: "I do not partake of them; I have no desire for anything

further than just what I see in this world. I want to have a few friends, not too many; I want to have such a station in life that I can 'go the gait.' I am not conscious of wanting anything but the creature comforts;" I would tell him that he is stifling the best part of his nature and destroying the only power which can lift him above the beasts of the field. That is what our Savior meant when he spoke of losing the soul. When the famous journalist, W. T. Stead, was preparing his little book "Hymns That Have Helped," he wrote to a number of men of scholarship and achievement asking them for a list of hymns that had helped them. In the reply of Mr. Grant Allen, a scientific writer, he said, "I do not remember any hymn, or, for the matter of that, any text of Scripture, maxim, or line of poetry, that was ever of the least use to me. I never needed help other than physical or monetary." He seemed in that to deny himself a soul and indicated that he had allowed the chief things of existence to lose their place in his being and plans. It was quite characteristic of the materialistic philosophy which has lost its vision of God. There are those today who can write delightfully of bugs and beetles, and tell the habits of wasps and butterflies but are not able to utter any clear word about God. What shall we think of a human being who becomes acquainted with insects but does not know God—who allows those longings that lift the spirit across the chasm of space and death to the realities of immortality to die out of his soul? That strips life of all its higher meanings and tramples its crown of glory in the mire?

If one would keep his soul sensitive to the call of the divine he must cultivate the listening heart and obey the voices that speak to him. We possess no gift we will not lose if we do not use it. This tragedy is, alas, often seen in human life. The gift of music, of painting, or oratory, or even the greater gift of sympathy and the genius for kind deeds, and greatest of all, the desire to pray, may be neglected and die. Their loss leaves one morally and spiritually bankrupt. That is the final and most tragical collapse that may come to a life.

Do we desire to live under the spell of the divine?

We can only realize that state of satisfaction in Jesus Christ. He is the call of God to wandering, fainting, sinful and sinning human beings. Through all the strident and jangling voices of earth and time persists the one clear call of the gospel of love and redemption. In him we have the fullness of God. All the voices of divine appeal are heard in his word. He shows the goal of manhood in his own character. By his life and by his revelation he interprets those undefined longings of man's heart that have made him struggle toward the light and toward the heights. He satisfies earth's hunger for love by the sufferings of the cross. Over against the change and decay of time he sets the fact of the resurrection. His perpetual presence in the world is proved daily by exalted experiences and the noble deeds done in his name. He is the living Christ and he is with his people all the days even unto the end of the world.

“No fable old, nor mystic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years—

“But warm, sweet, tender, even yet
A present help is He
And faith has still its Olivet
And love its Galilee.”

He is the day-star in the heart of the individual and the morning star on the horizon of history, hailing the dawning of the new day forever rising upon humanity.

To the lost He is the way; to the ignorant He is the truth; to the dying He is the life—to us all He is the wisdom of God and the power of God. We answer the call of God when we enter his experiences. “If so be that we suffer with him, that we may also be glorified together.” Our attitude to Him determines our destiny. Each soul must choose its own forever. One may elect that he will be controlled by the divine nature or that he will be under the deadening spell of the material. Which shall it be?

PETER AINSLIE

PETER AINSLIE was born at Dunnsville, Virginia, June 3, 1867. He bears the name of his father and grandfather, both of whom were ministers among the Disciples. He was educated at the College of the Bible, Lexington, Ky., and later traveled and studied in Europe. Drake University conferred on him the degree of Doctor of Divinity in 1911, Yale University in 1914 and Bethany College conferred on him the degree of Doctor of Laws in 1914. His only permanent pastorate has been at the Christian Temple, Baltimore, Md., which dates from October 1, 1891. In 1899 he founded Seminary House, which is a school for Bible study; with this is connected the Girls' Club—a self-governing Club—for girls who come from the rural districts to live in the city. He was president of the National Convention of Disciples in Topeka in 1910. He has been president of the Council on Christian Union of the Disciples of Christ since 1910. He was appointed in 1913 by the Protestant Episcopal Church as one of a deputation of three to visit Great Britain and Ireland in the interest of the World Conference on Faith and Order. He is editor *The Christian Union Quarterly*, Baltimore, and contributing editor *The Christian Work*, New York. He is a trustee of the Church Peace Union, founded by Andrew Carnegie and was a delegate to the Church Peace Conference at Constance, Germany, in 1914. He is chairman of the Commission on Sunday Observance of the Federal Council of Churches of Christ in America and also a member of the Commission on Federated Movements. He is a member of the Advisory Board of the American Encyclopedia of Christianity; a member of the American Society of Church History; a trustee of the College of the Bible, Lexington, Ky.; of Bethany College, Bethany, W. Va., and of Disciples' Divinity House, Chicago; and director of the Christian Board of Publication. He is the author of a dozen books, the best known being, "God and Me," "My Brother and I," "The Message of the Disciples for the Union of the Church" (Yale Lectures), and "Christ or Napoleon, Which?"

This record shows that Dr. Ainslie is a busy man. These positions prove that he is a willing servant, and that his services are appreciated in a wide field of influence.

Though rather small in stature, he has a commanding appearance in the pulpit, and notwithstanding his voice is not strong, his articulation is so clear and his utterance so easy, he is heard with pleasure in our largest auditoriums. Few men among our present day preachers can command the appreciative attention of an audience more readily than the subject

of this sketch. Of his sermons it can be truthfully said, while they may not always rise to the highest level, they never degenerate into questionable ideals for the sake of temporary popular effect. He always speaks with dignity and impresses one with the fact that he believes his message is from God. Dr. Ainslie's success in his long pastorate in Baltimore is proof of ability to hold his people.



Your friend,

John A. Miller

THE PAIN OF THINKING

BY PETER AINSLIE

TEXT.—*While I was musing the fire burned: then spake I with my tongue.*—Psalm 39:3.

HERE is a text of wondrous beauty—so picturesque that artists have found in it a subject for a picture; so musical that poets have been moved by it to put into verse what they felt; so profound that philosophers have observed in it new paths for their thinking, and yet so commonplace that any one can say that it is his own experience, for who of us has not sat alone, considering thoughtfully his disappointments, afflictions or grievances? The longer we reflected in the loneliness of our meditations, either the flame of an abiding love was fed by the living presence of God and we were submissive, or the fire of discontent was fed with the fuel of resentment and we were ill-tempered. From our musing came our speech, whether that speech was good or bad.

Out of these ordinary experiences we find the common law of thinking. We think deeply, the passion to know, or to do, or to be, burns in us and our tongues give utterance to our thoughts. In the presence of the burning bush, Moses said: "I will turn aside now and see . . . why the bush is not burnt." That is to say, I will think this out. Jesus said: "Ye shall know the truth and the truth shall make you free." We are to think ourselves into freedom, knowledge of the truth being the mental route by which the soul attains freedom from every entanglement of the past, as well as from unholy environments of the present. It is a difficult highway. To think is one of the painful experiences of life. At the conclusion of one of his lectures in Paris, Mr. Bergson met a beautiful woman who said: "Oh, my dear Mr. Bergson, how you have made me think!" Bowing for forgiveness he answered: "Pardon,

madame, pardon." Painful as it may be, nevertheless thinking is one of the necessities of right living, attended with heroic energy and requiring faith, hope and love.

All around us in the living things that God has made is a testimony that challenges us to think. In general terms we call the science of life biology. By science I mean knowledge that is gained by exact observation and correct thinking, being tested and systematized. At the threshold of all inquiry lies necessarily the question as to the nature and character of knowledge, for knowledge alone is not a sufficient witness, if by knowledge is meant simply an array of facts. We would not speak of pure knowledge any more than we would speak of pure gold, meaning that there was only gold in the metal. No coin is pure gold. If it were it would not wear. Alloy is in it to harden it, making it serviceable. So of knowledge. Faith is the yeast in the raw material of knowledge and so these two elements—knowledge and faith—become the witness bearers in the pain of thinking. I must know God, whom to know is eternal life. I must believe, for without faith it is impossible for me to please him.

I take you with me into the forest, where stand great oaks and elms. There lies on the ground an acorn with its distinct pathway leading into an oak. The marvel is that sometimes the acorn does not produce an elm. Instead, it travels along the one hundred thousandth tree path into an oak, as the egg of the butterfly travels along the two hundred and fifty thousandth insect route into a butterfly—never to anything else. Neither in the acorn nor the egg are all the parts of its final product there in miniature, but along the way is the formation and differentiation of the structures and organs not previously existent as such. It is so with our thinking. One thinks in one period of his life and then an entirely new idea springs forth in another period. After some time these ideas are found to be linked together, as the oak to the acorn and the butterfly to the egg. It is so in the thought of centuries, when one generation thinks and a succeeding one goes further in its thinking. There are always unexplored regions

beyond the spiritual explorer. He drops into a deadly heresy who contends that his generation holds the finale of truth, especially is this true as applied to truth in the realm of religion. The reactionary element in any field is always an element of danger and it has been especially so in the Church. It is no credit to a man to boast of his conservatism, neither is it the characteristic of the humble mind to boast of its liberalism. Both of these are vanities; but the duty of every mind is to go beyond where it is in spiritual things, irrespective of the cost. These stages of advancement have usually been attended with severe trial. The hull of the acorn breaks as does the outer covering of the egg. Here are the tightly closed sepals of the green bud. These are torn apart by nature's progress to give place to the rose. Each successive step is nearer the product of the full blossom. God's hand is on the path of the acorn and the egg of the butterfly. How much more then does he seek to have a place in our thinking that all our thoughts may be toward him?

Survival depends upon obedience. The acorn must travel the established route or die. We must think by established laws. Chance is incapable of producing continuity. Order involves both the existence and presence of God, consequently we are in a world of both the natural and supernatural—natural in being the objective expression of God, as we see in the majesty and beauty of the sky, the rolling of the sea and the blooming of flowers: the supernatural in the manner of it all being upheld by God. Thinking means the finding of God's thoughts and consequently breaking away from the crude thoughts of our materialistic environments. In the great process of making, man is himself the outcome of the travail of the universe and unlike all other things that are made, he alone catches in his bosom the hope of immortality, consequently mortality is the essential prerequisite of immortality. Here is the school room and we must practice open-mindedness, lest our front windows become closed, leaving us only the back windows to look out upon an unprophetic past.

There is no history but has its testimony, awakening us to

knowledge and radiating in the hope of attaining the far off ideal. In the book entitled: "The Corner on Harley Street," Dr. Peter Harding wrote his son, who was considering entering the medical profession, "You must ask yourself with all the earnestness of a novice at the altar-vigil, am I prepared to know? . . . The best of humanity are turning slowly but very surely toward the man who knows. Are you prepared to become such a man?" History is crowded with both the disappointing and satisfactory attempts to think. Some have been afraid to think beyond what others have thought, as though infallibility rested there, or perhaps they saw in the distance what Dante saw written over the Inferno: "Abandon hope, all ye who enter here." This has too frequently been the history of the Church—great staggering sin that has set us whetting our tools of the Middle Ages as well as those of the last generation, when we ought to have been thinking our way to Jesus in giving food to the hungry, better tenements for the poor, establishing social justice and practicing brotherhood to all mankind. When the mind ceases to think it stagnates, like water that ceases to flow; it decays like flowers that cease to bloom. Some one has said: "Follow truth, though it takes you over the Niagara." It may take you to Calvary. It took Jesus there. Thought is the principle of life and one must think if he would grow.

