

THE OLD FAITH RESTATED

VOL. II

BEING A RESTATEMENT, BY REPRESENTATIVE
MEN, OF THE

FUNDAMENTAL TRUTHS AND ESSENTIAL DOCTRINES
OF CHRISTIANITY

AS HELD AND ADVOCATED BY

THE DISCIPLES OF CHRIST

IN THE LIGHT OF EXPERIENCE AND OF BIBLICAL RESEARCH.

EDITED BY

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PREFACE.

On a chill autumn evening in 1889, the editor of this Volume sat alone in front of a cheerful gate, at his home, pondering over the state of current religious thought and the condition and needs of the religious movement with which his life and labors have been identified. His meditation at length took the form of an anxious inquiry as to what he could do to promote the welfare of the Current Reformation and to assist in guiding it safely through the perils which beset it from within and without. After much serious thought over this problem, and after availing himself of the promise, "If any of you lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him," he took up his pen and at once outlined the work substantially as it is herein presented.

In such a mood of soul, superinduced by such conditions, this work, in its purpose, plan and scope, was conceived. The eminent men to whom was committed the several parts, all accepted the work assigned them, and, in God's good providence, were all spared to complete the same. The series of articles thus planned ran through the entire volume of the CHRISTIAN-EVANGELIST for the year 1890, awakening deep interest and exciting general comment. They have since been carefully revised by their respective authors, and are now presented to the public in the present form, as originally contemplated.

The underlying thought of the book, as its title indicates, was to present a fresh and independent re-statement of the great truths and principles of Christianity as they are apprehended, held and advocated by representative men of the Current Reformation *to-day*. It is believed that now, after the lapse of three-quarters of a century since the inauguration of this movement for the restoration of New Testament Christianity and the unity of Christians, when the bitterness engendered by the intellectual conflicts incident to our earlier history has been removed or greatly assuaged, and when there has been time to *test* the value of the doctrine, and to learn much in the school of actual experience, it is possible to present a calm and dispassionate statement of the whole ground of our movement, which will more fully and fairly represent the genius and spirit of our plea than any presentation made at an earlier date in our history.

PREFACE.

Furthermore, it was felt that such a restatement would be peculiarly timely, just now, when discussion of the fundamental points of Christian doctrine is rife in the religious world, and when thoughtful people, wearied with the uncertain and unprofitable speculations of the various conflicting creeds, are asking, as never before, for the vital, the essential and the permanent in Christianity. Such a state of wide-spread religious unrest, is, in itself, an instructive commentary on the futility of all human formulations of doctrine, designed as bases of Christian fellowship, and affords a striking proof of the wisdom and absolute need of a movement whose aim is the restoration of the original and only inspired Confession of Faith—a confession on which the church originally stood, united, free and victorious. The very best minds in all the religious bodies to-day are looking away from the doctrinal speculations which constitute so large a part of modern creeds, toward a simpler statement of faith, as offering the only remedy for a divided church. Many would go back to the Nicene creed, others to the Apostles' creed, so called, while not a few discerning spirits are beginning to see, what Alexander Campbell and his co-laborers saw three quarters of a century ago, that the only practicable basis for a united church is the heavenly-revealed creed of Simon Peter—"Thou art the Christ, the Son of the living God." At such a time, and in such a state of religious thought, we would be recreant to a very sacred trust, not to use every opportunity for bringing the principles we hold to be so vital, in contact with the awakened public mind. Beyond question, the discussions in this volume have a most important bearing on the great theological issues of our day.

An additional fact which emphasizes the need of such a restatement as is herein published, is that a generation of younger disciples has come upon the stage since the fathers fell asleep, and since the issues which they made with the religious world have ceased to be common themes of pulpit discussion. There is reason to fear that many of these are not familiar with, nor well grounded in, the great distinguishing principles, which, in so short a period of time, have wrought such marvelous results. They will be more likely to study these principles and aims, presented as a whole, in a fresh modern statement by living men, than in the earlier fragmentary literature among us. If the time shall ever come when the bulk of our membership shall fail to have an intelligent grasp of the meaning, aim and value of our mission, as advocates of pure, New Testament Christianity, and shall become indifferent to those truths which it has been given us to defend, our work as reformers will have ended, and God will carry out his purposes through other agencies.

The subjects treated, herein, will be found to embrace the faith, doctrine, ordinances, organization, work, worship and growth of the Church of

PREFACE.

Christ, as held and advocated by representative men in the Reformation, together with a statement of its relation to other reformations in the Church. A closing chapter gathers up some of the lessons which our past experience has taught us, and draws some conclusions as to our present duty and responsibility. The essential agreement of all these writers in all matters of fundamental importance demonstrates the practicability of maintaining unity of faith and doctrine without any other authoritative creed than that presented in the New Testament. In treating the various subjects assigned them, these writers were placed under no restrictions as to conformity with any former writings or statements among us, but had perfect liberty to investigate for themselves and to publish the results of their latest and best thought, in the light of all the progress which has been made along the lines of Biblical research. And yet, with all this freedom, it will be found that their teaching is marked by a degree of unity and consistency that it would be difficult to equal and impossible to surpass, in any creed-bound body of Christendom. This fact, at the present time, is of great importance, and its significance will not escape the attention of thoughtful minds in all religious bodies.

The editor congratulates himself on being able to present, under one cover, the maturest thought of so many of our ablest minds on the profoundest themes of the gospel, and feels that he is not prompted by mere partisan pride in saying that the group of writers, whose productions are herein offered to the reading public, is, with the single exception which modesty compels him to make, one of which any religious body in Christendom might well be proud. They are men who have been trained to think for themselves and who do not accept their theology at second hand.

Believing the great mass of readers would be glad to look upon the features of men so widely known, we have prevailed upon most of them to permit us to present a photo-engraving of them in connection with their articles. A very condensed biographical sketch of each writer will be found in connection with his picture.

This book was conceived, and is now published, in the conviction that the religious movement whose aims and principles are herein set forth, has not yet completed its providential mission in the world, but that, wisely guided so as to avoid the dangers which have wrecked or limited the usefulness of other reformations, it is destined yet to be used of God in the consummation of his glorious purposes—the unity of his Church and the conversion of the world. That this volume may contribute, in some humble measure, to such a destiny is the sincere prayer of

THE EDITOR.

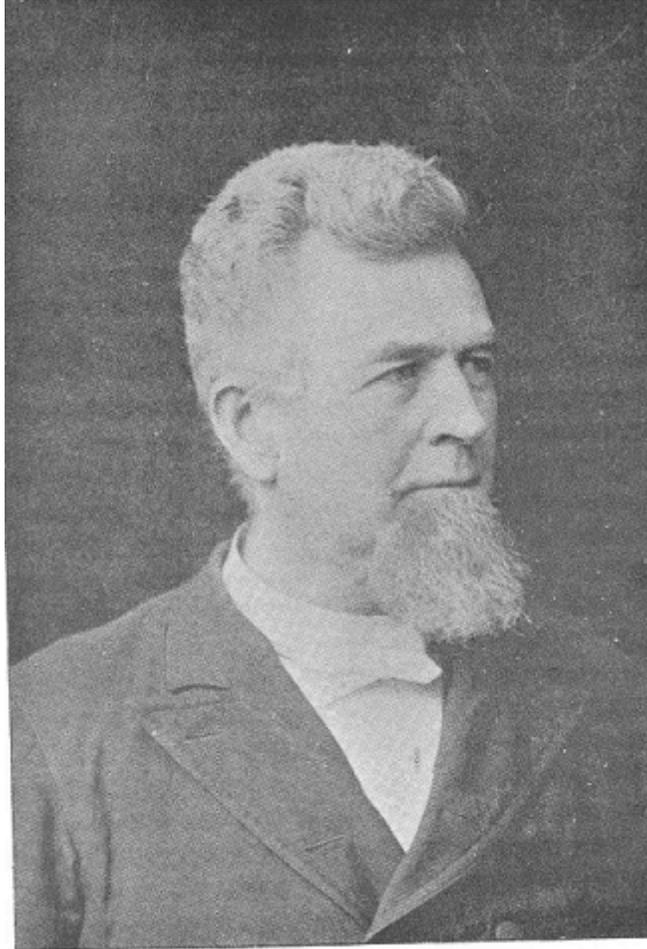
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A. I. HOBBS.

ALVIN I. HOBBS was born March 13, 1834, of Abner and E. A. (Lathrop) Hobbs, in Ripley county, Ind. In 1837 the family home was fixed in Greensburg, Ind. In 1847 he entered the church. Having already worked in a printing office he was apprenticed to J. M. Mathes and Elijah Goodwin, editors of the *Christian Record*, published at Bloomington, Ind. After two years, in 1849, he returned home and entered school. In 1851, in a small way, he entered into mercantile business, and continued in it until 1858. Meantime, he was being urged to exercise his natural gifts in preaching. In 1854 he was ordained to the ministry. From this time calls for preaching multiplied until, weary of a divided life, he sold out his business and entered Butler (then North-Western Christian) University, in 1858, from which he graduated with first honors in 1862.

Ten years before, he had married Miss Rachel Longan of Greensburg, Ind., who still shares his burdens and joys. Of five children, three daughters, all married, survive.

In 1862 Bro. Hobbs, having located in Richmond, Ind., was elected Chaplain of the 69th Regiment, Vols. Infantry, and received the appointment of Gov. O. P. Morton. In 1863 he returned home, broken in health and remained so for three years. Since then he has occupied several prominent pulpits of the larger cities of the middle and western states.

In 1890 he was chosen Dean of the Bible College of Drake University, Des Moines, Iowa. This position he now holds and is giving to it the best energies of his life.

While it is as a preacher and pulpit orator that Bro. Hobbs is best known, he has written many articles for our periodical literature and a number of tracts—as "The Philosophy of Getting Religion," and "Why I Am a Disciple," which show that he can write also with great force.

CONVERSION—WHAT IS IT, AND HOW PRODUCED?

ALVIN I. HOBBS, LL. D.

For three hundred years after the Church of Christ "began, the issues in respect to conversion were not sharply defined. The belief was general that all men are born with a certain depravity of moral inclinations. Hence, all become sinners and, therefore, are proper subjects of conversion. It was as generally held that conversion is effected by the co-operation of the Holy Spirit with the human will. Or, as a church Historian says, it was believed that "the free action of the will is the condition and the concomitant of all the operations of grace."