Had obstructions prevailed in the path of thinking, we would know little about astronomy, geography, medicine, surgery, art or even religion. If men in their desire for the knowledge of medicine had not thought, in spite of protests, we would still be under the shadow of the ancient and elementary school of Hippocrates at Cos. So of religion. Some like Albertus Magnus and Thomas Aquinas forbade the study of the evidence of the resurrection of Jesus, regarding it as too sacred for investigation. History abounds in instances like this. Nothing is too sacred in the life of Jesus to be investigated. He invited it, saying: "Come and see." Lift every curtain from the manger to the ascension. Crowd in upon every scene with a thousand questions and be prepared to follow

your conclusion. Be free—free in the atmosphere of a genuine companionship with Christ, which is satisfied with nothing less than oneness of life with Him. The issue is too great to be influenced by the superstition of the Middle Ages. My peace here, my life yonder, hangs upon my knowledge of Jesus Christ and the hope that He gives me of immortality and external life. When the mind awakes we can no more suppress its thinking than we can hold back the tides of the ocean. Painful as it may be, we must think, whether we break with sacred traditions, honored customs and dear friends. If the world would be made better, there must be forerunners in thinking.

Against intellectual indolence paths have been surveyed that have been costly to those who dared to carry the surveyors' chain and instruments. See Pathagoras, Copernicus, Kepler, Galileo and Newton in science, and Cimabue and Giotto in art. In religion see Wyclif, Huss, Savonarola, Luther, Calvin, Zwingli, the Wesleys and the Campbells and others who have followed them in going beyond their day. If Columbus had not dared to think and wear chains for his thinking, the American continent might still be an unexplored wilderness. How the world ridiculed Marquis de la Place when he affirmed that there was light before the sun was outlined and Torricelli's discovering that the air had weight, but they stood firm until the world accepted their affirmations. There have always been a few who have dared to think irrespective of pain and in a few generations the world has been brought up to those thinkers. It must be borne in mind that every fresh truth is received unwillingly. To expect otherwise is to look for a miracle. Every new truth or restatement of an old truth has been born into the world with pangs and tribulations. But God must be known and we must seek in history for his footprints—in the history of our little lives as well as in the history of the great nations of the world, out of which he is seeking to make a world to be filled with his glory. What a glorious hope!

The personal experience of individual souls is a testimony of such character that no authority can be substituted for it. Authority should never supplant personal experience; it may

supplement it. Love is the language of the soul's communion with God. Knowledge comes to express itself in personal transactions with God that have resulted from musings in the quiet. I take you into the laboratory. I do not mean the laboratory of a university, or some chemical establishment. Let us observe the fisherman down by the river bank. He is trying to catch fish, but he does not succeed. Perhaps he has the wrong bait or the wrong kind of hook. But he changes his methods and instruments of fishing and after working faithfully all day, he goes home in the evening with a long string of fish. The scientific laboratory is of the same character. The man of religious faith is likewise seeking for results which will express themselves in a stronger faith, a brighter hope and an abiding love, so that he too in the evening will go home with the finest results of the soul. That is what thinking by the law of God means.

An old Greek maxim said: "Look to the end." Standing at the window of our spiritual vision, the soul is not satisfied until its vision sweeps to the very end of man's destiny. Multitudes today are pressing up to the windows of the other world and inquiring, What of the future? With what body shall I be raised? Will I know my loved ones? Will I be absolutely free from the power of sin? How nearly will I be like God? The answer cannot be in the speculative. I must know Whom I believe and my answer must be true to the great thought paths that stretch out before me. New experiences call for repeated adjustments. I must move up. It is a biological necessity. "Grow" is the call of God to the soul as well as to the flowers of the garden and the trees of the forest. There must be found in each individual a mutual temperamental balancing, so that the mystical, the practical, the emotional and the intellectual shall find their proper places in order that the soul may come to those heights from which it can get the proper angle to behold God, itself and others. It is a painful route, but the attainment to such a height turns all the pain into joy, as Jesus promised.

From whatever point in nature, history or experience we start, if we follow the way, like the acorn in its path, the scien-

tific pioneer in his thinking, or in the deep things of the soul's experiences—and not stop in our search for God—He has promised to give the answer to our knocking. “While I was musing the fire burned; then spake I with my tongue.”

“I know not what the future hath,
Of marvel or surprise;
Assured alone that life and death
His mercy underlies.

“And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

“I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

“And Thou, O Lord, by Whom are seen
Thy creatures as they be;
Forgive me if too close I lean
My human heart on Thee.”

ALLAN B. PHILPUTT

ALLAN B. PHILPUTT was born near Shelbyville, Tennessee, May 6, 1856. After the Civil War his father moved to southern Indiana. Allan was the oldest of five children, three of whom are still living, the next younger of whom is J. M. Philputt, a well-known preacher among the Disciples and the surviving sister is the wife of Peter C. Cauble, also a preacher.

The subject of this sketch attended the schools of Washington County, Ind., and became for a short time a country school teacher. In 1876 he entered Indiana University where he was graduated in 1880 and from the same institution he took his A.M. degree in 1886.

In September, 1880, he married Miss Anna Maxwell, of Bloomington, Indiana, whose father, Dr. Darwin Maxwell, had for many years been a trustee of the University, as had his father, Dr. David H. Maxwell, before him.

In 1879 he was called to the pastorate of the Christian church in Bloomington, which he held for about seven years, during which time a new church edifice was erected. In 1886 he was called to a position as assistant instructor in Latin and Greek in Indiana University and after teaching two years he went to Harvard University for a year's graduate study.

In 1889 he accepted a call to the First church, of Philadelphia, where he remained nearly ten years. During this pastorate the congregation removed to a much better location and finer building. Here the church prospered and greatly increased its influence. Dr. Philputt was well known and prominent in Christian work in the city of Philadelphia and was twice elected president of the Pennsylvania C. E. Union. While living in that city he took two years of work as a special student in Greek and Hebrew at the Episcopal Divinity School. In 1898 he accepted a call to the Central Christian church, of Indianapolis, and is still its pastor. His work in Indianapolis has grown greatly. The membership of the church is about seventeen hundred and the Sunday school is at present the largest in the city, having an average attendance of more than seven hundred.

Dr. Philputt is one of the Board of Directors of Butler College, also a director of the Christian Board of Publication, of St. Louis, Mo. In 1900 he was granted the honorary degree of LL.D. by Drake University.

The foregoing facts clearly indicate the grounds of Dr. Philputt's successful career. First of all he has been a student, using every opportunity to increase his store of useful knowledge. He has always kept his mind

and heart open to every source of information which offered helpfulness in his life work. Along with this he has been careful to concentrate and make permanent his influence. He has not been a "rolling stone that gathers no moss." He has held comparatively only a few pastorates, and his last is the most successful of all. The Central church in Indianapolis should not be measured by its present membership, or present local influence. While these are considerable, the church has been and is still a seed church, furnishing the initial membership of many other churches, both in and out of Indianapolis; and yet it has always maintained a strong membership at home, and is today one of the most useful and influential churches in the capitol city.

It is a significant fact and it ought to be emphasized, that all the great churches of the Disciples, have been built up by long pastorates. If there is a single exception to this rule, it is not known to me.

Dr. Philputt's mental characteristics all tend to thoroughness in what he aims to do. His sermons are forceful, exhaustive, useful, rather than brilliant, or even popular in the modern understanding of that term. His preaching, though liberal, is true to the gospel message.



Very Fraternally

Allen B. Phillips

SOME OF THE SPIRITUAL VALUES OF LIFE

BY ALLAN B. PHILPUTT

TEXT.—“*Then laid they their hands on them and they received the Holy Spirit. Now when Simon saw that through the laying on of the Apostles’ hands, the Holy Spirit was given, he offered them money, saying, Give me this power that on whomsoever I lay my hands he may receive the Holy Spirit. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money.*—Acts 8:17-20.

THE New Testament takes a sensible view of money. Its value is not disparaged. Thrift is not condemned. To acquire money honestly does no violence to the spirit of the Gospel. The poor man and the man of wealth enter the Kingdom of Heaven upon precisely the same terms. Each must humble himself to the dimensions of the needle’s eye.

Money has its place, a very necessary place in human society. In its proper place it is nowhere in the New Testament condemned, but praised rather. Jesus recognized in many of his sayings its value, or at least implied it, though he did not turn aside to acquire it for himself. In the parable of the Pounds, and also of the Talents, the pursuit of it is used to illustrate the method of acquiring moral values. The kingdom of heaven is as a merchantman seeking goodly pearls. The Good Samaritan made a noble use of his money and was highly set forth for doing so by our Lord. The little company of the disciples had a treasurer. They went into the city to buy bread.

It happens that in a few instances Jesus rebuked men’s greed, and sought to correct their false notions about the relative value of money. From these instances it has been in-

ferred by some that Christianity is inimical to thrift, enterprise, and material acquisition. Nothing could be farther from the truth. Instead of despising money the New Testament stamps it as having even spiritual value. My father used to impress upon his boys that they should appreciate the "value of a dollar." What money he had came hard, as it seems to come with all farmers. When I wanted to go away to school he was fearful that I would not be economical, that I would not appreciate the value of a dollar. My father was right. A dollar has value. It has at the lowest a material value and a young man has no right to recklessly spend it. Dollars must be earned by somebody. The fruit of honest toil is sacred. We boys used to wink at the old men talking so much about the value of a dollar. Since I have reared a family and educated children I see their point of view. I have lost my wink.

Money has a spiritual value. It is only when one is trying to make it do what it cannot do, that he runs counter to the teachings of the Master. When men carried on merchandise in the Temple precincts, when they bought and sold in the place of prayer he used severe measures. When he saw that a rich young ruler was wedded to his possessions above everything else he told him to sell all and give to the poor. This command was not in contempt of wealth. Jesus would have been the last one in the world to unload on the poor something inferior and hurtful. It was stamping money with spiritual value, for when is wealth so beautiful as when used to benefit and uplift the poor?

The value of a dollar! Would that all men appreciated it. People spend their dollars for that which is not bread and for that which satisfieth not. The pulpit should not disdain to speak of these things. See what transmutations the dollar may undergo. We pay taxes. Where do we get more for our money? A great free country whose flag is over us all, a city full of light and charm throwing every protection around property, health, and life, affording hospitals for the sick, charity for the poor, education for our children—these

are some of the blessings which money brings. Or, suppose a man saves his dollars and builds a home. Here his children grow up. The memories and traditions of the fireside bless them all through life. The hearthstone is God's altar, the home is a temple of his. While dollars alone cannot make a home, they do make it possible. Think you they have no spiritual value? Has not the home-builder learned the value of a dollar even as the boy or girl who wishes to turn it into an opportunity for education? Has money given to the support of a church no spiritual value? No sensible man would want to live in a community that had no church in it—even though he never darkened its door himself? I met a man recently who had given a large sum for missions and hospital work in the foreign field. He seemed very happy over it. He considered it a splendid investment. But it will bring him no returns in kind. It is a spiritual use of money. Does not this man know the value of a dollar?

I heard one man in our community, ask another how much a certain rich man recently deceased, had left. "All he had" facetiously replied the other. If so it were sad. It is a common saying that a man cannot take his money with him. I think he can. It were to upset the highest and best theory of values to say that he cannot. The mother working night and day to support a fatherless brood surely takes her money with her. Mr. Pearson, the Chicago millionaire, who in life gave away all his fortune for noble uses, surely did not die poor. Mr. Carnegie has been quoted as saying that it is a disgrace for a man to die rich. Is it not rather a disgrace for a rich man to die poor? That saying of Scripture. "We brought nothing into this world and it is certain we can carry nothing out," was not written of the soul.

Among the higher values of life then may be reckoned money honestly come by and worthily used.

Another thing brought out with startling effect in the text is the very fundamental value of a *right heart*.