Towards the close of the fourth century the speculative system of doctrine afterwards defined and advocated by Augustine began to attract attention. He taught that the sin of Adam is the sin of the whole race in such extent that its guilt and penalty are the heritage of every human being. Hence, all, even infants, are liable to eternal damnation. Further, that all have inherited such a corruption of nature as enslaves the human will to a principle of sin dominant in every soul. He, therefore, "ascribed conversion wholly to the efficiency of divine grace, which touches the springs of choice, is irresistible, and is bestowed on those (the elect only) whom God has proposed to receive to himself."

The essential elements of this doctrine were reproduced in Calvinism. As Pelagianism was a reaction from Augustinianism, so Arminianism was a rebound from Calvinism. Pelagianism fell rightly under the ban of heresy, while some elements of Augustine's doctrine failed of Synodical approval. Arminianism rejects predestination and irresistible grace; but, inconsistently and without the pretext of an eternal elective decree,

leaves the sinner helpless and doomed unless the Holy Spirit shall by omnipotent power regenerate him, or make his conversion possible by a precedent miracle. That the "flesh," (Rom. 7:18) has in it no good thing as a result of Adamic sin, in part at least, on account of which there is perpetual antagonism between the flesh and the spirit of every man, there is every reason to believe, but to carry this notion, or any other, to the extreme that man's nature is so corrupted by original sin that his moral responsibility is destroyed, makes it impossible to vindicate God's justice in punishing sin here or hereafter.

That the initiative in conversion springs from the will by the agency of the Holy Spirit is gratefully admitted; but the co-operative agency of the sinner must also be affirmed. Otherwise, a fatalistic element enters which fosters spiritual pride, or casts the sinner down into despair. These evils were attendant upon Augustinianism and are yet the legitimate fruits of kindred systems of doctrine. And, as in the past, so now, they furnish good reasons for the rejection of the doctrines.

The writer would prefer to treat the subject without reference to unscriptural theories. But metaphysical subtleties have clouded the Scriptures. The clouds must be dissipated. Clear views of the word of God should be secured.

For distinct and yet not wholly independent treatment, the question divides into two:

1. WHAT IS CONVERSION?
2. HOW IS IT PRODUCED ?

But, first, a provisional statement. Conversion is a Scriptural process through which a sinner becomes a Christian. It involves a turning from the love and service of sin to the love and service of God by faith in Christ.'

Now, let us determine what conversion is not. It is not merely a

CHANGE OF OPINIONS.

One may give up Calvinism for Arminianism, Unitarianism

for Trinitarianism, Buddhism for Christianity, or the reverse, without achieving anything more than an intellectual somersault.

It is not simply a change of the

OUTER MORAL HABITS.

Morality is not religion. Moral habits may be formed by worldly culture. Many of vicious habits have exchanged them for good ones without reference to religion. True, no moral code is practicable for the race which does not root itself in religion. Yet, some persons of trained moral equipoise able to check appetite and passion on the hither side of vicious habits, are apt to contrast their seeming virtue with the moral slips of frail Christians. Such are too much occupied in Pharisaic self-adulation to perceive their own spiritual inferiority. The polish of worldly culture must not be confounded with the fruit of real conversion.

It is not a mere change of disposition from unfriendliness or selfishness to

BENEVOLENCE—GOOD WILL TO MEN.

It involves this, but far more. Unless kindness to men be underlaid with loyalty and love to God, it will soon degenerate into a splendid vice. That amiability which conceals or mutilates truth merely to please, is nothing but vicious indifference. It is disloyalty to God. A vaunted charity, even in the pulpit, which sacrifices sound doctrine on the altar of worldly applause is supreme selfishness. That sort of liberalism which exalts beneficence—works of charity—above the blood of Christ as an atonement for sin, and teaches sinners to depend upon it as a meritorious cause of salvation, only turns what is praiseworthy in itself, into a whirlpool of damnation. All works of charity done in the name of and for the love of Christ will receive a reward, otherwise they may become mere moral diletteism.

Conversion is not simply a revulsion of feeling commonly called

GETTING RELIGION.

Religion, rather, should get us. This revulsion, often witnessed at the anxious-seat, is supposed to be miraculous. But to account for a natural effect by a supernatural cause is fanatical. In *Revival Lectures*, p. 253, President Finney, an ardent advocate of this method of conversion, says: "The design of the anxious-seat is undoubtedly philosophical and according to the laws of the mind." Thus, it is admitted that this revulsion of feeling is secured by a natural cause under natural laws. Two laws only need be noted: 1. We feel, in respect to matters of faith, as we believe. 2. The belief of a falsehood affects the feelings in the same way as belief of the truth, provided, the falsehood appears to be true. All emotional activity in the sphere of faith is controlled by these laws. The Roman Catholic believes he has sinned. Feels guilty, depressed. Believes that, on confession, he can receive absolution from the priest. He departs happy. Is this conversion? Jacob believed Joseph dead, mourned deeply. Afterwards believed him alive, and rejoiced.

The rule as to pardon is: "The conditions complied with, the promise is sure, with peace and joy as the result." Yet the evangelist who formulated this rule, taught the sinner that:

"Jesus has promised his sins to forgive
If we ask in simple faith for his love."

In vain do we search the Scriptures for such a promise. Still, without faith none can be forgiven.

It is quite the fashion now to promise pardon to all who "will only believe." Jesus said: "He that believeth and is baptized shall be saved"—pardoned. But these terms are discounted by a sophistical use of the answer of Paul and Silas to the jailer, Acts 16:31, "Believe on the Lord Jesus and thou shalt be saved." They did not say, "believe only." They

immediately preached to him the word of the Lord that he might know what else was requisite. "And he took them the same hour of the night and was baptized." Then he rejoiced, was happy. Cf. Acts 2:37, 38, and Acts 22:10-16.

Those who pervert the gospel seem to think if any overt act of obedience is required in order to pardon, that the doctrine of salvation by grace through faith is nullified. But the gospel "was made known to all nations for the *obedience* of faith," which Paul seems never to have thought of as an equivalent of Judaistic "works of righteousness" by which justification is impossible. The "obedience of faith," or its several steps, are but means of grace, and in no sense a ground of merit as the Jews regarded "works of righteousness," or deeds of law. Instead, therefore, of urging all the gospel terms of pardon upon the sinner, and the appended promise, the custom is to exhort Mm to "believe only," and to expect the evidence of the remission of sins in a change of feeling.

Conversion is not what some theologians call

REGENERATION.

In Systematic Theology, Vol. 3, p. 31, Dr. Hodge says:

"Regeneration is not only an act of God, but also an act of Ms almighty power. . . . If an act of omnipotence, it is certainly efficacious, for nothing can resist almighty power." "The assertion that regeneration is an act of God's omnipotence is, and is intended to be, a denial that it is an act of moral suasion. It is an affirmation that it is 'physical' in the old sense of that word, as opposed to moral; and that it is immediate, as opposed to mediate, or through and by the truth."

To make this meaning more forcible he contends that it is a miracle like restoring sight to the blind, or like raising Lazarus from the dead.

Hence, regeneration may occur without the preaching, belief of, or obedience to, the gospel. Consistently, he holds that

infants, as well as adults, are its subjects. By the system last reviewed, conviction of sin is secured by the gospel; in the case of adults, their conversion follows as a miracle—the sinner being passive. Dr. Hodge holds conversion to be a duty in which the sinner is active, but that the precedent regeneration is by a miracle in which the sinner is passive. But, on p. 16, with strange inconsistency, he says: "It is the soul that is spiritually dead; and it is to the soul (in regeneration) that a new principle of life, controlling all its exercises, whether of the intellect, the sensibilities, the conscience, or the will, is imparted." But if the new principle controls the will, how is conversion an act of the sinner's own volition ? It must be an inevitable consequence of regeneration. It is as miraculous at the second step as is regeneration at the first.

Moreover, if any sinner be not converted, logically, God is responsible. If finally lost, it cannot be the sinner's fault. If God shall punish the sinner here or hereafter, how can his justice be vindicated? The learned doctor saw the difficulties involved and wrestled manfully with them, but without success, as all unbiased minds will conclude.

If he had adopted the ancient usage of the word regeneration, it might have been bad for his theory, but well for the truth. On p. 5, he says:

"In the early church the word regeneration often expressed, not any inward moral change, but an external change of state or relation." "This usage, in a measure, passed over to the Christian Church. When a man became a member of the church, he was said to be born anew, and baptism, which was the rite of initiation, was called regeneration."

This is true in part. But in his life of Constantine, p. 628, Eusebius shows that the Greek fathers called baptism regeneration because it was the *teliosis*—the consummating act of the new birth, the last act of the process called regeneration.

The norm of regeneration was declared by our Lord thus: "Except a man be born of water and of the Spirit, he cannot

enter the kingdom of God." This language involves both an inward spiritual change and an outward change of relations. Is it credible, therefore, that the early church said of a man who had been baptized only that he was born again? Moreover, with the words of Jesus before him, how dare any one exclude baptism from the new birth? How can he affirm that regeneration is limited to an inward spiritual change?

He might have said, truly, that when, in later times, Christians, falling into a false doctrine of original sin and under the *ex opere* notion of baptism, and concluding that baptism should be given to infants to save them from damnation, did regard it as a sort of regeneration. See Wesley's Doctrinal Tracts, old editions.

The mystical theories of regeneration go to pieces on John 3:5, like ships upon a reef. If baptism is a part of the process of regeneration, and infants as well as adults must be regenerated in order to enter the kingdom, it follows that all unbaptized infants and adults are forever shut out. And if the kingdom of God is equivalent to heaven, then it follows that all unbaptized adults and infants are forever lost. If, as the creeds of Christendom and the best interpreters of all parties allow, "born of water" is the equivalent of baptism, then regeneration is not complete without it, and is not a single act of omnipotence, but a process involving the activity of the sinner.

A little attention to the meaning of the phrase, "Kingdom of God," may relieve us from these and many other perplexities. The Church of Christ is the last historic manifestation of the kingdom of God, and is spoken of sometimes as the kingdom. See Matt. 16:18, 19. Now, if Jesus meant that a birth of water and of the Spirit is a *sine qua non* to entrance into his church, then no question should be raised as to the ultimate salvation of infants or godly adults who may not have been baptized. This Scripture has nothing to do with the question. It neither affirms nor denies the entrance of anybody into the ultimate kingdom of glory.

That Jesus did refer to the kingdom in time, and not in eternity, is evident. John, Jesus and the apostles had everywhere in Palestine preached that it was near at hand. With this proclamation still ringing in the public ear, it is morally certain that Nicodemus came to Jesus to learn about the kingdom of God, or the Church of Christ, just about to be established. Hence, what Jesus said about entrance into the kingdom should be restricted to the kingdom in time, or the church.

That this is recognized by the universal Christian consciousness, controversy aside, is shown by the fact that almost all Christian churches do now require and have always required baptism of those who would enter. Even infants are excluded unless baptized. And what is more conclusive is, that every baptismal rubric of Christendom bases the demand for baptism, as the initiatory rite, upon these very words of Jesus. And at the same time the wisest theologians admit that when baptism is morally or physically impossible, if the impossibility be not self-imposed, the want of it may not debar from the kingdom of God in eternity. And further, that no infant will be excluded therefrom for lack of baptism. We are, therefore, warranted in the interpretation now given. And much special pleading against baptism as a part of the process of conversion or regeneration is forever set aside. We are now prepared for a more positive treatment of the subject.

Singularly enough the noun conversion occurs but once in the Bible. Paul and Barnabas "being brought on their way, they passed through Phenice and Samaria, declaring the conversion of the Gentiles." Acts 15:3. The term regeneration in a kindred sense occurs but once in the Bible. Titus 3:5. Historically, at least, they are interchangeable. It would have been equally correct to write, declaring the regeneration of the Gentiles. In their conversion they were doubtless born of water and of the Spirit.

The noun rendered conversion in this passage, denoting a

finished process, is from *epistrephein*, which occurs in the New Testament thirty-nine times. In every case "but one, the Revised Version renders it actively to turn, or "by an equivalent. In the Authorized Version it is rendered passively ten times, so strong a hold upon King James' revisers had the mystical theory of passivity in conversion. The same verb, without the preposition *epi*, occurs eighteen times. In every case it is active in the original and in the R. V. The A. V. only once. Matt. 17:3, gives it passively. In thirty-four out of fifty-seven occurrences of both forms a physical act or process is denoted. In the rest a moral turning is indicated.

By correct translation scholarship has swept away the verbal basis of

PASSIVITY IN CONVERSION.

The verb sometimes expresses comprehensively this moral turning. Acts 14:15. Sometimes it is joined with other terms, which express one, or more, constituent elements of the process, and other terms are added to express the consequents: "Hearing the gospel a great multitude believed and turned to the Lord." Acts 11:20, 21. "Repent ye, therefore, and turn." Acts 3:19. Sometimes the elements of the process are given without the verb. Acts 18:8. Comparing Acts 2:38 with 3:19 it is evident that baptism is the outward act by which the inward moral turning is manifested, and relates the sinner to Christ in order to salvation from past sins. "Repent ye, therefore, and turn, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." This is equivalent to, "Repent ye and be baptized every one of you in—*epi*—the name of Jesus Christ unto the remission of sins, and you shall receive the gift of the Holy Spirit." The steps in the process are hearing, believing, repenting and being baptized. The consequents, remission of sins and the reception of the Holy Spirit. But the following shows that the sinner,

with the gospel available, is responsible for every step in the process of conversion. That he must be active from the first:

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should perceive with their eyes, and hear with their ears, and should understand with their hearts, and should turn again and I should heal them." Matt. 13:15.

The spiritual declension of the Jews was progressive, not fixed at birth. Their own sinful practices had brought on heart stupidity and dullness of hearing, which was followed by voluntary spiritual blindness. Their moral perversity, and not innate depravity, which required a miracle to remove, was the obstacle to their moral turning. If anywhere the necessity of a miracle precedent to conversion should be taught, it certainly should have been taught in this passage, for it stands related to the preceding parable of the sower, as a doctrinal comment. Besides, the doctrine of the parable itself is that faith depends upon hearing and understanding the word. See Luke 8:12. The blame for non-conversion is plainly cast upon the Jews thus: "Ye will not come to me that you might have life." Hence Paul's aphorism: "Faith cometh by hearing, and hearing by the word of God." Paul and Barnabas "so spake that a great multitude both of Jews and Greeks believed." Miracles were wrought, but not in sinners to enable them to believe. The apostles "spoke boldly in the Lord, who gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands." Acts 14:3. By a miracle wrought on his deputy, who sought to turn him away from Paul's preaching, Sergius Paulus was influenced to become a believer.

But, says the objector, did not the Lord open Lydia's heart that she attended unto the things spoken by Paul ? Acts 16. But how ? By a miracle wrought within her ? The record does not say so. It says nothing about a miracle. Her heart might have been opened, as was that of Sergius Paulus, by a miracle wrought in her presence. Or it might have been done provi-

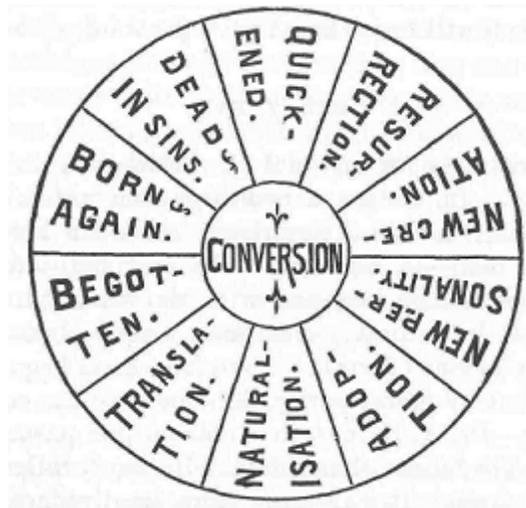
dentially, without a miracle. We, therefore, protest against the use of this case as an exception to the rule of conversion. It may be asserted then, without fear of successful contradiction, that, historically, there is not one case of conversion where miraculous regeneration preceded conversion.

Failing to justify the doctrine by the historic record mystics resort to such scriptures as contain figurative presentations of the subject. But what is a figure of speech? Lord Kames says, it is "the using a word in a sense different from what is proper to it." Again, "a word used figuratively, or in a new sense, suggests at the same time the sense it commonly bears, and thus it has the effect to present two objects: one signified by the figurative sense, which may be termed the principal object; and the one signified by the proper sense, which may be termed the accessory."

In ordinary rhetoric the use of figures is for ornament. In revelation they are used more for instruction, because the purpose is to make known "the deep things of God"—spiritual things, and we must learn the spiritual by means of the natural, animate and inanimate. Almost all words in their first or proper sense denote only the natural. But, afterwards, figuratively, become signs of spiritual ideas. That is, they are turned from their proper to a figurative signification. But, upon the principle of analogy between the natural and the spiritual, there can be no figure without analogy. If a natural object bear no analogy or likeness, in any respect, to a given spiritual object, then the word which denotes the former cannot be used figuratively to denote the latter, and as there must be similarity in order to a figure, sameness or identity renders a figure impossible. Because, if two objects are identical, one word in the same sense would apply to both. The failure to observe this self-evident proposition has led Mr. Drummond into error. His book, "Natural Law in the Spiritual World," repeatedly confounds analogy with identity in dealing with Scriptural figures.

No natural object is an adequate image of any given spirit-

ual object. Hence, to affirm of the spiritual everything that may be predicated of the natural because the same word may be applied to both, but to one properly and the other figuratively, is servility to a false method of interpretation, and only a theoretical bias, or something worse, can account for such procedure. But, because of the inadequacy of any one natural object to image a spiritual one, revelation sometimes affords us an all-around conception by several figures, each carrying its



own appropriate analogy. Hence, to form a theory of conversion, for example, based upon one figure only, while ignoring others, is gross violence to the word of God. Therefore, any figures of speech relating to any given subject, should be interpreted subject to mutual limitations. No figure should be stopped short of, or pressed beyond, its own analogy. No figure should be forced to usurp the place or to do duty for another, or urged into conflict with any unfigurative statement, or the analogy of the faith. No figure must be interpreted so as to violate the nature or attributes of its principal or accessory objects, or so as to involve an analogy between them which does not exist.

If any of these self-evident principles shall be disregarded, figures may be distorted, obscured or put on all-fours to run hither and thither at the bidding of any controversialist more intent upon victory than truth. The diagram shown on the preceding page may present to the eye a fair induction and arrangement of the Scriptural figures related to our subject.

Observe, around the subject are ranged figures each of which elucidates it in part or in whole. Companion figures are placed near each other. Let us now proceed to their examination:

"Of his own will begat he us with the word of truth." Jas. 1:18.

BEGOTTEN.

This figure presents an analogy between a natural and a spiritual fact. In nature a new organism animated with a new life results. But, in the spiritual realm an already existent being—a man—is begotten. The text helps to limit the analogy. The man is begotten with the word of truth. He is begotten, not immediately—without means—but mediately, through or by means of truth. Therefore, he is begotten not by "physical" but by moral power, Dr. Hodge to the contrary notwithstanding. Dr. A. Barnes, in a note on this passage, is more correct than his fellow churchman. He says, "By the instrumentality of truth. It was not a mere creative act, but it was by truth as the seed or germ. There is no effect produced in our minds in regeneration which the truth is not fitted to produce."

The man is fitted with a new moral life. His spiritual character is changed. Hence, although not a new organism, he is a new moral being.

"Of his own will begat he us." God takes the initiative in our salvation. The sinner cannot beget himself. But he can resist the truth, so as not to be begotten. Hence we are not begotten by an irresistible act of God's power—by a miracle. See 2 Tim. 3:8; Acts 7:51.

Those who are begotten of God are his spiritual children. Likewise all true believers. "Ye are all the children of God by faith in Christ Jesus." "But faith comes by hearing." Hence, Paul to the Corinthians: "For though you have ten thousand instructors in Christ, yet have you not many fathers, for in Christ Jesus I have begotten you through the gospel." 1 Cor. 4:15. Or, they were begotten of God through Paul's agency, by means of preaching the gospel, the word of truth.

The highest evidence of the moral change contemplated is love. "Seeing ye have purified your souls in obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently; having been begotten again, not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth forever." 1 Pet. 1:22, 23. It is plain that the word of God is the medium through which spiritual life is communicated. Life is germinant in divine truth. Therefore, although this figure is often used by mystics to justify the notion of miraculous regeneration, it must be evident that its scriptural usage refutes the doctrine.

BORN AGAIN.