Here was where Simon the Sorcerer was all wrong. He was a church member, for he had been baptized, but he had

not been converted. His heart was not right. We speak of tainted money, but we mean a tainted heart. There are some things that good money even cannot buy. Simon's money was not good money because Simon was not a good man. The taint was in him. He had gotten it by imposing upon the credulity of people. He was a sham. When Philip came speaking truth to the people Simon saw that his hold upon them was gone. But a quack is not easily put down. He watched Philip in his campaign. He fell into line and "hit the sawdust trail." Peter and John came down from Jerusalem to further enlighten and strengthen the converts. They prayed with them that they might receive the Holy Spirit. To make the occasion more impressive they used a little ceremony—they laid their hands on them and the blessing came. This was something Simon could see. The notion of cause and effect flashed into his mind at once. He thought within himself, "why could not I turn that trick?" He had money. The evangelists seemed no doubt to be in need of it. He offered them money, not as a free gift for the blessing of the Holy Spirit in his own soul, but for the power to confer it upon others. The effort to purchase a reputation for holiness by giving dollars instead of yielding up the heart did not cease with Simon the Sorcerer. Simon shot his bolt but missed the mark. He played and lost. It was an instance of money in a wrong place. That was a very precious season among the converts. They were coming into the everlasting riches through humble faith in God, by repentance and obedience to the gospel. The atmosphere was one of deep unselfishness and sincerity. God was breathing upon them his Holy Spirit. His gifts are without price. They cannot be bought with money. I think we should still keep some high moments in the worship of the Church where the atmosphere of the occasion is not tremulous with the appeal for money.

Peter was indignant. "Thy money perish with thee." "Thy heart is not right before God." It was a terrible rebuke, sounding more like the thunders of Sinai than the gentle voice of the Nazarene. It brought the Sorcerer to his knees.

Poor men, these apostles of the kingdom were, but they scorned money in this holy service, offered to them from a wrong motive. Perhaps if the Church should sometimes rise to these heights and refuse money it would get more. How far Simon was from the spirit and blessedness of that holy hour. How far a wrong heart puts us from all that is fine and genuine in the relations of life. An evil heart is the saddest of tragedies. It breeds increasing discord, alienation and bitterness. A wrong heart is generally very strongly wedded to money and the evil of it is that it measures everything in terms of money.

The gospel can have no effective lodgment in us until our hearts get right. Never was a more important petition sent up than that of the Psalmist, "Create in me a clean heart, O God." The revised version reads, "the eyes of your heart being enlightened." All the faculties of man are heightened and made more trustworthy if the heart is pure. Judgment, understanding, feeling, imagination, all share in the marvelous strength of a good heart.

All Judas could say of the box of precious ointment poured upon the head of Christ was, "it might have been sold for three hundred shillings and given to the poor." What a blunder! Mary had just performed a service of love, and love eternal was trying to say something to each man there. It was too bad that the silence had to be broken with the words, "it might have been sold."

John explains the circumstances by saying that Judas had an evil heart. Judas was the treasurer of the band. He kept the bag. Like so many of his kind he grew to believe that the bag could keep him. Because his heart was evil judgment was taken from him. The fact that he set a price on the gift shows a lack of the finer appreciation, for it cheapened it. All things are cheapened for the man whose heart is not right. "The man who cannot see the priceless," says Ainsworth, "is quite capable of selling it."

For all honest and clear judgment, for all appreciation of beauty aesthetic or moral, for all self-respect and spiritual

power, for the ability to look at the flowers and enjoy their fragrance, to look at the stars and be thrilled by their sublimity, to look into the faces of little children and feel no shame a pure and upright heart is absolutely indispensable.

The capacity for friendship may be included among the higher values of life, but not that inner-circle kind of friendship where congenial and selfish souls shut themselves off from others. Friendship based upon sympathy and need is what is meant, such friendship as brought these high-privileged men down to the lowly Samaritans that they might lift them up to the standard of the kingdom. True friendship gives out, it cannot withhold. It is democratic rejoicing to help in the uplift of men. Friendship greatly stimulates the appreciation of human values. If we shun people we shall be sure to depreciate them. It may be said that men such as lawyers, physicians, officers of the law, and tradesmen do not confirm the statement that he who knows people best finds most to hope for in them. These callings by their very nature introduce their votaries to people under exceptional and sometimes disadvantageous circumstances. But it may be said that even among these the great majority are optimists. Making all allowance, they see more that is good than bad in human nature. We may still hold to the fine saying of somebody, that to know all would be to forgive all and love all.

We are all built for friendship. To forego it is to starve the soul.

To cherish it is to fill one's life with satisfaction. The prerequisites of friendship are sympathy and sincerity, sympathy to inspire and direct us, sincerity to commend us.

In this matter the spurious will not take us very far. Practicing friendship is indeed an art. To affect an interest we do not feel is not only offensive it is futile. People have a keen sense for the genuine.

Early Christianity owed no little of its popularity to the stimulus of friendship. Strangers came together and found that they were brethren. Hospitality was free and generous.

The common life was exalted. The rich and the poor commingled.

This social value cannot be overlooked in accounting for the success of the early church. Were it emphasized today the church would double its power. A cold, unsocial Church is a paradox. The Master said, "I have called you friends."

The intellectual powers of men are greatly heightened by the practice of friendship. It is deep calling unto deep. When one sits down to write how difficult to find a good thought or felicitous expression. But when one sits down to write to a friend troops of gentle thoughts invest themselves on every hand with chosen words. Sometimes the atmosphere of home grows dull and heavy. The family speak to one another in monosyllables, if at all. A friend comes in, all tongues are loosened and speech is bright and gay. The world is full of interesting things. All surprise themselves by talking well.

Life is full of pleasant surprises to the friendly man. People are better than he had supposed. He finds that goodness has a way of distributing itself. He will find honor among thieves, tender charity among the debased, and chivalry among outlaws.

There are not so many thoroughly bad people. I have always wondered why Abraham failed to find even ten righteous men in Sodom. He surely did not hunt very long. There must have been enough goodness in the city to outfit ten men. Sodom ought, it seems, to have been saved.

I have known good men to fail in the exercise of the offices of friendship because in manner if not in speech they carry a sort of rebuke for those who are not up to their standard. This is unfortunate. Men should meet upon the level. One's delinquencies are sufficiently rebuked by the fact that a better man seems to take no notice of them.

It was in a way an epoch in the history of the Church when Peter and John came down to Samaria with the sanction of the Mother Church to hearten the new converts. It made them feel that they were loved and cared for. And the apostles were enlarged in heart by the contact. In fact one of the problems

of the early Church was this thing, so regnant in the Spirit of Jesus, to be friendly to those without the pale. The great need of the preacher is to know life. He cannot get it from books least of all from statistics. He must know at short range and in personal contact with it. Every preacher should compel himself to large pastoral obligations. Two preachers whom I knew, were once talking together on the public square of the town. They parted, one saying that he must get to his study and prepare for Sunday. The other said I think I will walk around the square and see if I cannot pick up a sermon. Both were right but other things being equal, the man who gets his sermon out of the people will preach to the largest congregation.

I have spoken of sincerity. It is not easy to maintain it amid all the lure of the world. "Every man" says Emerson, alone is sincere. At the entrance of a second person hypocrisy begins."

Do you feel that the age is false, that plain dealing and frank speaking have given way to finesse and simulation? Why then not make it our aim to stand in true relations with others. We have nothing to lose and every thing to gain. True friendship is possible only on condition that we do not capitulate. We show respect for others when we refuse to appear in a false light to them.

Sympathy too, conditions friendship, for without it there can be no lasting bond. Good comradeship may exist among equals marked by loyalty and disinterestedness, but the circle will be small. Sympathy leads far afield to all sorts and conditions of men. It opens doors of service in unexpected places. It helps us to see the good even when choked by evil. It interprets to us the minor chords of life's sadness and pathos. Jesus was "touched with a feeling of our infirmities."

The offices of friendship are among the sweetest of earth. He who fulfills them is as the shadow of a great rock in a weary land. The weary and heavy laden will bless him and upon whomsoever he lays hands they shall receive the gift of the Holy Spirit.

Another thing not sufficiently appreciated by the majority, is what may be called The Spiritual Sense.

Simon the Sorcerer with all his hearing of the word, and seeing of the works of Philip, quite missed the significance of it all.

He lacked the spiritual sense, the power to rightly interpret. Only after he was crushed and humiliated did the scales fall from his eyes. His penitence was genuine and touching. The last sentence from his lips, as the incident passes is full of a sweet cadence: "Pray for me." So for many of us spiritual vision comes after earthly pride is broken.

Are we cultivating the spiritual sense in our Churches? It is to be feared that the Church is too much at home with the world.

We talk about the spirit of our age, and about keeping abreast of the times. In a way there is some wisdom in this but at best it is shallow. We import the quick and snappy phrases of commerce and the street into sermons. We urge the Church to take its cue from the methods of worldly success. We seem to think that all the wisdom we need to make the Church go can be picked up in the head office of a business corporation. In the long run it will be found insufficient. The kingdom cannot be financed by method. The ranks cannot be kept filled by madness. It is not the language of the street we need but the language of the kingdom. It is not frenzied denunciation that will carry conviction but the words of Him whose voice is as the sound and throb of many waters.

And why trail the Church along in the wake of the world's swift and changing life?

The world is not notably successful or satisfied. Modern business methods are no guarantee against failure, even in business. As a matter of fact the majority of business enterprises fail.

Does the Church sufficiently invite the confidence and hope of the burdened, the oppressed and the sorrowing? Are they not coming less and less with their confessions and difficulties?

The lame and the broken still lie outside the beautiful gates

of the temple and ask alms. We have silver and gold, but can we heal? They do not leap and walk. Their ankle bones do not receive strength.

In the eleventh chapter of Hebrews we have a long list of men and women celebrated for their faith, in other words their spiritual sense.

They seem to have been "efficient." They confessed that they were strangers and pilgrims in the earth. They were accounted anything but "practical" by their contemporaries. But of all high antiquity their names alone survive. They walked with God. Though strangers in the earth they were the only ones who never lost their way. They followed the gleam and widened the horizons of the world. To this day we who have lost our way go to them to be set right. They had the spiritual sense.

Christians must, of course, live in the world, but they should also feel at home in heavenly places. Jesus mingled with men and went into the ways of the multitude, but he was most at home on the mountain side, in the haunts of prayer, and among the sinful and suffering. The disciples may well imitate their Lord, and sense the spiritual values of life.

The Church has too much followed the fashion of the world, in methods, in speech and in spirit. Indifference is everywhere complained of. Curious and absurd cults make headway. The people have itching ears for some new thing. This proves that the Church has, at least partially lost her message. There are some explanations for this. We are smothered with too many little enterprises clamoring for support. We exhaust ourselves in little forays of reform but fight no great battle.

Instead of feeding the sheep the preacher must always be shearing them.

Our songs are strident with mock heroics, and our prayers rap the delinquents.

We have fallen into careless and misguided methods.

Worship should be calm, reverent and thoughtful. The sense of the spiritual values are best developed by indirection and in an atmosphere of contemplation.

We must rise to an intellectual grasp of truth. We are not loving God with all our minds. Our eyes are not dazzled by the ways of the Infinite. We are lost in the littleness of things. It is hard to grasp and hold the vision of God. We trust altogether to the emotional. All our enterprises and plans spring out of emotional hours, often purposely prearranged. We hurry them to completion ere the tide is lost. We are afraid of deliberation. Our specious enthusiasms melt away in hours of calm. A Catholic priest said, "I read the Church advertisements and see that you protestants are screaming for a big audience next Sunday. We Catholics are slower, we want a big audience in the next generation. We do not care so much about next Sunday." Thus speaks Rome with the wisdom of a thousand years.

The spiritual sense will in time perish unless encouraged and fed by great ideals of which the mind can take hold. We ruin things by hurry.

These which have been enumerated are some of the spiritual values of life. They seem to me most worth while. We all desire to get the most possible out of life. Jesus himself was very particular about values. He saw that most people were getting a bad bargain in life. He came to show them the true values. He asks no one to become poorer. He desires to enrich all. Alas, there are some whom the wealth he speaks of, will never satisfy.

P. H. WELSHIMER

HERE is a man who sees the universe exactly the size of his workshop. In other words his universe is measured by his responsibility, and his responsibility is measured by just the size of his opportunity. Within this universe to know the unknowable; to see the invisible, and to do the impossible, is the limit of Christian endeavor.