In the natural order one is begotten, then born. Hence, the propriety of this companion figure which includes the former and goes beyond it. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." John 3:5 seq. Every one, naturally, is born of double parentage. Hence, the duality of parentage in the figure. Naturally, birth is not the beginning of life, but the translation of the living being into a new environment, where the existent life may be developed and enjoyed. It is a change of state or relations. Analogically, the same is true of the spiritual birth. A man is begotten—a new life is imparted by the Holy Spirit through the truth, which involves an inward spiritual change, then he is born of water, or by baptism he emerges into the kingdom of

God. That is, baptism as a divine appointment effects an outward change of relations. Therefore, regeneration admitted by Dr. Hodge and others to be the equivalent of being born again, is not an act of omnipotence—a miracle—but a moral process. In perfect harmony is Paul, Titus 3:5, "According to his (God's) mercy, he saved us by the washing of regeneration and the renewing of the Holy Spirit."

"There can be no doubt," says Dean Alford, note on John 3:5. "On any honest interpretation of the words, that to be "born of water refers to the token or outward sign of baptism, to be born of the Spirit to the thing signified, or inward grace of the Holy Spirit. All attempts to get rid of these two plain facts have sprung from doctrinal prejudices, by which the views of expositors have been warped."

DEAD, QUICKENED, RAISED.

"But God who is rich in mercy for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved) and raised us up with him and made us sit together in heavenly places in Christ Jesus." Eph. 2:4, 6. The sinner is dead. How ? As Lazarus in his grave ? Without power of thought, feeling, will or action? Certainly not. But as the union of Lazarus with the life-sustaining natural environment was severed and he had no power to restore himself, so the sinner's union with God, the source of spiritual life, is disrupted and he is without power to regain his lost estate. But God who is rich in mercy exerts upon him through the gospel the moral power necessary to make him alive. It should be especially noted that the text says, "We were dead through *our* trespasses," not through or by reason of Adam's sin. "And you did he quicken, when ye were dead through your trespasses and sins." v, 1, R. V. They were under the death sentence of law. Under condemnation. Morally dead. The law kills. The

Spirit quickens. See 2 Cor. 3:4 seq. The letter here stands for the law as a system of justification. The Spirit for the gospel, called the faith — a system of justification *lay* grace through faith. The one was a ministration of death— condemnation. The other a ministration of the Spirit—of life. Hence, Paul: "Is the law then against the promises of God! God forbid. For if there had been a law given which *could make alive*, verily righteousness would have been of the law. Howbeit, the Scripture hath shut up all things under sin that the promise of life by faith of Jesus Christ might be given to them that believe.³' Gal. 3:21, 22.

Again, Jesus said: "It is the Spirit that quickeneth." "The words that I have spoken unto you, they are Spirit and they are life." It is clear then that this quickening was moral, not physical, and that it was by the gospel, the word of truth, involving forgiveness of sins.

It should be emphasized that, under the reign of grace, whatever death was brought upon our race through Adamic sin by reason of his federal headship was annulled by reason of the federal headship of the second Adam. So now, "every one must give account of himself to God." Adam's sin will never shut out one of his children from heaven. Our own sins exhale the atmosphere of death. What, without our will or consent, we lost in the first Adam, we have regained or shall regain in the second Adam, without our will or consent. Hence, infant regeneration, baptism and church membership are the useless output of the mine of tradition and speculation.

But to return. In the natural order a dead man should be raised. Hence, in a figure, the dead sinner quickened is the subject of a moral resurrection effected in baptism. "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God who raised him from the dead. And you being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did he quicken

together with him, having forgiven us all our trespasses." Col. 2:12, 13; cf. Rom. 6:2-4.

Does one say this is a spiritual resurrection, therefore, the "baptism is not necessarily an immersion in water? Grant the former, but if baptism is the sign of the thing signified, it must be a burial in and a rising out of water. In affusion there is no such correspondence between the outer and the inner. Hence, says Meyer, note on Acts 16: "Immersion was, in fact, quite an essential part of the symbolism of baptism." Moreover, this spiritual resurrection could only occur by faith, hence, baptism without faith in the subject of it, is utterly unknown to the Scriptures. Therefore, infant baptism is a solecism.

In baptism believers, quickened sinners, arise to walk in a new life—in a new moral environment. It is plain that the last two figures are rhetorical equivalents of being begotten of the Spirit and born of water. Yet they should be discriminated, for many Scriptures involve one or the other as the aim of speaker or writer requires.

NEW CREATION.

"Wherefore, if any man is in Christ, he is a new creature: old things are passed away; behold, they are become new." 2 Cor. 5:17; R. V. Between the original creation of man and his new creation there is an analogy, else the term creation is not used here figuratively but literally. But if analogous they must not be regarded as identical. Generally mystics reason, thus: Man was originally created by miracle, therefore, his new creation is by a miracle. If the two creations are simply analogous and not identical, as all eminent writers declare, then the conclusion is unwarranted, and the figure does not sustain the doctrine of miraculous regeneration.

Now before man was created there was no man. There was **no** consciousness or moral experience. The creation of man was through physical power as opposed to moral. In his crea-

tion all his faculties were so formed and adjusted that their functional activity harmonized with the will of his Maker. Hence, the appearance of God's moral image in man. Before the new creation there is a *man*. He had a prior consciousness and moral experience. The re-creation is by moral power, for it is a moral effect. Hence, the reappearance of God's moral image. But for the moral suasion of Satan seducing man from loyalty, the moral image of God in him had not been lost or obscured by the degrading power of sin. In the new creation the moral image of God is restored by the restoration of his faculties to their normal, functional activity by means of the moral power of a higher knowledge of truth. "For though we have known Christ according to the flesh, yet now henceforth know we him no more," after the flesh.

Kata sarka, after the flesh—is the unregenerate man's standard of knowledge. The flesh dominates the spirit. The corporal instincts, propensities, appetites and passions, characterize him. He minds carnal things, and as he was brought into this condition by moral suasion, so moral suasion through spiritual knowledge—the word of truth—may reverse the preternatural order, that he shall be morally a new creature. But, as he was active in his degeneration, so he must be active in regeneration. Hence the propriety of Paul's language: "Lie not one to another, seeing ye have put off the old man with his doings, and have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3:9, 10; cf. Eph. 4:22-25.

Now, since in this creation, or change of moral personality—moral manhood—Christians are represented as having had an active agency, it is certain that the re-creation is not effected by miracles which would nullify that agency. But the theory we combat does, "and is intended" to do this, hence, it is false and unscriptural. Besides, it robs the sinner of moral responsibility. It makes him incapable of turning to God after His grace has removed all obstacles to salvation on the divine side,

and has made the sinner a subject of the divine energy in the word of truth. Hence, we may fairly conclude that the Christian is a new creature "because of his changed moral personality, in which the image of God reappears, and this change is effected "by the Holy Spirit through the truth. God is the efficient cause of the change while the sinner is co-operant. Hence, says Paul, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that "believeth."

Here, then, again, we find another rhetorical equivalent for regeneration or the new "birth. It is the finished product—the man in Christ, the Christian—who is a new creation. But, in none of the figures passed under review, is the miraculous theory of regeneration affirmed, tunder a fair interpretation. The remaining figures of the circle,

ADOPTION, NATURALIZATION, TRANSLATION,

are generally conceded to be against the theory, involving as they do the whole process of conversion, and the sinner's activity in it. We feel in view of what has been said, fully justified in holding fast the proposition with which we set out. Conversion or regeneration involves a change from unbelief to faith in Christ; a change of the affections from the love of sin to the love of righteousness; a change of will, or repentance, involving godly sorrow for sins and issuing in a reformation of life. See 2 Cor. 7:8-11, R. V. Afterwards a change of relation through baptism as the divinely appointed means. Thus is conversion consummated. Then the convert can by faith appropriate the promise for remission of past sins, and the gift of the Holy Spirit, rejoicing in Christ.

HOW IS CONVERSION PRODUCED?

After what has been said, but little need be added. God is the efficient cause, the Holy Spirit is the divine agent, and

divine truth the means or instrument. "It pleased God by the foolishness of preaching to save them that believe." This is the ordinary method. The gospel should be the matter of preaching. It was originally revealed by the Holy Spirit and formulated on the lips of inspired men, then committed to record that all subsequent preachers might be sure of it. One may object that this method discards the present agency of the Spirit; that it is reliance upon the dead letter. The underlying thought of this objection is that the written word is only so much dead printer's ink. But we do not so conceive it. Divine facts, thoughts and ideas are stored in the Word of Truth, and from it are conveyed into the mind by reading or hearing. It is charged with spiritual power. "Is not my word like as a fire ? saith the Lord; and like a hammer that breaketh the rock in pieces?" "The word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Or, as Albert Barnes truly says: "There is no effect produced in regeneration which the truth is not fitted to produce, and the agency of God in the case is to secure its fair and full influence on the soul."

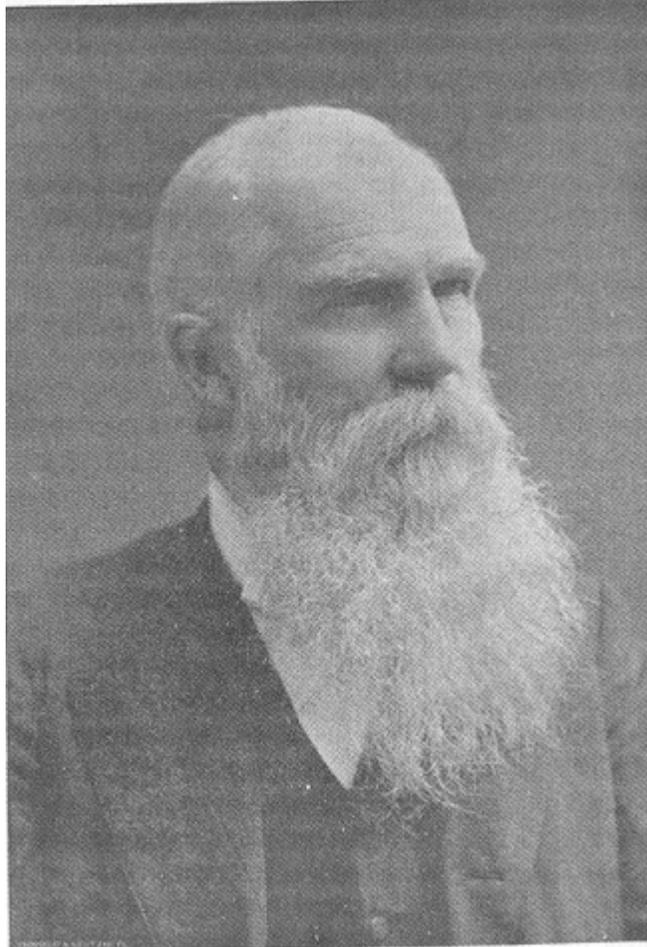
But how ? We answer, not by a miracle wrought in the sinner to control or coerce his will, but providentially, by many agencies and instrumentalities reinforcing the truth. The Spirit dwells in all Christians—a living ministry included—to sanctify them by the truth and to energize all their faculties in preaching and teaching the truth. Barnabas "was a man full of the Holy Spirit and faith and much people was added to the Lord." A personal embodiment of truth in the lives of Christians, gives it a mighty winning power. 1 Pet. 3:1. The church in its organic history and ceaseless activity presses it upon the attention of the world, and if it were united as the Savior prayed, the world would believe that he was sent of God. Social customs, civil laws and institutions are colored by it. Universal

literature more or less absorbs and bears it silently into the thoughts of all men.

Revealed thought floats upon and mingles with the stream of

TRADITION.

Much of divine truth has found lodgment in the minds of men who never saw or read a Bible. The Spirit in ten thousand ways may operate on human minds through the truth thus widely disseminated in the absence of a printed Bible. But experience demonstrates that spiritual effects are always proportioned to the quantum of divine truth possessed. Hence the whole Bible should be given to all, and the living ministry along with it. None should be so rash as to deny that the Holy Spirit may by direct or indirect suggestion fix the sinner's attention upon the truth in order to his conversion, so long as it is declared in the Scriptures that the evil spirit now works in the children of disobedience. Eph. 2:2. But it is equally rash to say that without the truth the Holy Spirit regenerates by a miracle. Miracles were never intended for this end, but to arrest attention and fix it upon the word of truth which they attested, so that its power to regenerate might be realized. The truth, in one or another form, usually as formulated in the gospel, is the medium through which the Spirit begets, quickens, renews, recreates or regenerates the sinner. He who believes in Christ through the gospel, repents, and is baptized in his name, is a Christian and entitled to his promises, and if faithful unto death, his shall be the crown of life. Amen.



W. K. PENDLETON.

WILLIAM KIMBROUGH PENDLETON was born in Louisa county, Virginia, September, 1817. He was educated at the University of Virginia, where he completed an elective course in classical, scientific and philosophical studies, and was also graduated from the law school. In 1840 he was admitted to the bar, but soon after, in 1841, having married a daughter of Alexander Campbell, he removed to Bethany to take part in the founding and sustaining of Bethany College. He was at first Professor of Natural Philosophy and Astronomy, but later was appointed to the departments of Moral Science and *Belles-Lettres* and divided with Professor Loos the classes of the Ministerial course.

After the burning of the first college building in 1857, he accompanied Alexander Campbell through the West and South, soliciting funds for the erection of the present building. He had been for some years vice-president. On the death of Alexander Campbell, in 1800, he became president, and during the many years of financial distress, dating from the Civil War, which crippled the work to which he was devoted, he also filled the laborious and difficult office of treasurer. He was associate editor of the *Millennial Harbinger* from its beginning, and was for some years associated in the editorship of the *Christian Standard*. Amid these labors he found time for much preaching, for much traveling, and a large correspondence in the interests both of the college and of the church; to prepare and deliver addresses in behalf of almost every public interest, and to give the aid of practical talents and untiring energy to every plan for public improvement in his vicinity.

In 1850, he was a candidate for membership in the Virginia Constitutional Convention of that year, and canvassed the district in company with the other candidates; and in 1855, he accepted the congressional nomination of the Know-Nothing organization, with the understanding that the principles of the party were to be openly discussed. He made the canvass single-handed against such opponents as Henry A. Wise, Mason, McComas, and other eminent Eastern Virginia orators. Although defeated, he succeeded in cutting down a previous majority of his opponent from about 4,500 to less than 1,200 votes.

In 1872, he was sent by the Democratic and Republican Conventions as senatorial representative to the West Virginia Constitutional Convention. He was a member of the Committees on Finance and Education, but his speeches show an active part in the discussion of almost every question. In 1873, he was appointed by the governor to fill the last two months of the term as State Superintendent of Public Schools, in place of Hon. C. S. Lewis, resigned. During this time he not only made the report of the department, but, in co-operation with Hon. A. A. Lewis, framed the school law, which was adopted without change by the Legislature.

In 1876, as a result of a movement begun by the teachers of the State, he was elected superintendent for the term of four years. During this period, he gave to the labor of reducing to method the practical workings of a school system that he found in the imperfect order natural to its beginnings, every moment that could be taken from the occupations of an already so busy life. The degree of Doctor of Laws was

conferred upon him by the University of Pennsylvania.

Dr. Pendleton has been thrice married, in 1840 to Lavinia M., and in 1847 to Clarinda, both daughters of Alexander Campbell, and in 1855 to Catherine H., daughter of Judge L. King, of Warren, Ohio. In 1887, retiring from active service in Bethany College, he removed with his wife and younger children to Eustis, Lake county, Florida, where he now resides.

THE DOCTRINE CONCERNING THE HOLY SPIRIT.

J W. K. PENDLETON, LL. D.

When Paul, "having passed through the upper coasts, came to Ephesus," he found certain disciples there to whom he said, "Have ye received the Holy Spirit, since ye believed?" And they answered, "We have not so much as heard whether there be any Holy Spirit." (Acts 19:1-3.) The question and the answer are significant; the question, of the essential relation of the Spirit to the new life in Christ and to a real entrance into the blessings of that kingdom which has its seat and dominion in the hearts of its citizens: and the answer, of the newness of this revelation in the progressive unfolding of the scheme of redemption and the successive ministries and ministrations in its development. Paul emphasizes the fact, not only that there is a Holy Spirit, but that, in the new reign, it is given of the Father and must be received by his children.

The ignorance of these Ephesian disciples of this central truth in the new reign, "the Kingdom of Heaven," the nearness of whose coming was a startling feature in the proclamation of the ministry of John the Baptist, was not strange, because during that ministry it had not been clearly made known. The apostles themselves had not understood it. When our Savior announced to them that he was about to leave them and go to the Father, they were filled with sorrow, feeling that they would be left alone, without the guidance of his wisdom, the support of his power, the comfort and consolation of his sympathy and love. Like these disciples, they did not understand that the ministry of Christ was to be succeeded by the ministry of the Holy Spirit. They could not therefore see how it could be expedient for them that Christ should go away and leave them.

Even his clear announcement of the fact that in his stead, the Father would "send them another Comforter," "the Spirit of truth," "the Holy Spirit;" who should abide with them forever; who should enable them to do works even greater than those they had seen him do; and who should "guide them into all truth," "teach them all things and bring to their remembrance all that he had said unto them;" even these explicit promises, enforced with all the tenderness of a final parting and the emphasis of a parting bequest, more enriching and fuller of blessing than his continued personal presence among them,—all this seemed but as vapid words, unreal, powerless, comfortless and incomprehensible. "What is this," they exclaimed in blind bewilderment, "that he saith unto us, A little while and you behold me not; and again a little while, and ye shall see me; and, because I go to the Father ? What is this that he saith, A little while ? We know not what he saith." Under the impending shadow of a great bereavement, about to fall upon them in the loss of their divine helper and friend, they could see nothing but desertion and disaster. They had forsaken all and followed him, and to whom, now, should they go ? This new friend, whom the Father would send them! they did not even speculate about him, could not, perhaps in their deep sorrow, believe that he could bring into their hearts any joy. Practically, the promises of "the comforter," brought no comfort. Soon after, when the shepherd was smitten, and the sheep left without a shepherd, they were scattered, and went back to their old pursuit of fishing. Was this natural ? I think so. The comfort, the confidence they had felt in the Savior were connected with his personal presence. His agency was sensuously apprehended. Though there was supernatural power in it, words were spoken, the hand was stretched forth, the subject of divine aid was visibly touched by the divine agent, the ordinary sensible connection between cause and effect, was seen; and this, they thought, they could understand. Invisible power became visible, through the personal and visi-

ble agent who exerted it. But remove the personal agent, can there be any power without him ? How hard it is to give an unfaltering "yes," to this. It was natural for Mary to cry, in the deep desolation of what she thought an eternal bereavement, "Lord, if thou hadst been here, our brother had not died" (John 11:32).

This new experience of a Comforter, the Spirit of truth, the Holy Spirit, given to abide in the heart, to be a guest forever, working with divine energy within us, with no visible or sensible presence to establish the ordinary connection of agent and act, cause and effect, how unreal all this seemed to the disciples even when promised by the Savior's own lips, with all the earnest, comforting tenderness of a last and long farewell! Is it not still hard for us to rise out of this limiting power of our sensuousness, to the abstraction of a pure spiritual apprehension? Are there not many who still say, We cannot understand how there can be any Holy Spirit ?

Now because this is the very difficulty which Paul found in the way of the Ephesian disciples, the ignorance which he so dogmatically corrected, the defect in their faith, which he deemed it so important to supply at the very threshold of their admission into the church, and because it is still the tendency of the "natural man," the sensuous nature, to raise it and to stumble at it, therefore it is important that it should be discussed and settled in the light of the Scriptures.

I do not propose to discuss this question as an abstraction. Revelation is practical, not philosophical. It is so, both in nature and religion. The real is the product of forces that are hidden behind their effects. The forces are assumed, not inferred, in the method of revelation. It does not, "in the beginning," discuss the existence, the being or the nature of God, but assuming these, narrates what "in the beginning," he created, and how, in the development of his purposes, he proceeds. This is the practical method of revelation. Creation and providence are both referred to God, without controversy. Contro-

versy on this subject is rebellion. It is the primal sin, the source and crime of all discord.

Do the Scriptures, then, affirm the reality of a personal agency in the present ministry of the Kingdom of Christ, or do they not? Out of their announcements can we hear, do we hear, that there is a Holy Spirit, the Spirit of truth, given and sent of the Father and the Son, to be the Divine Comforter, Helper, Advocate, in this great controversy, and work of our redemption? To this question we give an emphatic, YES.

First. There is a prophetic promise of this purpose of the Father, given through Joel and specially applied by Peter to the great outpouring of the Spirit on the day of Pentecost. "And it shall be in the last days (the last days of that dispensation) saith God, I will pour forth of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions. And your old men shall dream dreams; yea, and on my servants and on my handmaidens in. those days will I pour forth my Spirit; and they shall prophesy. And I will show wonders in the heaven above, and signs on the earth beneath; blood and fire and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the day of the Lord come, that great and notable day; and it shall be, that whosoever shall call on the name of the Lord shall be saved." (Joel 2:28-31; Acts 2:17-21.)