P. H. Welshimer was born on a farm near York, Union County, Ohio, April 6, 1873. At the age of nine his parents moved to West Mansfield in an adjoining county where they still live. There he was reared and attended the public schools. He graduated at Ohio Northern University at Ada in 1894 and from Hiram College in 1897. Spent five years in his first pastorate at Millersburg, Ohio. January 1, 1902, he took the pastorate at Canton, Ohio, where he still resides. The church at Canton in this time has grown from a membership of less than four hundred to a resident membership of 3,400 with a non-resident of seven hundred. The Bible school has grown from less than two hundred to be the largest in the world. The enrollment in the attending school is above 5,000. Cradle Roll and Home Department bring the total enrollment to nearly 6,000. May 15, 1900, he was married to Miss Clara Hornig, of Vermilion, Ohio. They have three children—Helen, Mildred and Ralph, whose ages are 16, 14 and 10.

Mr. Welshimer possesses a winning personality, though he is shy of using it for popular ends. He impresses one with the idea that he holds within himself an immense amount of reserve force. While his achievements for any day are great, he makes one feel that *ne plus ultra* has no place in his outlook. His tomorrow is always bigger than his today.

What are the chief elements of his phenomenal success?

(1) An overmastering faith. He believes something and this something is definite. He does not attempt all things that by all means he may do nothing. He plans his work, and this is wisely done.

(2) But he knows the plan is nothing, if it is not vitalized by personality.

(3) He is himself the battery which energizes every part of the machinery. Without Welshimer the work at Canton would cease to be a wonder. But this is the fate of all great personalities. Spurgeon was a great personality, and also a great organizer, but since his death his work has dwindled. A steam engine is worthless without the steam. An army may be a power for weakness if it has not a competent and inspiring leader. Napoleon was more than all his men. Welshimer is more

than all his organizations, and yet without these organizations, he could not do the great work he is doing. His great success is owing to personality wisely adjusted to well considered plans for work.

What he can do, cannot others do? We answer, No. Right here is the danger of what is called method. David could not wear Saul's armor, but he could do even a greater work than Saul could do. Everyone must plan and work out his or her own methods. Schools for Methods and lectures on Methods, may do much harm, if not wisely qualified. Mr. Welshimer's church and school would be a white elephant in the hands of some men of even more talent than he has, but of an entirely different kind. Every man has his place, but Welshimer's place is not for every man.



Sincerely —
R. W. Kelshorn

A SERMON TO THE MORAL MAN

By P. H. WELSHIMER

TEXT.—Acts 10:5, 6 and 33.

I WOULD like to have an audience like that once, where it might be said that everyone present was there to hear, not the things that might be pleasing to them but to hear the things that are commanded of the Lord to be preached unto the people. I don't wonder that Peter preached a great sermon. I don't marvel that there was a very fine obedience to that sermon, when I take into consideration the character of the audience he had before him. It is always a pleasure for a preacher to preach to an audience that desires to hear; an audience of seekers after truth, people that are willing to follow the light as given unto them. I am going to talk about this moral man who sent for a preacher, who heard a sermon and who obeyed the Gospel, accepting the preaching of that preacher. I realize, and I think you do, that a great deal is said in this age, and I presume could be said in any age concerning the moral man. We are all agreed that we would much rather have a community of fine moral men than a community of men that are immoral; no question about that. But some of us are agreed that we would rather have a community of men that are fine Christian men than to have one of simply moral men. I want to show you by the Gospel that there is a vast difference between the Christian man and the moral man. There is an idea prevalent in this world that when a man is moral that is all that is required of him. We sometimes hear such declarations made by ministers of the Gospel, who ought to know better. I heard a minister in a ministerial gathering one time talking about men whom he called Christian moral men outside of the church. I might as well talk about that fine Mason who stands outside the Masonic lodge, or that fine mar-

ried man who never was married, or that fine citizen of the United States who was born and reared and died over in England and never saw the United States. As much sense in one as the other. But because some men have talked this, and because men have laid aside as of no importance the ordinances and commands of our Lord, a great many people have taken considerable satisfaction in and have congratulated themselves upon the fact that they are moral and hence because moral they are Christians and that all that is required of them is just to live a moral life. You will see many men, as you go out to do personal work, who will talk something like this: "I will just invite you to go around to the stores and see how my accounts are; I believe the merchants will tell you I pay my bills as promptly as any Christian man. I pick out a good man when I vote, just as well as the Christian man. I walk uprightly and thus am a good citizen; thus, to make a long story short I am a good, all-around fellow and nobody finds fault with me, consequently because I am living a good life I am all right; therefore I can't see why I am not as good as the man in the church, and if I am as good as the man in the church where is my sin?" A lot of preachers would take that fellow by the hand and say, "Bless you, keep on." That would be all right if God Almighty did not state something else, but that makes it all wrong. It is all right for me to talk about my wishes and give a lot of opinions about what kind of a fellow I ought to be to be a Mason or what I ought to do to get into the Masonic Lodge, provided there is no law adopted by the Masonic body which tells me what I have to do to get into that lodge and what I have to do when I get in. But when I put my opinions beside the teaching of that Masonic Lodge and they don't correspond you will find I can't get in. To get in I would have to agree to their teaching. Christ has given his law for men. God went to the trouble of sending his Only Begotten Son down to this world to be the Great Law-Giver. He has given a plain, Gospel statement and he has said to the whole round world, "This is my law; do certain things and you will be a Christian; you will

be in Christ. You will be a Son of God; you will be an heir of his and a joint heir with Jesus Christ." If this teaching regarding the moral man, which you find very prevalent in the world, if this teaching be true, then the Gospel is null and void. If this teaching be true then we have no need of the church as a divine institution. Its place in the world can be filled by any lodge or any order. In place of the Christ all you need is some great moral teacher who can teach folk. You don't need a man to die for the world; you don't need sins forgiven. I can't believe that God sent his Only Begotten Son down to this world just for a joke or that he came to this world to mislead the people or came with a message that the world doesn't need. God never does useless things. When he gave atmosphere and mixed it with certain elements, he did it because the world needs it. When he gave sunlight he gave it because the world needs it. When he gave certain kinds of food in certain parts of the world he gave it because they need that kind there. God never does things wrong. God gives us just what we require, and I have faith in God, and in Christ and I don't believe there is one superfluous command in the Book. Man needs to do everything and only the things which God has commanded us to do. Therefore, I say as Paul, "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to everyone that believeth it." I believe with Jesus Christ, "Nicodemus, ye must be born again." He was far better than many of the moral men you see on the streets of any city. Nicodemus was a teacher and student of the law. He believed in the righteousness that was prevalent in the world in his day, but that did not suffice, and hence when Nicodemus came to the young Teacher he said, "You must be born of the water and of the Spirit." I believe that Christ knew what he was talking about. He had the Father's message. Standing on the mountain yonder he looked down into the faces of his disciples and said, "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be condemned." Those are the last

words spoken by the Son of God before he took his flight to glory. I believe he meant what he said and he said what he meant. This being true, therefore let us just for a little while see one of these messengers of our Lord as he goes out and preaches the message to a certain man, who might be called a moral man, and yet this man was far above the average man who today is called moral. Many people on the earth would call him a Christian man, but you will find according to the teaching of the book he was not that. I see on the day of Pentecost an agent of our Lord into whose hands the Gospel message had been delivered, stand before a multitude of people and preach the Word, and when he had finished the sermon there were some people who stood and cried out with one voice, "Men and brethren what shall we do?" There were more people who did it than people in this house right now. They had heard a man speak as he was moved by the Holy Spirit. Now we go on for a few years and come to the lesson to which I referred. We see this same man speaking for the first time to a Gentile, for this man was a Jew, this preacher, talking to a Gentile down in the town of Caesarea, and when I tell you of the character of the Gentile, no doubt someone will say it looks like foolishness for a man to go so far away and attempt to preach to a good fellow like that. Look at the character of this Gentile or this moral man. I read in Acts tenth chapter that this man was engaged in prayer at 3 o'clock in the afternoon, he was a believer in Almighty God. He was a centurion, he had charge of a hundred men, the Italian band, a very honorable, responsible position. This man was possibly away from home down here at Caesarea with these men keeping peace among all people, down here he lived a life that was worth while. He let his light shine and his influence count for God, and while he was praying an angel came down from heaven. The angel saw this man in prayer, he came and touched him and said, "Cornelius, thy prayers and thine alms-giving have come up as a memorial before God." Do you ever offer a prayer and wonder whether the Lord hears it; whether the Lord would answer it? Here was a man pray-

ing and the angel said, "Cornelius, you are all right, the Lord has taken notice of what you say and what you do. Now you send down to Joppa and you inquire for a man by the name of Simon, whose surname is Peter. You will find him in the house of Simon, a tanner." God always makes his messages plain, never ambiguous. Read the second and third verses of the 10th chapter of Acts, then read the closing part—the thirty-second and thirty-third verses and you learn several things about the character of this man who was devout. He did not make sport of religion, he did not talk against the Jews. He had reverence, he respected everybody that had faith and walked according to that faith. He feared God with all his house. This man had such reverence and such faith in God that his wife and his children and all his servants and attendants led a devout life because of his devout life. I read also that he gave much alms to the people. If he had not been a generous fellow it would have just said he gave alms to the people. If a man sees a beggar out in the street and gives him a nickel you can say he gave alms, but this man gave much. He looked towards God and worshiped him; he looked towards his fellow-men and helped them. He prayed to God. When these fellows came down and told Peter to preach to this man they said, "He is of good report among all the nations of the Jews." "Peter, you go over to Rome, you go up to Jerusalem, you go to Antioch, you go to Ephesus, you go anywhere, everywhere and wherever there is a Jew that knows this Gentile Cornelius by name he will never say a word against him." It is pretty hard to find a good moral man today about whom some folks will not talk. Somebody will say something. Here was a man of good report. The Jews hadn't much use for a Gentile, yet all the folks spoke well of him. They said, "He is a man that believes in God with all his house; he is a man who prays; he is a man who gives alms unto the people; he is a man who is devout; he is a man about whom people everywhere speak well; he is a man whom God has taken note of, so much so that he has sent an angel down to tell him to send for a preacher to preach to him." I fancy