Thus, for more than eight hundred years, this declaration of the then far off purpose of God, had been read by the Jews with no adequate understanding of its meaning, and, now, that it was practically fulfilled in the pouring forth of the Spirit on the day of Pentecost, the people still saw no application of it, till the inspired discernment of the apostles interpreted it. So dull are we to the new lights that break upon us in the great unfoldings of the Father's good purpose concerning us!

Second. In the ministry of John the Baptist, this promise is referred to as the baptism with (in) the Holy Spirit. He was himself prophetically indicated as only a Harbinger, a voice in

the wilderness sent to prepare the way for another greater than himself. As it is written in Isaiah the prophet, "Behold, I send my messenger before thy face, who shall prepare thy way; the voice of one crying in the wilderness, make ready the way of the Lord, make his paths straight." This John clearly declares in his preaching, saying, "There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptize with (in) water; but he shall baptize you with (in) the Holy Spirit." (Mark 1:7, 8.) Again, in the first chapter of Acts, we find the promised gift of the Holy Spirit by the Father and this baptism with (in) the Holy Spirit preached by John, recognized by the Savior as the same. Being assembled together with his apostles after his resurrection, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, saith he, ye heard from me; "for John indeed baptized with (in) water; but ye shall be baptized with (in) the Holy Spirit not many days hence;" clearly referring to the ever memorable miracle of the succeeding Pentecost.

Third. Our Savior, on a suggestive occasion, early in his own brief ministry, speaks of it. On the last great day of the feast of tabernacles, a day of special services of sacrifices and songs, at the moment of morning sacrifice, perhaps, when a priest brought water in a golden pitcher from the spring of Siloam, and poured it forth, together with wine, on the west side of the altar into two perforated vessels, amidst hymns of praise and music; when, perhaps, in their excellent joy, they had just ended the special praise for this symbolic "libation" as given by Isaiah, "Behold, God is my salvation; I will trust and will not be afraid; for the Lord Jehovah is my strength and song; and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation" (Is. 12:2, 3.)—at this moment the Savior, elated with the common joy of the people and feeling in himself the source and power of its fulfillment, stood and cried, saying, "If any man thirst let him come

unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. And this," adds John in explanation, "spake he of the Spirit which they that "believed on him were to receive; for the Spirit was not yet given; because Jesus was not yet glorified." John 7:37-39. Here we note three distinct facts: (1) The Spirit in the sense in which it relates to the new Kingdom was not *yet*, given; (2) "It was to be received," that is according to the divine purpose and promise, "by them that believed on him;" and, (3) Its delay was for the reason that Jesus had not yet been glorified. For the present we note only the facts. We can do so, perhaps, with greater intelligence as to their significance, than did the disciples who heard him; because we see them in the clear light of subsequent developments. John's explanation, doubtless, was derived from what he afterwards witnessed and experienced. So always is it with prophecies. The fulfillment makes them plain.

Fourth. Again, when the Savior's ministry was drawing to its close, he emphasizes this promise by several repetitions. When he had troubled their hearts by the announcement of his approaching departure from them, he said, "If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth, whom the world cannot receive, for it beholdeth him not, neither knoweth him; ye know him; for he abideth with you and shall be in you. I will not leave you desolate or orphans." * * * "These things have I spoken unto you while yet abiding with you. But the Comforter, even the Holy Spirit whom the Father will send in my name, he shall teach you all things and bring to your remembrance all that I said unto you." * * * "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me; and ye also shall bear witness, because ye have been with me from the beginning." * * * "Because I

have spoken these things unto you," told you of my departure and of the persecution which shall befall you because of your faith in me, "sorrow hath filled your hearts. Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment; of sin, because they believed not on me; of righteousness, because I go to the Father, and ye shall behold me no more; of judgment, because the prince of this world hath been judged. I have many things to say unto you, but you cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he shall guide you into all the truth; for he shall not speak from himself; but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come." (John 14, 15, 16).

I have quoted these frequent assertions of the same promise, because the Savior felt it needful and good to do so, and because we cannot too frequently impress them upon our minds and hearts. They lie at the foundation of our faith; bring to us the assurance of our adoption; and reveal the secret spring and fountain of our life in Christ, for "without his Spirit, we are none of his." (Rom. 8:9).

Fifth. Not only was this promise of the Holy Spirit thus constantly impressed upon the disciples and with this increasing emphasis as Jesus approached his crucifixion; but after his resurrection, and just before his ascension, he recalls all he had previously said concerning it, and now, with chronological precision, renews it, and bids them tarry at Jerusalem till they should receive it. "Behold I send forth the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be clothed with power from on high." (Luke 24:29). Accordingly, when the day of Pentecost was come, they were all together in one place, about a hundred and twenty, including the twelve apostles, "when suddenly there came from heaven a

sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire, and it sat upon each one of them, and they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance."

Thus was fulfilled this long cherished promise.

Like the birth of Jesus it is signalized by preternatural signs. The angel speaking to the shepherds abiding in the field, and the loud anthem of the multitude of the heavenly host praising God, at the birth of Jesus, is paralleled by the mighty rushing sound, the appearance of tongues as of fire, in the outpouring of the Spirit, and the accompanying power of speaking in the many languages of the many nations comprising the vast audience, so that the people, summoned by the startling sound, are frantically eager to hear what it all might mean. And when Peter, standing up with the eleven, lifted his voice and spake unto them, his first word of explanation was, that it was the fulfillment of the prophecy of Joel, which we have already quoted.

If this miraculous outpouring of the Holy Spirit on the day of Pentecost had not been followed by real manifestations of power, what Paul calls "demonstration of the spirit and of power," (I Cor. 2:4), can we doubt that, in a little while, marvelous as it was, it would have been forgotten as a passing prodigy, inexplicable and wonderful indeed, but of no living significance or interest in the faith or fortunes of men? It was necessary that this divine agent, so grandly introduced as the Minister of the Father and the Son in the new reign, should do works worthy of his office, and in demonstration of the majesty and beneficence of the mission on which he was sent.

The Spirit of the new movement and of the new life must show himself as a *divine* being; not as a mere sentiment, a popular idea, a dominating thought, itself only the ripened fruit of antecedent agencies working out their line of logical devel-

opment in a historical sequence of causes and effects; but as a being of living, present, pervasive power, proceeding from the Father and, the Son and commissioned to teach and to comfort, to work with divine intelligence and plastic power in planting and nourishing the church as the living and organic embodiment of "the Kingdom" in the world; and with sympathetic helpfulness in the sanctification and guidance of each member of its fellowship.

Accordingly, we find that the disciples, who had been only quietly, though hopefully, waiting at Jerusalem till the Spirit was given, were suddenly inspired with a new life, and directed "by a new guidance. It is remarkable with what sudden boldness and inspired intelligence they stand forth as the authorized heralds and nuncios of the grace of the Gospel! The Spirit that has fallen upon them is not a dumb Spirit; not an ignorant Spirit; not a muttering oracle of dark and meaningless mysteries. It is a spirit of divine eloquence; of illuminating truth; of clear and immortal words of light and life; a Spirit charged with the things of Christ, and showing them, through the apostles, to the people. This first day's work of the new "minister" is worthy of his mission. It lays the foundation of a new kingdom—the kingdom of heaven, in the resurrection of Christ from the dead, and in his glorification by the Father as King; it convicts the Jews of his crucifixion; it brings them to a fearful outcry for deliverance from their guilt and proclaims to them the terms and conditions of their pardon, of the remission of their sins, and the promise of the gift of the Holy Spirit. Are not these marvelous disclosures? Who, by searching, could have found them out? Only he, of whom the Savior said, "He shall glorify me, for he shall take of mine and shall declare it unto you," could have been the author of revelations so new, so high above human discovery, so revolutionary in their bearing upon human theories of law and duty and destiny, and so full of hope and deliverance to souls oppressed with the consciousness of sin and groping blindly for relief.

Was there ever victory like that which had been won by Christ! **Was** there ever guilt so deep and dark, as that which had been incurred by his crucifixion; was there ever pardon so free and universal in its proffer, as that which was offered to the guilty; were there ever gifts and privileges and honors, so rich, so free, so ennobling, as those held out by the princely hand of the new king, freely, without money and without price, to all who would accept them! Only when we behold the inspiration of the Spirit in the face of the divinely appointed orator of Pentecost, can we account for the preternatural illumination of his intelligence. We are constrained to conclude that he must have spoken *as the Spirit gave him utterance*.

This beginning of the new reign is formal and imposing, because it is *new*, and because it is the *inauguration* among men and for men, of the *Kingdom of Heaven*.

The power of its founder must be seen in its administration. It must be, beyond dispute, the work of the Paraclete, and, accordingly, it is the burthen of the Book of Acts to set this forth. Peter sets the example of emphasizing it. "Jesus," he cries, "being at the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which you see and hear." (Acts 2:33.)

The three thousand converts at the first proclamation of the mercy of the Gospel acknowledge it. They remain together as under a new bond of fellowship; sell their possessions; make free provision for the common need; and are "steadfast in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2:42). They sit at the feet of their new teachers and accept their lessons as the oracles of God, the infallible words of inspiration. It is God who speaks; the Father and the Son, through the Holy Spirit who proceedeth from them. This teaching of the apostles is from them. Whatever rationalistic wavering professed Christian interpreters may stagger under as to other Scriptures, here there is no ambiguity. The direct, yea, dictatorial guidance and illumination of the

apostles is asserted and acknowledged, without a shadow of qualification or doubt. *Consciously* all felt, "It is not ye that speak, but the Spirit of your Father that speaketh in you" (Matt. 10:20). Let destructive criticism do its work, cast the upas shadow of its evil-hearted conjectures at whatever else it may, this remaineth. The original proclamation of the grace of the Gospel—faith, repentance, baptism, the remission of sins, the gift of the Holy Spirit—*this* is from the new king, by his *minister*, the *Spirit of Truth*.