I know some people who, if they knew that God listened to their prayers, knew that everybody spoke well of them, if an angel would come down to them; if they had a message that their prayers were heard in heaven and the Lord in heaven had seen them make their gifts and he praised them for it would say, "Now, sir, will you take me in the church? I am a good moral man, will you take me in?" I would not, but I think I know some that would. I would not because Peter did not take this man in until this man had done something else. He first had to hear, some things he had to learn and when he learned he had to render obedience, and when this man obeyed Christ he loved Christ as he before had loved God and when he loved Christ and God and obeyed them he became a Christian. "You send down to Joppa for one Simon, whose surname is Peter; go down by the seaside and there is a house down there which belongs to another Simon, a tanner; this preacher lives there; you go down there and get him and bring him back and he will tickle your ears." It doesn't read like that. "He will confirm your faith and tell you you are all right." No, it is not like that. "He will tell you what you ought to do." That is what it says. Cornelius did not debate. He did not say, "I am good enough." He did not have any thinks about it; he desired to do what God wanted him to do, so this centurion called in two servants and a trusted soldier. He was a devout soldier; he did not call a scoffer, he believed in God, and he said to the soldier and the two servants, "You go down to Joppa and bring a preacher by the name of Peter." And then he told these men what the angel had said. They start down to Joppa, arriving the next day about the noon hour. The tops of the houses were made so that people could rest up there. Peter was on the house-top. He went up there to pray and while praying he became very hungry, but while waiting for the dinner below he fell into a trance, and while in that trance he saw things. He saw a great vessel let down from heaven and in that vessel he saw all manner of four-footed beasts, fowls of the earth, creeping things, and a voice said, "Rise, Peter, kill and eat." He said, "Not so, Lord, I have never eaten any-

thing common or unclean." And the voice said the second time, "Rise, Peter, kill and eat." Three times came the same answer. Then the voice said, "What I have cleansed call not common or unclean." Then Peter awoke and wondered what it all meant. While thinking about it three men out in the street inquired about the house of Simon. They rattled at the gate and they said, "Is this where Simon, the tanner lives?" They said, "It is." The men said, "Is Peter here?" Then they told Simon Peter that three men were waiting for him. And while this was going on the Holy Spirit came to Peter and said, "Behold three men wait for thee; rise and go with them, doubting nothing." And then Peter began to understand what it all meant. He went down, introduced himself to them and after resting all night they go down to Caesarea. Over here this man Cornelius knows just how long it will take these men to get back home. So this devout man, this man who wanted to know what he had to do, went out over the city and did what I wish everybody would do—told his friends about it and said, "About this time tomorrow I want you to come to my house; I have sent for a preacher, we are going to hold a meeting over there, and this man will tell me what I have to do; I want you to come." And so the next day into the city of Caesarea came ten men. Here are the two servants and the soldier sent by Cornelius, here are the six Jews sent as witnesses, and Peter; and about this time the neighbors begin to gather, his kinsmen assemble, his house is full and when he saw the ten men coming he went to meet them. As a courteous and refined gentleman he threw himself at the feet of Peter, and Peter reached down and took him by the shoulder and lifted him up and said, "Stand up; worship God; don't worship me." I wish everybody would do that. And so Peter and Cornelius walked along together and Peter said, "I have learned something, sir, I know that the Gospel is not only for the one class, the Jews, but I know now that God is no respecter of persons, the Gospel is for both Jew and Gentile; it is for all." So they talked along and Cornelius told why he had sent for him, about what he had been praying, and

then took him in and introduced him and said, "Behold we are all here." There were no idle fellows in this crowd, nobody here just to take notes; nobody trying to spy out the land, but we are all here. What for? "To hear all things commanded thee of God. Now speak on." What an audience, what a preacher, what a message. Peter began and told the simple story. A simple, beautiful, convincing story of the Great Man. He told of the Christ, read this in the 33d and 34th verses of the tenth chapter, of the Christ who came to earth to save men. He told of Christ going about doing good, of his crucifixion on the Mount of Calvary, of his death, of his burial and resurrection, of his ascension back to the Father; and the Holy Spirit came upon them. These men were witnesses of what had been done. And when he had come to this point there was great excitement around there, nothing like it had ever been in this world except once before. I would like to have a meeting break up something like that. That was one place where the whole audience came to Christ. While Peter was preaching the Lord was keeping his eye on the whole affair and he poured out the Holy Spirit on the audience; not on the preacher, but on the audience; and every fellow in that audience began to talk in a different tongue. And the Jews that listened to that sermon could not understand this, and they marvelled, they were surprised. The preacher knew what it all meant. That thing happened just once before, on the day of Pentecost, when another great audience was gathered together. The Holy Spirit came to them and they talked in different tongues. That time it was done that the audience might believe that these men were sent of God. This time these six Jews saw the working of the Spirit in a miraculous way on the audience and were led to believe that the Gospel was for all people. This is the way the statement that they were to go into all the world and preach the Gospel to every creature, was confirmed. The preacher understood why the Spirit had been poured out on these people that they talked in different tongues. He did not say, "Cornelius, you are a good man, you give alms, the Lord has poured out

his Spirit on you; come and walk with us." But he said, "Can any man forbid water that these should not be baptized, seeing they have received the Holy Spirit as well as we?" The Book tells us that he took Cornelius and those who heard and baptized them. If a moral man can be saved without giving heed unto the Word of God; if a moral man can be saved without obeying the ordinances of God, then a great blunder has been made right here in this Book and Peter was out of place and did the wrong thing. Will you listen to the inspired apostle, back of whom was an angel, back of whom was the Holy Spirit, back of whom was God? Will you listen to that or will you listen to some man who says "It is all right if you are satisfied?" Are you as good as Cornelius was? I think I know some men who are moral, who do not pray, they do not give alms, they are not serving God with their whole house. If you can measure up to him, if he had to do these things in order to be right, where are you? Are you willing to stand where you are or will you arise like a man and say, "I am in earnest, I am so interested that I will do these certain things?" A man may say, "I feel that I am all right;" may be you do, but feelings do not save men. It is not a question of how you feel but how does God feel? Not, are you satisfied, but is the Lord satisfied? When you have met him where he has promised to meet you then he is satisfied. When you have done what he has told you to do, then he will do what he has promised to do. This is the only safe way. Cornelius now became a child of God. His sins were forgiven. He was wedded to Christ. He was not under condemnation for he was in Christ. He was born again. Do what Cornelius did—and will you doubt your having done the right thing? Be more than moral—be in Christ—and Christ will make you free.

HARRY D. SMITH

WE have here to deal with a big little man. Napoleon was small of stature, but he had a giant intellect. Alexander Stevens was a very little man, and yet he was big enough to be vice-president of the Southern Confederacy. Even the apostle Paul was small in stature, if his name is significant (and this is probable), but the world has not known his intellectual superior among men.

Mr. Smith is neither physically large, nor strong, but when he begins to speak one soon forgets he is little in stature, so entirely does he dominate by his massive thoughts and his intense earnestness.

The following facts with regard to his life and work are sufficient to show how steadily he has grown in power and influence until today he is one of the most popular ministers among the Disciples of Christ.

Born, January 22, 1866, at Hamilton, Caldwell County, Missouri.

Father, Philander Smith, farmer, later merchant in Hamilton and Kansas City. Elder in the Hamilton church, generous in hospitality, time and money in support of the church.

Mother, Sarah A. Smith, thoughtful, conscientious, faithful wise, wishing strongly the best for her two sons and one daughter. A notable friend of the church at Hamilton.

In public school in Missouri and Kansas from seven to thirteen years of age. Studied pharmacy from thirteen to sixteen years of age, becoming prescription clerk in Kansas City at sixteen. Also at about this time a short experience in a department store large for Kansas City at that time.

Two years in Kansas City High School—summers and Saturdays in father's business in Kansas City—collector and bookkeeper. Before end of nineteenth year entered Missouri State University at Columbia.

Before end of first college year went with Chas. A. Young, then a student preacher, to one of his preaching places. He persuaded young Smith to talk to his congregation at night. This was his first attempt to preach. Had too many heads in the sermon and so lost the head which is the one indispensable head required for preaching.

Had united with the church at sixteen years of age. Thos. P. Haley baptized him. Belonged to Locust Street church where Mr. Haley preached until close of his school days at the age of twenty-one. Heard Procter, Longan, Plattenburg and Mountjoy in these years and later. They impressed him deeply. At Columbia Mountjoy was his minister and friend as Thos. P. Haley was at Kansas City.

Encouraged by these men and other friends he participated in prayer meetings, Bible schools and preaching services.

During the college vacation of his twenty-first year began to preach more or less regularly at Olathe, Kansas, and other points. Continued to preach at Olathe during the next college year and during three years next following graduation. Was graduated from University of Kansas in June, 1887. Degree of A.B. Later received degree of A.M. from Transylvania College, then Kentucky University. New church house built at Olathe during ministry there. Held many evangelistic meetings during years at Olathe.

Became minister of Summit Street (now West Side Church) at Kansas City in 1890. Married to Miss Lucy M. Christy, of Olathe, in the same year. On account of depleted health went to Eureka Springs, Ark., in 1891. Became minister of church there later in that year, continuing there until October, 1893.

October, 1893, to October, 1895, minister at Marshall, Mo. October, 1895, to June, 1896, secretary of Foreign Missions for Missouri. September, 1896, to November, 1914, minister at Hopkinsville, Ky. President of Kentucky Christian Missionary Convention in 1909 (Centennial Convention).

President American Christian Missionary Society in 1911. Member of several missionary boards, college boards, etc., for years.

Member of faculty of McLean College for fifteen years, teaching Christian evidence, logic, ethics and courses in the Bible. Occasional lecturer at other colleges.

Thirty-five thousand dollars expended on church property and \$42,000 given to missions, charity and education by church at Hopkinsville during ministry there. During the same ministry church there grew from 325 members to 1,000.

November, 1914, at Central Christian church, Dallas, Texas. Church property there enlarged and modernized, with special reference to the Bible school, at a cost of \$16,000. Plans were made for such changes of organization as are indicated by the downtown situation of the church.

Health being somewhat impaired, resigned pastorate at Dallas, in 1917 and accepted a call to professorship in Phillips University, Enid, Oklahoma.

Harry D. Smith is another illustration of the value of long pastorates. His work at Hopkinsville was almost a phenomenal success. His 18 years' pastorate there did much in preparing him for the pastorate of of great church at Dallas, and for the education of young men for the ministry in the college where he now labors.

It is a significant fact that more than half of the preachers, represented in this volume, have held somewhat long pastorates. What this fact means can be read between the lines, and it ought to be a lesson to peripatetic pastors.



Yours faithfully
H. D. Smith

REST

BY HARRY D. SMITH

TEXT—"And I will give you rest."—Matt. 11:18.

IT is a weary world. It has always been weary. Its weariness is and has been deep and quite universal. They who work, not only, but they who play, also, are weary and have been so since history began. They who are weighted with disease, and they who are in the vigor of health alike, have been and are weary. No class could in the past, neither can it now, be exempt from weariness. Burns at his plow, and Solomon on his throne, have voiced the fact and all we who have no clear voice of song or speech such as they had, enduring voicelessly, know the fact.

And Jesus promises rest—upon conditions, it is true—but still he promises rest! The promise is very sweet. It has ravished many hearts. Can he keep his promise? Can he give what wealth, pleasure, power, philosophy and art have failed to give?

His first appearance is much against His promise. He is a toiler with His hands. Such is the unvarying tradition, and such is the practical certainty. He is a tireless toiler as teacher, physician, and friend. The most massive mind and the toughest body known to history must have been taxed to their utmost—perhaps overwhelmed—by any one of several of His days, so filled were these days with toil. Besides the prophet looking forward to Him called Him "a man of sorrows and acquainted with grief." He said of Him also, "Surely He hath borne our griefs and carried our sorrows and the Lord hath laid on Him the iniquity of us all." And again the prophet foretells that He should be "taken from prison and from judgment," and that "His soul" should be made "an offering for sin." And from Gethsemane arises a cry of anguish,

and from the way to the cross the sound of a body falling under its burden upon the pavement, and from the cross comes over seas and centuries a wail of woe that is penetrating to every human ear. How impossible on the face of the matter is any reasonable hope of rest at the hands of one so awfully burdened!

But there is something convincing in the voice of Jesus in this promise and so we are led to go down more deeply into His life and work to see if anywhere we can find justification for it. Perhaps this toiler's, this anguished sufferer's promise of rest has its origin in some deep and innermost center of experience—some core of calm and refreshment in His life of burden and storm. And it may be that He has done such things for mankind as tend to make this promise reasonable. Perhaps, for example, He has given rest of body to classes of creatures long overburdened.

We shall have gone down only a little way in the experience of Jesus as it is exhibited on the pages of the New Testament before we shall find clear intimations of the central calm which we have conjectured. Thus He says to His disciples in the shadow of the cross, "My peace I give unto you," and again He says to them in the same awful shadow "These things have I spoken unto you that in *me* ye may have peace." Let us go on down into the life of this toiler—this sufferer, and we shall hear Him saying, still in the shadow of the cross, "In the world ye shall have tribulations, but be of good cheer I have overcome the world." And if we go down to yet another level of this soundless life we shall hear a quiet voice saying, "The hour cometh, yea, is come, that ye shall be scattered every man to his own and shall leave me alone; *and yet I am not alone because the Father is with me.*" Even Gethsemane and the cross cannot hide—nay, they display—the restful center of the life of Jesus. In the former through a veil of tears and blood we see the angels ministering to Him while He concludes agonizing prayers in perfect submission to the will of the Father. From the latter the voice of the sufferer still says "Father" and at last "My Father," thus declaring His

sense of His kinship with the very source of all. Even in the awful heart-breaking cry, "My God, my God, why hast thou forsaken me?" it is not hard to detect the hope which is ever under the despair of the good—and there is rest in hope. But of all the utterances of Jesus which show the heart of peace which beats behind the toil and tragedy with which he clothed His spirit for a time, none is more impressive than His allusion to Himself as "The Son of man who is in Heaven." Here on earth—still "in Heaven!" His soul "exceeding sorrowful even unto death" still possessed of the shoreless, fathomless peace of oneness with God! So Jesus does not mock us by offering to us what he does not possess. He himself had the rest which he offered to others.

Now as to our second conjecture. Has Jesus given bodily rest to long overburdened creatures? The answer of his personal ministry is manifold, impressive. He was always lifting loads from bodies. The fainting he refreshed with food for which they had not worked, and so he lifted one day a load of labor from thousands of bodies. The barren night toil of his fishermen friends he more than once made suddenly and unwontedly fruitful with a word, and thus saved them from the weariness of added labor. He lifted disease from bodies with the same ease and even greater frequency. He "rebuked" a fever and it left its victim. He bade the paralytic "rise take up" his "bed and walk," and was obeyed. He stopped a hemorrhage of years. He made the leprous sound and wholesome. And three times at fewest he lifted from human bodies the appalling weight of death.

The answer of His ministry since His ascension is not less but more manifold and impressive. The principles of His Gospel through the influence of His church have been more widely beneficial to weary bodies than was the Lord Himself in His personal ministry. Through His people and their friends he feeds millions as once he fed thousands of the dependent. By the social order, the self-respect, the spirit of self-help, and the ambition to produce wealth in order to be more useful, to which the Gospel leads, the toil of man-

kind is being made fruitful in such degree and kind as almost to belittle the astounding miracles which Jesus wrought in filling the nets of his friends of Galilee. He has taken from the women in many lands the oppressive weight of inappropriate physical labor. He has withdrawn the children of many lands from premature employment in their industries. He has continued to lift the load of disease. In Christian hospital and dispensary, and by the hands of missionary physicians and surgeons and nurses, he is banishing disease as of old he did with his word. Only now he does this for millions and not for a few. His influence through his people in the laws of civilized lands is even careful to take the burden from the back of the overworked or diseased beast—a reminiscence of his manger-cradle.

And so it seems credible that Jesus can give rest. He has the secret of it in his own experience, and he has given rest to many tired and exhausted bodies of both men and women and children and lower animals. He who can lift the weight of death from the human frame—what cannot be expected of him? Perhaps he can even share with others that rest of spirit which nothing can destroy—not even Gethsemanes and Calvaries. For after all *this* rest of the spirit is the real rest. Any other rest is superficial and evanescent. And this is the rest of the promise which we are considering. “Rest unto your souls.” Such is the phrase of the promise.

But why, you inquire, say “perhaps” about a fact established by the testimony of millions of the noblest persons of many generations? Only, of course, because in our thinking now nothing is intended to be asked of the merely Christian consciousness but all is to be derived from the common knowledge of our race. We wish, if we can, to ground ourselves in a character of reasoning which shall be as valid in a mosque as in a cathedral, in a Shinto shrine as in a mission chapel. Therefore we put aside Stephen dying at the hands of murderous sectaries yet with a light of heaven on his face. We therefore will not hear Paul—Paul the ambitious—saying, “I have learned in whatsoever state I am therein to be con-

tent." We decline to note the voice of ambitious Augustine saying, "See, Lord, I cast my care upon thee." Nor will we hear Savonarola as he prays quietly on the day of his martyrdom "Lord....I know that thou art the eternal word;I know that thou didst shed thy blood for our sins. I pray thee that by that blood I may have remission for my sins;" nor will we see him as he mounts the scaffold of death composed, calm, absorbed, a sacrifice upon the altar of civic righteousness and political liberty. We turn away from the voice of Huss as he goes to the stake at Constance saying, "In the faith of that Gospel which I have lived, preached and taught, I now joyfully die." We try to forget the countless less known but not less credible souls who, as a result of faith in Jesus, testify that they have been as channels of the "peace like a river." It is well-nigh impossible to shut out of our thinking now these witnesses to the power, not only, but the practice of Jesus as a giver of rest to the soul of man. But let us do our best to do so that anyone here who does not know our Lord may see if it be not true that it is not necessary to depend for evidence of this power upon the statements of others as to their own psychological conditions.

A very simple method is open to us of thus avoiding appeal to the inner experience of Christians. We may inquire whether or not the Gospel is intrinsically suited to give rest of soul to one who believes it.

What then, as far as we can now know, is the source or what are the sources, as the case may be, of the unrest of the human spirit?

Instantly a phrase which has become a proverb presents itself. I mean the phrase "intellectual unrest." It has sometimes been supposed, I believe, that such unrest is more or less peculiar to our own time. But that is not true except in respect of certain phases of such unrest. Men have always and everywhere felt precisely in proportion to the vigor and acuteness of their thinking that they knew little and that little very partially, and their souls in like proportion have beaten themselves into exhaustion or madness against the bars

of the narrow cell of their knowledge. No relief has come from widening knowledge. The reason is plain. It is that each solution is only a fresh question or, as often happens, many questions. Our case in respect of knowledge is the same in one particular, at least, as it is in respect of light. In the twilight which forms the edge of the tiny circle of a hand lantern's shining is room for only a few indistinct objects, while in that twilight which makes the edge of the vast circle lighted by the high power electric lamp is room for a multitude of such objects. That is, widening light raises more questions, whether it be light of lamps or light of knowledge.

But intellectual unrest is not alone the fruit of the fact that the questioning involved in the pursuit of knowledge is endless. It grows also out of the essential nature of certain capital questions which the human mind is ever asking. Thus questions of God, duty, and the future may not be mentioned in the notable treatise of the hour. Both the writer of such a treatise and its readers of this hour may repel—nay, they may sternly seek to exclude—such questions from their consideration. But it is quite useless. These are not enemies from without. They lurk, however forgotten for the moment, in the mind of every man. They will be considered. They declare themselves, as it were, akin to any other question whatsoever and as therefore germane to every discussion. And so at the end of the hour they are apt to be found in the very forefront of reasonings which some had imagined were wholly removed from their vicinity.

But most disquieting is a dissonance which always appears to the thinker upon these supreme questions. This dissonance the theologian calls sin. However, it is not now of consequence what we may call it. It exists and seems to the thoughtful man the very root of misery, the very heart of woe. It is always to be reckoned with by the thinker without regard to his religion or to his lack of religion.

Now how, if at all, does the gospel of Jesus meet this unrest of the mind? Certainly not by explicit answers to all our questions. Such explicit answers, had they been given, would

no doubt long since have called for yet other explicit answers. And so far from trying to explain how evil or discord can be in a world fashioned by a good and perfect God, Jesus exhibits such evil or discord as the occasion and the explanation, in part, of his own coming into that world. He does not use the method of philosophy or science, though on that account we must not think that what he says is either unscientific or unphilosophical. "The world by wisdom knew not God." The final object, doubtless, whether men are conscious of the fact or not of all search of the human kind. The methods of human wisdom being discredited, he uses another and a different method.

This method is very bold. It is astounding indeed. He puts himself in the place of truth. He says, "I am the truth." To the deepest questionings of the mind he is the true answer, he says, and he is to be accepted by faith. The mind that is wretched with baffled desire to know truth is invited to find peace by trusting him. He exhibits himself as his own best credential. He declares that he is the light of the world, the bread from heaven, and that he gives the water of life. No argument is necessary to prove to the eye that light is light nor to the human system that bread and water are what they are. Thus Jesus exhibits himself to the mind. He does not argue much in support of doctrines. He does not appeal to authority. He himself is the center of authority and he himself, and not a system of doctrines, is to be received and trusted. So Paul could write, I know *whom* I have believed.

Jesus says, I will give you rest. You shall find rest not in a literature, a science, a philosophy—not even in a philosophy of religion otherwise called a theology—but in him. He invites us to take an attitude similar to that of a little child who neither understands his father's business nor his father but nevertheless knows him sufficiently to trust him and to be happy in doing so. I say, he invites us, who understand neither the world about us nor God nor his own gracious self, still, out of such knowledge as we have of him, to trust him.

Is there any other hope of such rest of mind as we seek? I do not know of it. It seems "We have but faith, we cannot know." And this hope is raised higher in us by particular expressions of Jesus as to his authority. We crave to know, not merely to guess, however shrewdly; not even to see what we wish to see about God and our relations to him as highly probable. How perfectly the untremulous voice of Jesus meets this craving! Is there a God? Jesus assumes that there is. Not a fleck of doubt is in all the mighty day of his certitude on this point. How does God regard man? Jesus answers, "God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life." Is there anything for us after death? Jesus answers, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." By what authority does he say such things? He answers that he had been with the Father from the beginning and had shared his glory before the creation of the world; that the Father sent him into the world and that in all that he said and did he varied not a hair from his commission; that he and the Father were really one; and that therefore all authority in heaven and on earth had been reposed in him. Since we cannot know and have but faith,—can we dream of a fitter object of faith than he thus appears? Is he not precisely such a center of rest as the mind must have if it is ever to rest at all? Is not faith in him the one and only conceivable solution of our ultimate problems of the intellect? Browning writes boldly,

"The acknowledgment of God in Christ,
Accepted by the reason, solves
For thee all problems in the earth
And out of it, and so far has
Advanced thee to be wise."

Who will chide his boldness?

A second source of unrest is in the affections of mankind. In whom is there a quiet heart? Who can say with the

psalmist, "My heart is fixed?" There is much truth in a simple song of our time where it says, "The world is dying for a little bit of love." Human love, much as we owe to it, is constantly failing many who trust it. Even when it is most steadfast and most full there is a longing in the object of it to be loved more intelligently. Besides, death puts a period to the service of human love. And worst of all we cannot be as sure as we could wish of our own affections. We often lose the affections of others, or at least the advantage of such affections, through the cooling of our own. Can Jesus give our hearts the rest they cry for?

It is certain that Jesus loved with such a love as no other person of history has shown to us. He loved his immediate disciples tenderly, and as one of them wrote, "unto the end." He loved the rich young ruler who was so enamored of wealth that he failed to profit by his love. He loved Lazarus, the friend whose guest he often was when he was in the vicinity of Jerusalem. He was tenderly considerate of his mother—even while he bore the pangs of the cross. He was most gracious to children and made by his example a new world for them—a world which should have them in its midst. But you say, these were all more or less lovely. What of the multitudes of the unlovely who by reason of being unlovely have most need to be loved? How good it is to be able to say that he loved them also. The outcasts of poverty, vice, disease, race, religion—he loved them all. And his enemies—what of them? He loved them also and prayed for them even while they crucified him. He loved the world. He gave his life for it. He was "The lamb slain from the foundation of the world" to take "away the sin of the world."

And his care is to be extended beyond the present world. He is to provide for us in another world bodies and dwellings and a society, which alike are to be fair and imperishable. Here is a love full, steadfast, intelligent and lasting. A love which knowing all, is able to forgive all. A love capable of inspiring worthy love and so of fixing the heart in a center of rest.

“Herein is love.” As we think of it, how natural it is to sing with Wesley:

“Love divine, all love excelling,
Joy of heaven to earth come down!
Fix in us thy humble dwelling
All thy faithful mercies crown!

“Breathe, O breathe thy loving spirit,
Into every troubled breast!
Let us all in thee inherit
Let us find the promised rest!”

A third source of spiritual unrest is in the conscience. “Conscience doth make cowards of us all.” The sense of disagreement with the source of all, and the sense of inferiority and the fear which accompany it, are in every soul which can at all decide between right and wrong. The reason is that “all men have sinned.” There is none good, no not one.” Now has Jesus any balm for wounds of conscience?