There is no pause or relaxation in the energy and zeal of the newly inspired agents in this wonderful pouring forth of divine influence. The miraculous proclamation is followed by evidencing manifestations of preternatural power. The Son hath gone to the Father, as he said, but the "greater works" which he promised should be done through faith in his name, follow, thick and fast, in testimony of the apostles' teaching, in proof of the abiding and active presence of the Holy Spirit. Peter and John are going up into the temple at the hour of morning prayer, and, in the presence of the pressing crowds that surge through the gate which is called "Beautiful," a notable cripple, born lame, a familiar object of charity, begs them for alms, and with a word, "In the name of Jesus Christ of Nazareth," Peter cries out to him, "Walk," and, taking him by the hand, raises him up; and immediately strength comes into his limbs, and the people who had known him long as the impotent cripple at the gate, again recognize him, as they see and hear him, walking and leaping, and praising God, and, are filled with wonder and amazement at the miracle. The wildest excitement runs through the multitudes; they crowd, in Solomon's portico, around these apostles to whom the impotent man is gratefully clinging, and are eager to explore the mystery. Peter is equally eager to explain. He disclaims, at once, any "power or godliness of their own," as its cause. He recites, as in his first sermon, the great fundamental facts of the Gospel; shows that what they have just witnessed is only the

fulfillment of the promise of prophecy; and ascribes it to the exalted Christ, whom they had slain. The miracle is a "demonstration of the Spirit and of power," given through them as witnesses of the resurrected and enthroned Christ." Such demonstrations win upon the confidence of the people. Many, about five thousand, that hear the word, believe. The rulers and elders and scribes, the high priest and many of his kindred, come together to investigate the wonder. Nothing is done in a corner. The Gospel for the world must give account of itself. The messengers through whom it is proclaimed must explain by what power or in what name they have done this miracle of healing; and again, "Peter, filled with the Holy Spirit," answers as before. What else can the Holy Spirit do, but glorify Jesus? He is sent, not to speak of himself, but to declare the things of Jesus. The "demonstration of the Spirit and of power" confronts the jealous rulers of Israel, sitting in judgment upon the apostles; the man who was healed, and the apostles through whom it was done, stand, face to face, with the judges. The "notable miracle" cannot be denied; they do not deny it, they admit it; and the men who ascribe it to the risen Jesus are known to have been with him, his disciples. What must be done, what can be done? The argument is too logical for a refutation, the facts are too potent for denial. Nothing is left but to silence the preachers, to suppress the truth by an edict of official authority. Therefore they command Peter and John to speak no more in the name of Jesus.

If these apostles had been left to themselves, the mandate of this supreme authority in Israel would, probably, have been sufficient to silence them. A similar menace had made Peter deny his Master once before. But now, what is his answer? He is "filled with the Holy Spirit" now; and, though the highest power of the world is against him, "greater is he that is in him, than he that is in the world" (1 John 4:4); and he answers boldly: "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot bu

speak the thing which we saw and heard." The divine compulsion is upon them, and it is greater than the fear of the world. The threats of judicial authority have no power to restrain them.

The source of this new and dauntless courage of these apostles is made as conspicuous in the narrative of Acts, as is the fact itself. They report to their own company all that the chief priests and the elders had said unto them, and in the sympathy of a common brotherhood, they lift up their united voice in prayer to the "maker of the heaven and the earth and the sea, and all that in them is," that he will "look upon these threatenings; and grant unto his servants to speak his word with boldness, while, by them, his hand is stretched forth to heal; and signs and wonders are done through the name of his holy SERVANT JESUS." The answer to this prayer is quick and explicit. The place is shaken wherein they were gathered together; and they are filled with the Holy Spirit, and, under its inspiration, they do "speak the word of God with boldness; and with great power give their witness of the resurrection of the Lord Jesus; and great grace is upon them all." Acts 3:31-34.

Evidently, the *advocacy* of the apostles is guided, enlightened, and animated with its heroic courage, by the *direct*, the *immediate* influence of the *divine Advocate*, the Paraclete, whom Jesus had promised to send for this very purpose. His glorious advent on the day of Pentecost was not a transient dramatic prodigy, a *deus ex machina* to meet an emergency; but the coming of a *divine Minister* to abide permanently in the new Kingdom; to take up his abode in the hearts of its subjects, individually, and to marshal them in an organic fellowship of service through the Church, for carrying the Gospel to all the world. Every step in their service is watched over and every avenue of corruption is guarded. When the spontaneous affluence of the new fellowship was pouring itself out in gifts for the common support, so that there were none among

them that "lacked," the beauty and popular appreciation of the charity soon became a perilous temptation to hypocrites to seek its praise by false returns of their possessions. Ananias, with Sapphira his wife, witnessing the generous contribution of Barnabas, who sold his field, and brought the money, and laid it at the feet of the apostles, for the common weal, sought to gain the credit of a like nobility, and also "sold a possession, but kept back a *part* of the price, and brought only a part, and laid it at the apostles' feet." How is this hypocrisy regarded by Peter? Not simply as an attempt to deceive the apostles, but *as a lie to the Holy Spirit*. "Thou hast not lied unto man, but unto God." The immanence of the Spirit, "who searcheth all things, yea, the deep things of God," is brought out by this first signal attempt to corrupt the fellowship of the church, and the sudden and tragic fate of its authors is made a terrific example, both of the guilt and the fearful vindication of the divine judgment against its perpetration. "Great fear came upon the whole church, and upon all who heard these things." The lesson was impressive. Hypocrites could not trifle with the *Minister* of this new Kingdom, could not lie to him with impunity, for his watchful presence abideth with us, and his omniscience searcheth all things.

We can lay the infallible premises of the doctrine of the Holy Spirit only by inductively determining what is given in revelation concerning it. We can affirm nothing *a priori*. The subject is one purely *preternatural*, and the basis of all we can know, by explicit statement, or logical inference, or spiritual apprehension, must be given from above. Revealed light is the only light of our seeing, and this—*descendit e coelo*—comes from above. We commenced our investigation with the marvelous manifestations of the day of Pentecost, and the promises of prophecy relating to them, because the light is fuller, and, at the same time, *the facts are primary and typical of the whole period of inspiration*. They present and illustrate, in a comprehensive and adequate way, the principles governing and

shaping the history of the whole apostolic period—the period of inspiration and of miracle working.

The work begun on Pentecost under the ministry of the Paraclete, moves forward by the same power and guidance. The care of the daily increasing number of the disciples calls for organization. It is a necessary and a great work, to minister to their daily wants, and a complaint comes up that the widows of the Grecians are neglected in the daily ministrations. But this care is too much for the apostles. Therefore, they are compelled to resort to the principle of the division of labor to meet it. The initiatory step to an order of deacons is taken. Suitable persons must be set apart for this service, and their prime qualification is that they shall be men "full of the Holy Spirit." (Acts 6:3.) We notice that this primary step in the distribution of the ministerial agencies of the church is taken with an appeal to the apostles, and with their sanction and under their direction. They decide upon and authorize the new order of ministerial service, prescribe the qualifications of the agents, and finally ordain them, with fasting and prayer, by the laying on of hands; but the choice of the "men" to be appointed, is given to "the multitude of the disciples." The whole movement, every step in the organic development, is within the pale of the regenerated people of God. It is a ministry of a Spiritual Kingdom, for the people and by the people, under the guidance of the Spirit of the new life into which they were born. The church, therefore, is a spiritual body, both in its membership and its organism. Its most secular affairs are confided to spiritual men.

Stephen, the first martyr, dies with steadfastness and fidelity, sustained and illumined by the Holy Spirit. It is said of him, "Being full of the Holy Spirit, he looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God." And with this testimony on his lips, he dies, committing, in his last words, his spirit to the Lord Jesus, and praying, as his Lord had done before him, for the

forgiveness of his persecutors. His dying argument is a lucid statement of the historic basis of Christianity. "Their fathers" had persecuted the prophets, and slain them which shewed before of the coming of the Just One; and, now, their own hands are red with his innocent blood! In all this, they had, alike, "resisted the Holy Spirit."

When Saul is under conviction, and waiting in utter darkness, physical and spiritual, and praying for light, Ananias is sent to him, "that he might receive his sight and be filled with the Holy Spirit." When, too, after a season of fierce and relentless persecution, the churches had rest throughout all Judea, and Galilee and Samaria, the picture of their life is, that "walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied." At the extension of the promise of the salvation of the Gospel to the Gentiles, the inspiration, guidance and sanction of the Holy Spirit are everywhere explicitly seen and emphasized. Peter, in vindication of his connection with this great and, to the Jews zealous for the supposed limitations of the law, startling innovation, says, "As I began to speak, the Holy Spirit fell on them, even as on us at the beginning. Then remembered I the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I that I could withstand God?" The sanction of the Holy Spirit is the end of controversy. It could not be denied that "God had, also, to the Gentiles granted repentance unto life."

Upon the persecution that arose about Stephen, "the disciples were scattered abroad," and, so, "the preaching of the Lord Jesus" was carried into new fields; but everywhere we see it is through the guided and guiding influence of men sent out by the church and "full of the Holy Spirit." Barnabas and Saul are conspicuous in this work of ministerial extension and supervision. One was an apostle and both held high official

relations with the church; yet, we are told that when they went out from Antioch on their great missionary tour, it was by the express command of the Holy Spirit, saying, "Separate me Barnabas and Saul for the work whereunto I have called them;" and, so, with prayer and fasting, the church at Antioch *ordained them and sent them, away*; but, as it is done by the express instruction of the Holy Spirit, it is said, "they were sent by the Holy Spirit." (Acts 13:2, 3.) Thus was the gospel preached by these great missionaries, over wide fields ripe for the harvest, and the Holy Spirit was with them in their great contentions. It gave courage in opposition; guidance and illumination, in new and difficult questions, both of doctrine and practice; deliverance, even to the putting forth of marvelous power, from the violence and persecution of enemies; and comfort and confidence in sufferings and discouragements under which, otherwise, their faith must have staggered and their hearts have failed them. Thus "mightily grew the word of God and prevailed."

We might pursue this induction through the whole history of the Acts of the Apostles so far as they have been delivered to us, but it would present no fact in the agency of the Holy Spirit, revealing anything further in principle or method, than what has been already illustratively presented. In the epistles, we find the same pervasive presence and agency of the Holy Spirit constantly affirmed or assumed. It is the regulative conception of all their reasonings concerning the *new life* in the hearts of disciples, the prime divine agency of all spiritual power and inspiration in the Kingdom of Christ. But while nothing can be more real than the *fact* of this presence and influence, pervasive and personal, of the Holy Spirit in the hearts of the disciples and in their activity and unity in the organic life of the church, we do not find in the New Testament, in which all this is so vividly presented, any formal dogmatic statement of what we can call a "doctrine of the Holy Spirit." The method of the Scriptures—the method of the Holy Spirit, is

to take of the things of Christ and shew them unto us. It is to *manifest*. "He shall take of mine and show it unto you."