Why now we come to the very center of the gospel. Paul tells us that “being justified by faith we have peace with God through our Lord, Jesus Christ.” That is, faith in Christ gives rest of conscience. But we are to accept Paul’s testimony just now no further than it may appear to be intrinsically reasonable. So let us inquire how the gospel is suited to give peace of conscience to one who believes it.

First, perhaps, in the working of gospel in us to bring us to peace of conscience, is the assurance that Jesus loves every human soul. That is, we are made sure by the gospel that Jesus would do for us whatever he could. And then we are assured by the gospel that Jesus is not only utterly loving but that he himself lived a flawless life. He is, therefore, a perfect sacrifice for sin.

And then we observe with admiring wonder how God is enabled by Jesus to be “just,” that is, to strike sin so that the very universe reels under the stroke, and, at the same time, to be “the justifier of him that believeth.” The cross condemns sin and justifies the sinner. And further, when we see the holy heart of Jesus brimming over with compassion for us and are assured by him that he came from the Father

and that he and the Father are one, it no longer seems impossible, but certain, that the holy God can and does forgive sins.

Now if, with these assurances, one can say, I have accepted the pardon of Christ in the way pointed out by him, why should not peace come down upon his conscience "like rain upon the mown grass?"

But it is time to conclude. We have seen that Jesus, in spite of labors, sufferings, and the cross itself, possesses the rest he proffers. We have seen that in his personal ministry and by his influence later, he gives rest of body to men, women, children and lower animals. We passed, without a glance at them, multitudes we might have seen of those followers of Jesus who in the most assiduous labors of life and in the pangs of horrible deaths exhibited the signs of inward peace which he himself exhibited. We declined to hear such followers as they testified that they knew the secret of a peace that the world can neither give nor take away. We have seen that by its self-evidencing and authoritative character, the gospel is capable of giving rest of mind to him who believes it. We have seen that Jesus provides in his own unique and limitless love an anchor and a haven for every heart. We have seen that he has provided, in his affection for the sinner, his perfect life, and his death for sin, such a medicine for the fiery fever of the conscience as warrants one in hoping to be cured by it. His promise of rest for the soul is therefore a promise as credible as it is alluring.

It remains to us in our present thinking together to consider any condition or conditions upon which Jesus bestows his priceless gift. "Take my yoke upon you and learn of me . . . and ye shall find rest unto your souls." Thus he instructs us. That is, a yoke and learning are conditions of rest. What is it to take the yoke of Jesus upon us? Clearly it is to submit to him. It is this, whatever else it may be. And how are we to submit to him? Quite simply, i.e., by beginning in sincerity to try to observe his directions as expressions of the loftiest wisdom and as commands of the su-

preme authority for the government of men. And what is it to learn of him? It is anything else than to continue thus in submission to him? But what would he have us do for him? "Why call ye me Lord, Lord, and do not the things which I say?" Clearly some task is to be performed for him. There is here no mere question of a tenet to be cherished, or an emotion to be nurtured, or a ritual to be celebrated, and perhaps enjoyed for its beauty and dignity. Once he directed the apostles to teach the peoples of the nations who should become his disciples "to *observe* all things whatsoever" he had commanded them. Thus it becomes certain that rest may be had by submitting to and working for him. Was ever anything more startling or seemingly more revolutionary? Work and you shall have rest!

And yet the matter is really simple. Who was ever peaceful because he was idle? Is it not a commonplace of our experience that idleness breeds restlessness while work is apt to make one contented? Work is not then, our daily experience being the ground of our judgment, necessarily, an enemy of rest, but rather its good friend. When work is not the friend of the rest of spirit which we seek, it is, is it not, because the work is not congenial rather than merely because it is work? And why is it not congenial? Are there not two reasons either of which is possible? Perhaps our task is in itself good and proper but some fault in us keeps it from seeming so. Or perhaps we are right minded but our labor seems slight or unprofitable. Is not our need a "yoke"—i. e., a means of adjustment to our task? And who should be able suitably to adjust us to our task in this world if not One who is at once in the secret of our nature through wearing it himself, and in the secret of all labors through having made all things?

Thus it appear that rest of soul may be found in Christ; and that it is to be attained by faith in Christ; and that faith in Christ is a faith which works the will of Christ.

I repeat, it is a weary world. But it is not without hope of rest, for Jesus invites it to rest. May it more and more accept his gracious invitation.

ALLEN R. MOORE

THE subject of this sketch came of Disciple stock, and for over 30 years he has been an earnest student of the writings of Alexander Campbell. He has, therefore, like Timothy, inherited a splendid background for his fine Christian character.

Allen R. Moore was born and reared within five miles of Old Cane Ridge at North Middletown, Bourbon Co., Kentucky, August 31, 1865. His grandfather came into the Disciple Movement under "Raccoon" John Smith. Allen became a Christian at the age of ten years, Moses E. Lard taking his confession and John S. Sweeney baptizing him. At the age of eighteen, he graduated at Kentucky Classical and Business College, under the presidency of E. V. Zollars, taking the A.B. degree and delivering the Greek oration on Commencement day. At the age 20 he graduated in the Classical Department of the College of the Bible, which was at that time under the administration of that famous triumvirate, John W. McGarvey, Robert Graham and I. B. Grubbs. Among the pastorates he has held are churches in Richmond, Va., St. Paul, Minn., Memphis, Tenn., Lancaster, Ky., Birmingham, Ala., and Savannah, Ga., where he now ministers. He was ten years in Birmingham, and is in his fifth year in Savannah. He has had considerable experience as an editor, having been editor of the *Missionary Weekly* and Assistant Editor of the *Christian Guide*. He is a frequent contributor to *The Christian-Evangelist* and *The Christian Standard*. He is the author of two books: a small volume, "Alexander Campbell and the General Convention;" and a book of sermons on *The Acts of Apostles*, entitled "The Gospel According to the Holy Spirit." A few years ago he visited the Holy Land and studied the places made famous in the life of our Savior, and was greatly stimulated in his interest in Bible study and Bible teaching.

Allen R. Moore is a preacher of no mean ability, but his success is as much owing to his heart power as to his intellectual attainments. This is why he is very popular with the people he serves. Among the Disciple preachers of the south he is distinguished as a leader in the worthy enterprises of the churches, and he can always be counted on the side of those who are in favor of legitimate progress. He not only has convictions, but has the courage of these and when necessary, he is not afraid to speak and act without any regard to his personal interests.

Mr. Moore has exerted a healthful influence for the Restoration Movement throughout several of the Southern states. He has contended for the best ideals of the Movement with an earnestness and faithfulness which has done much to counteract certain tendencies, the checking of which needed his wise and strong advocacy.



Sincerely yours,
A. B. Moore.

THE HOUSE BEAUTIFUL

BY ALLEN R. MOORE

TEXT.—*“So Solomon overlaid the house within with pure gold; and he drew chains of gold across before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until the house was finished: also the whole altar that belonged to the oracle he overlaid with gold.”—1 Kings 6:21, 22.*

“Know ye not that we are the temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.”—1 Corinthians 3:16, 17.

WE live in a beautiful world. God has endowed us with a love for the beautiful and surrounded us with abundant material with which to satisfy that love. In nature, in art, in religion, we are lovers of the beautiful.

When David had established his kingdom and had grown great and rich, he desired to build a house for the worship of God. He had already built the king's palace of cedar wood, and he felt ashamed to live in such splendor while the ark of God still rested in a tent. But God forbade David to build a temple. He had been a man of war and blood and it was not fitting that he build the temple, lest the nations say that Jehovah's religion is established by the conquest of the sword and the house built with the spoils of war. But God said to David, “When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever.”

This must have been a disappointment to David, for he had set his heart upon building the house; yet, he was deeply

gratified, for, while he was not permitted to build the house, God promised to establish his throne and his house forever, and that was far more than the building of a temporary house of worship. He realized that and thanked God, who made him to understand that, as the Divine religion is a minister of peace, the temple should be a symbol of peace and must be built by a prince of peace.

SOLOMON'S TEMPLE

Solomon, the great and wise king, was truly a prince of peace, and as such he was permitted to build the house of God. And he made it great and strong and beautiful. It was "built of stone, made ready at the quarry, and there was neither hammer nor axe nor any tool of iron heard in the house while it was building." And "the whole house within was overlaid with pure gold." Nothing like it had been seen in the earth before, and it is probable that nothing quite so fine has been seen since.

It was fitting that the house should be set apart in a solemn dedication. All Israel came together. The king, himself, conducted the service of dedication. And while there was so much that appealed to the eye, the king made it plain that he, at least, realized that this magnificent structure was not an end in itself, but only a means to an end. In his prayer of dedication he asked, "But will God in very deed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded!" Jehovah was not a "local deity," but was God of heaven and earth. And while the house could not contain him, Solomon entreated, "Hearken unto the cry and prayer of thy servant, that thine eyes may be open toward this house night and day, even toward the place where thou hast said 'My name shall be there.' " And he continued, "When they shall pray toward this place, hear thou in heaven thy dwelling place and when thou hearest, forgive." The temple was a meeting place between God and man; its altar pointed the way of atonement; its candlesticks, its table of shew bread,

its altar of prayer pointed the way of light and life and peace; its beauty symbolized the beauty of the soul gained through union with God.

THE CHRISTIAN TEMPLE

But we are not to dwell upon the temple built by Solomon. Another temple is being reared, of which that was the type and which is of far greater importance. "Know ye not that ye are the temple of God?" Ages were required in the preparation for this temple, and ages are being used in its construction and completion. What is this temple, what its character, and how is the work of construction being done?

If the temple in Jerusalem impressed the world by its imposing grandeur and material splendor, the very opposite is true of the Christian temple, which existed for a generation, or more, without the building of houses, or any outward manifestation, calculated to impress the world. This building is spiritual, not material, and its work is divine, not human. Yet, because man is both material and spiritual, it is necessary that there should be some structural work suited to the material side of his nature. Thus, through the things which are seen, we may reach the things which are not seen.

Foundation: "Other foundation can no man lay than that which is laid, which is Jesus Christ." Here is something new in temple building. Great stones were hewn out as foundation stones for Solomon's temple; here, a living being is declared to be the foundation. "Thou art the Christ, the Son of the living God," declared the apostle. And to this Jesus responded, "Thou art petros (a little stone), and upon this petra (the broad, foundation rock showing that Jesus himself is the long expected Christ) I will build my church, and the gates of Hades shall not prevail against it." Whatever this temple is to be, then, Christ himself is to be the foundation, and "other foundation can no man lay than that which is laid, which is Jesus Christ."

The Material: "Let each man take heed how he buildeth thereon." What is the material that must go into the superstructure of this temple? Some have said that it is doc-

trine; that a man must take heed whether he teaches true doctrine, or false doctrine. It is true that every man is responsible for the doctrine he teaches, and will be held accountable therefor; but the temple is not made up of doctrine.

Some have held that this building is composed very largely of forms and ceremonies; of ordinance and ritual, and about these they have built up great institutions. Admittance is conditioned upon submission to fixed forms, and the life of the individual must conform to prescribed ceremonies. It is as if one would say, "Man was made for the institution called the church, and not the church for man."

No, the material built into this temple is not doctrine, nor ordinance, nor ritual. It is human beings. Men and women constitute the material of which the temple of God is being built. Christ is the foundation stone, and upon this personal foundation men and women are builded into the holy structure. Some are gold, some silver and some are costly stones. Some are wood, some are hay and some are stubble. But all are living beings. The material used in ordinary building represents, in this teaching of the apostle, the material used in this extraordinary building. As the foundation is the Christ himself, so the material built upon that foundation is the people who have been redeemed by him.

The whole structure is to be tested as by fire, and if there is any perishable material like wood, hay or stubble, it shall be removed. Men and women who do not live worthily are this perishable material. They cannot endure the test that is to be brought upon them and they will drop out, or be lost. And he who brought them in shall lose his reward, for the material was not worthy; but he himself shall be saved, without the reward for converting others, provided he stands the test in which they failed.

How Prepared: But how is this human material prepared for this temple, and how is it built into the superstructure? How do we come into relation to Christ as house is related to foundation? This is a vital question and must not be passed over.

Faith: "Without faith it is impossible to please God." "He that would come to God must first believe that he is, and that he is a rewarder of them that diligently seek him." "With the heart man believeth unto righteousness." "Ye believe in God, believe also in me." "Believe on the Lord Jesus and thou shalt be saved." "For we are all children of God by faith in Christ Jesus."

In the presence of such Scriptures no one can deny that faith is essential. But no one is likely to deny that. The question arises, is not faith enough? Are we not saved by faith only? It has been so taught, but is the doctrine borne out by the Scripture? Let us proceed cautiously, lest we lose our reward through bringing in material not duly prepared.

Repentance: "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations." "Now he commandeth all men that they should all everywhere repent." As faith brings us to understand God our father, and causes us to love him even as he loved us through his son Jesus, so repentance brings us to a decision to turn away from that life that led us away from him, and coming back to him, walk in the footsteps of Jesus. It is that change of mind, or decision of the will which leads to reformation of life. Repentance is vital.

Confession: Still another step is required in the preparation. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." This is called the "Good confession." It is the confession that Peter made, and it is the witness that Jesus bore for himself before Pilate. Instead of this, a great church has established "the Confessional" to which a communicant may go and confess his sins to a priest and receive absolution. Certainly that is not what the apostle meant when he spoke of the confession. It is well to confess our faults one to another, and pray oft one for another; but the confession is the

public acknowledgment of the Lordship and Christhood of Jesus. It was required as a condition of admission to the church. It is, indeed, the one doctrinal test, for it is upon this rock that Jesus said, "I will build my church;" and he who makes that confession is built into the church that stands upon that rock.

It would seem from these plain statements that this is all a man has to do to be saved, or to complete his preparation to be a building stone in the house beautiful. But such is not the case, for the Master builder requires yet another process in the preparation of the material, and that is—

Baptism: In sending his disciples into all the world Jesus said, "Preach the gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not, shall be condemned." The first time they attempted to obey that commandment, Peter said to the people who cried out on the day of Pentecost, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Paul said to the Galatians, "We are all sons of God by faith in Christ Jesus; for as many of you as were baptized into Christ did put on Christ." Baptism, therefore, being a commandment of Christ and a step in the process by which we receive remission of sins, and a means of putting on Christ, and the proof of our faith, is an essential step in the preparation of the material for the temple of God.

It will be observed that salvation is promised in connection with each one of these first principles. That does not mean that there are four ways in which a man may be saved and that he can take his choice of the four. There are not four ways, but one way, and all that is said of each must be included. They are steps in a process that leads to Christ. They are not four groups of Scripture, each complete in itself, and each able to save. They are rather Scriptures that explain steps in a process that we do not always stop to analyze, but a process, every step of which is essential in putting on Christ. One passage does not exclude another, but all must

be included, for each fills its own place. Christ only is the Savior, and these steps show us the way to reach him.

Nor is there anything arbitrary about these requirements. Baptism is not an arbitrary and meaningless ceremony. It sets forth beautifully and impressively the way of life. It is a picture, or indeed, a dramatic presentation of the death burial and resurrection of Christ. It typifies our own death to sin, the burial of the old man, and our resurrection to a new life. Nor is that all. Baptism also prefigures the final dissolution of our bodies, their burial in the grave and our triumphant resurrection in that great day. Surely there is no act, no ordinance, no symbol that means, or could possibly mean so much as this, and no man who understands the spiritual significance of baptism would want for one day to live without it.

Thus far I have spoken only of the preparation of the building material, the preparation of men and women to become living stones, or silver, or gold in the temple of God. So far as we are concerned, this is but the beginning of Christian experience. Let no one suppose that we are to be built as inert stones, there to lie impassively until the day of judgment. We are living stones, and life means activity, growth, development. No single figure of speech is adequate to prevent the full teaching of Divine truth. Paul, the apostle, may be said to have been a foundation stone, yet he also speaks of himself as a master builder. Those who had been built into the temple were also bringing and building others in, for they were "living" stones. So, there opens up to us the whole range of Christian activity, the development of character, growth in grace and in knowledge and a life of service on behalf of our fellowmen. And just here Christianity has given to the world an ideal that no other religion has ever produced. We may appreciate this better if we look for a moment at the ideals that have come to us out of the past. Three great nations gave to the world three great ideals in temple building. I refer to Egypt, Greece and Israel.

THE NOBLE IDEAL OF EGYPT

Egypt believed in the immortality of man. Other ancient nations shared this belief, but Egypt, more than any other ancient nation emphasized it and sought to preserve it for future generations. In the building of her monuments she studied durability, and selected material and designed such structures as were thought to be permanent, such as would perpetuate the names of her illustrious rulers to unknown generations. In that she came as near to success as could be with the use of earthly materials. After thousands of years many of her monuments are still standing, and promise to stand for other thousands to come.

In the building of her temples the immortality of man was the central theme illustrated. The gods were worshiped as they administered to the needs of man—the man of the future, the immortal man, rather than the needs of man in this lifetime.

They worshiped mystery and strength because these seemed to hold the key to the future. The beetle rolling its ball along the path was an Egyptian god. It appeared in the springtime, lived a brief life, and then disappeared, only to come back again with the next spring. They did not understand it. The mystery of its recurring life suggested immortality and they worshiped it as a god. The sacred bull was worshiped as a god, for the animal in its superior strength was a symbol of divine strength, and the future of the soul, man's immortality, rested upon the strength of the gods. The river Nile was a god. Its source was unknown, the cause of its flood and overflow was a mystery. In a land where little rain ever falls it was not easy to understand that there could be a region where rains would fall in such excess as to push a mighty river through thousands of miles of sand and desert. This mystery of the Nile was the source of their national prosperity and even existence. Without it, they could not live. Therefore, the river was to them a god.

They embalmed the bodies of their dead because of their belief in immortality. When the soul left the body it en-

tered that of the sacred bird and was borne away to the home of the gods; but the body must be preserved until the time for the soul to return and once more take up its abode there. Therefore it was embalmed and preserved for that future event. The art of embalming has been lost to the world, but the belief in the immortality of man remains.

It is a noble ideal and worthy of preservation, but it was preserved at tremendous cost. It was at the cost of human liberty. Thousands of men slaved through long years for the erection of these monuments and temples. Nations were overthrown and races were enslaved in order that they might make their unwilling contribution. It was not man present and living that they sought to uplift and ennoble, but man of the future, man after death, man immortalized.

THE BEAUTIFUL DREAM OF THE GREEK

There arose across the sea another nation with a different ideal in religion. The Greek believed in immortality, but that which he emphasized most in his religion was the beautiful. A thing beautiful was a thing divine. The gods were beautiful and only that which was beautiful could be used in their worship. The Greeks built many beautiful temples and brought the art of architecture to a state of perfection. They were the dwelling place of the gods and must be beautiful to be acceptable. Their statuary, the figures of the gods were beautiful. They worshiped symmetry, beauty, perfection. And as their images were portrayals of their gods in marble, or ivory and gold, they would not be fit for worship if they were not perfect and beautiful.

The ornamentation and decorations of their temples carried out this ideal of beauty. The stately columns, the capitals, the ram's horn, the acanthus leaf, the intertwining of vines and flowers all were but their highest conception of the beautiful, and in the midst of it all they placed the egg and dart, symbols of life and death. Religion was their hope in life and death, but it was the religion of the beautiful. The beautiful meant life; that which was ugly meant death. No

other nation ever reached such perfection in art and architecture. Rome copied from the Greeks and built temples far and near, but Rome did not create, she merely copied those beautiful ideals.

But while the Greeks worshiped the beautiful, it was the beauty of body and mind rather than beauty of character and spirit. They adored the beauty of form and figure and the brilliance and beauty of the intellect, while their temples often were places of vice and lust. The highest need of man is served in moral development and growth, and in this, in spite of their beautiful art, architecture and philosophy, they fell short.

THE GRAND CONCEPTION OF ISRAEL

Another ideal has come down to us from the past. Younger than Egypt, older than Greece, Palestine has given to the world an ideal through God's chosen people, Israel. Believing in immortality and not despising the beautiful, Israel laid chief stress upon neither of these. Instead, she gave to the world the ideal of manhood. Her law was the true standard of morals. She defined sin and drew a sharp line against immorality. She taught the world sacredness—sacredness of religion, of the home and of life. She taught purity and holiness. God is pure and holy and to be pleasing to him, man must be pure and holy. It was not beauty, nor immortality that the world needed most. It was manhood, Godlike manhood, and this she sought to give to the world through her law and religion. Did she succeed? Yes, in the person of one man. She produced one man and only one, who attained to that magnificent ideal. And that man was not Moses, nor David, nor Isaiah, but Jesus of Nazareth. Tried by the standard of the Law of Moses, he was perfect. Tried by Pilate under the Roman law, no fault was found in him. Tried by the Devil, being tempted in all points as we are tempted, he was without sin. He was the one perfect man of the human race. He was the product of Israel and her Divine law. He was the Son of God and son of man, perfect, Divine man, the ideal of a race.

In all her history of fifteen centuries from Moses to Christ, Israel built but one temple. True it was partly destroyed and rebuilt twice, but it was one temple, with one ideal and one standard of worship. She developed no art and no worthy architecture beyond that of the one temple. But that was enough. From the religion that centered in that temple came to ideal man, and in him we find the realization of all the ideals of beauty of soul and character, and of immortality.

THE SUBLIME PURPOSE OF THE CHRIST

The ideals of the past were achieved in large measure at the expense of man's comfort and happiness. They were achieved through enforced, unwilling service. Sometimes they were achieved through the oppression and misery of the masses. Christ has introduced a new order of things. His purpose is to uplift the whole human race. "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish but have everlasting life." "It is the will of the Father that not one of these little ones should perish."

In the past men have been made great by overriding the rights of the multitude. Kings have been elevated to thrones that rested upon the prostrate forms of their subjects. It was as if the gardener were to pluck a thousand buds from the rose bush in order that the entire strength of the plant might go into one blossom. The common people were nothing. Royalty was everything.

All that has been changed. The growth of democracy in the world is due to the teaching of Jesus. Better that a millstone be hanged about the neck of a man and that he be cast into the sea, than that he cause one of these little ones to perish. A man, no matter how poor, how obscure, how sinful he may be, a man is of more value in the sight of God than all the wealth and splendor of the world. Jesus Christ proposes, through his church to reach every man, of every race and every nation, and lift him up, redeem him, sanctify him, glorify him and make him fit for the presence of God. To do

that he must place upon his heart and life his own imagine and likeness.

It is a beautiful conception of the women of the South to have the figure of Robert E. Lee, and other Confederate generals, mounted upon their war chargers, carved in heroic size upon the face of Stone mountain. There through the ages these figures in granite will look down upon the multitudes who pass by and teach the lessons of love, loyalty and sacrifice for the cause they loved. But it is a far grander conception that Jesus has given to us, that of carving the image of God upon the heart and soul of every man. And as that image looks out upon the passerby it must ever teach the lessons of love, mercy, pardon, peace, service, life.

Religion is life, and life means growth and development. The growth of character is the supreme thing in the life of man. Only as the character grows does man become Godlike. And as he becomes Godlike, more and more will he seek the redemption and glorification of his fellowmen.

These are the living stones built into the temple of God. These are the men and women who are silver, gold and precious stones. These are they who shall stand the test, though they be tried by fire. These are they, of whom it is said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man destroy the temple of God, him will God destroy; for the temple of God is holy, and such are ye."

This is the House Beautiful. It is not constructed of marble, or ivory, or silver, or gold. It is built of men and women, who have been redeemed and who have grown into the character and likeness of the Christ. It is for the indwelling of the Holy Spirit. It is the Temple of God, which temple we are.

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