This mission of the Holy Spirit, however, has with it and in it, the fulness of the divine power and purpose in the work of human redemption. For "He proceedeth from the Father and the Son," (*procedit a patre filioque*, John 15:26). As our Savior said of himself, "My Father worketh hitherto, and I work;" so we may say of the Holy Spirit: "The Father and the Son *now* work in, with and by the Holy Spirit." This is true in the establishment, maintenance and perfecting of the church. Father, Son and Holy Spirit are *one* in all that pertains to the kingly dominion of Christ. The ministry of the Holy Spirit is to do the will of the Father in glorifying the Son. For this purpose is he sent, and to this end does he work; and for this is all the power of the God-head immanent in him; and he is in the hearts of the Lord's redeemed, *semper et ubique*, "always and everywhere," and, in this organic life, the church, "reveals himself" as the "Spirit of gospel history," "the Spirit of recollection and the Spirit of illumination." He quickens the memory to recall, he opens the eye to see, and through this inspiration, he holds up before the soul the divine pattern of Christ, and with plastic power, forms the new life within us, in his likeness. As he is the author of our new life, he is a life-giving Spirit; as he brings us out of the bondage of sin, he is a liberating Spirit; as he forms us into the image of Christ, he is a plastic Spirit. Proceeding from the Father and the Son, and sent to carry on and accomplish these regenerating, developing and perfecting operations in the work of redemption, we must regard him, in any scriptural science of divine things, as the agent in the trinity of the divine operations of grace.

How this agent operates in the human soul, we cannot, I humbly think, fully comprehend. To transfer spiritual death into spiritual life, demands, I think, the operation of a spiritual agency essentially supra-creatural. If our regeneration is more than a merely natural development of the old life, if it be a

true new beginning of life, then it must have a cause out of Itself, higher and greater than itself; and this cause must have real connection with the soul that is "born again."

In the natural creation—"in the beginning"—the Spirit brooded upon the chaos and quickened it into the myriad forms of life that beautify and bless the earth. So, in the new creation—the Spiritual—the mystery of a higher life breaks upon us. It is the mystery of the incarnation, the taking up of the human into the divine, and so the making of a "new creature," stamped with the image of Christ, and walking in the beauty of holiness. *That which is new is real—essential—and must abide.* "If we have not the Spirit of Christ we are none of his;" and if his Spirit—greater than our spirit—be in us, how can it be, that it should not work in us to will and to do, and to form a real *union* and blessed *unity*, with a single consciousness of harmony, that says always, "Thy will be done?"

REFORMATION IN THE CHURCH—SOME OF ITS RESULTS.

J. M. TRIBLE.

In the reformation of the church one name stands justly preeminent. In purging the church of its errors and corruptions the work of Martin Luther is above all comparison. His contribution to the cause of purifying the faith and the morals of the church is larger than that of any who went before him or followed after him. Savonarola, for example, was a reformer, but on how small a scale and with how little permanent result. Indeed, Savonarola's greatest service to reformation is to prophesy its coming. His chief distinction is as the harbinger of reformation. The great burden of his message is summed up in these three points: The church shall be scourged; this scourging is imminent; from her scourging she shall arise purified and renewed. And having delivered his message Savonarola is removed without seeing any part of it fulfilled. Or if we go a little farther back to the work of Wickliffe, we shall see that he is not so much a reformer as the prophet of reformation. He predicts a day which he cannot bring in. He foresees and foretells a time when some humble monk shall rise up and smite the existing errors and corruptions in the church without fear and without mercy. Compared with this coming reformer Wickliffe acknowledges himself but a herald and a prophet. Without Luther we should, perhaps, never have heard of Wickliffe. But the converse is not true. We should have heard of Luther if Wickliffe had never lived, though we should not have heard of him so soon or to so much effect. And may we not say the same of later reformers? Luther was not dependent on Calvin, or Cranmer, or Knox, or Wesley, or Campbell, to perpetuate his name and work. Had these never lived Luther should still endure; but these had remained forever "mute and



J. M. TRIBBLE.

JOHN M. TRIBLE was born near Dunnsville, in Essex Co., Virginia, Aug. 18th. 1851. He was educated mainly in Dunnsville Academy and in Bethany College. He was baptized in August, 1869. entered Bethany College

in 1873, and graduated in June, 1875 In November of the same year he took charge of the church at Norfolk, Va. He remained there until September, 1877, when he removed to Franklin, Tenn. From Franklin, he went to Memphis, Tenn., January, 1879. In August, 1882, he accepted the pastorate of the Church in Buffalo, N. Y., succeeding G. L. Wharton, who went as a missionary to India. He remained here until January, 1887, when he went to St. Louis to take the position of office editor of the CHRISTIAN-EVANGELIST. While there he also occupied the pulpit of the Central Church. In February, 1888, he was called back to the pastorate of the Buffalo Church, and remained there until he accepted the professorship of New Testament Theology in Bethany College, in September, 1889, and was also made Vice-President of the institution. On the resignation of President McLean, he was chosen to act as chairman of the Faculty and president, *pro tem*. His love for the work in which he is now engaged is indicated by the hope he expressed in a letter to the writer, that his next move would be to heaven. He has maintained his relation with the CHRISTIAN-EVANGELIST, as one of its writers, since his first connection with it, and now contributes the Sunday-school articles to its editorial pages.

He was married, June 24th, 1879, to Miss Susie Campbell, daughter of William P. and Susan Campbell, of Franklin, Tenn. Four children—two boys and two girls—have blessed this union. He attributes chief credit for whatever he has been able to accomplish, thus far, to his estimable wife. Though still a young man, he has won a high place in the confidence of his brethren, as a thinker, preacher and writer.

Since the foregoing was electrotyped we are called on to make the sorrowful addition that Pror. Tribble died at Bethany, West Va., Sept. 25th, of typhoid fever. His death awakened profound sorrow throughout the brotherhood. We had all come to love him for his beautiful character, and to trust him, because of his wisdom. His sun has gone down ere it is yet noon. His life had great promise of usefulness. We are all losers by his seemingly premature departure. But God knows, and let us not doubt He has use for such true spirits in the higher activities of the spiritual realm. His wish that he might go to heaven from Old Bethany has been fulfilled, but alas! how much sooner than he or we anticipated! Thrice precious now are the wise words and the faithful portrait which this volume contains of our departed brother.

inglorious" had not this little German monk, with his implicit and intrepid faith in God, gone before them. The reformation came by Luther and it continues in virtue of those principles which Luther proclaimed, but of whose far-reaching results Luther did not even faintly conceive; from some of which, when he did perceive them truly, he recoiled.

We have come to speak of the Lutheran reformation as distinct from those which followed it; and the distinction is both correct and convenient. But every reformation since the time of Luther has been nothing but the principle of the Lutheran movement carried into other countries and other centuries. Luther's doctrine of the sovereignty of God over pope, and priest, and prince, is the great principle of the reformation under Calvin; his doctrine of the priesthood of all believers, or the equality of all men before God, is the principle of the Puritan reformation; his doctrine of justification by a personal faith in God, and a personal appropriation and experience of his mercy, was the main power of the Wesleyan revival, and his doctrine of the right and the duty of private interpretation of the Scriptures, creed and clergy to the contrary notwithstanding, and of the supreme authority of the Word of God implied in this right of private judgment, is one of the fundamental principles of the reformation begun by Thomas and Alexander Campbell. It is no reproach to us that there is nothing new in our plea. It is in fact only the plea of Luther brought down to the nineteenth century and carried out to its logical result. The reformation begun by Luther contained in it, to use that well-worn but happy phrase, "the power and the potency" of all reformations which were to follow. Then the tide of reformation set in and it is still going on toward its flood.

To trace out all the results of this reformation would take years, and to record them would take volumes. Time and space alike forbid any exhaustive enumeration of the results of reformation in the church. I can only hope to suggest some of the most obvious and important.

I. THE RIGHT OF REFORMATION.

One of the most evident and beneficent results of reformation in the church is that the *right* of reformation is established forever. The consideration which made reformation fairly impossible for so many centuries and so difficult in later times, was the assumed authority of the priesthood. The corruption and deformation of the church has always begun in a corrupt and faithless ministry. One who carefully reads the Bible hears throughout its solemn and terrible warnings against the false teacher. His sin is drawn in darkest colors because he not only goes astray from God himself but drags the church after him. And it has ever been a trick of these teachers to affect authority in proportion to their unworthiness to exercise it. The lower their aims and motives, the louder their claims to be the organs and repositories of the divine grace and goodness. The most corrupt priest is always the most arrogant in the assertion of his dignity and in the exercise of his authority. Thus these blind leaders of the blind go on in their career of sin unchecked and almost unchallenged by any. What amazes us when we study the lives of the reformers is, not the argument with which their plea for reform was met, but this everlasting assertion of authority against argument. "Who are you that you dare to lift up your voice against priest and prelate, or what blasphemy is this you speak, saying that the holy father can do wrong?" This is the question which confronted the reformer continually, and before which he so often grew pale and hopeless. There can be no reform in the state so long as all consent that "the king can do no wrong." The very right of reform is renounced in those words. Nor can there be reform in the church so long as the people hold that the priest can do no wrong. Therein is the right of reformation denied. And this accounts for the lapse of so many centuries without reformation.

The right of reformation was repudiated and reprobated, and the spiritual princes went on degrading and debauching the

people and none dared to rebuke or even mildly remonstrate. Remember how boldly at the Diet of Worms Luther's enemies dared him to challenge the authority of the pope and council, and how cautiously and timidly at first the little monk replied. What they meant is that the right to reform the church does not belong to any but the pope and the councils. Luther had no right to publish or hold any article of faith but by their consent. Luther at last dared to rest his right to hold truth and resist error, in conscience and in God. And this right of reformation is now guaranteed to us all. Again and again it has been denied since Luther's day, by Protestants as well as by Catholics; and Luther himself lacked either the courage or the clearness of mind to follow to the end that path on which he so bravely entered at Worms. He at length denies the right of reformation beyond a certain limit, and seeks to resist and arrest it. But, in spite of all, the right to reform the faith and the morals of the church, so far as they have been corrupted from their original simplicity, is at last conceded.

And let us consider to whom this right belongs. It is not simply the right of the priest or other ecclesiastical dignitary to propose reformation. That perhaps has never been denied. It is the right of any member of the church to denounce sin and error wherever it exists, to bring every offender to the bar of God's word, and to undertake, single-handed if need be, the purification of the faith and the reformation of the church. Now that this right has resulted from the reformation already accomplished, the progress of reformation can never be so slow, so difficult, so costly for the future as in time past.

II. THE RULE OF REFORMATION.

A second result of reformation in the church is the establishment of *the rule* of Reformation, which is the Word of God. To have the right of reforming the church without the rule according to which the reformation must be conducted would be

a positive calamity. If any one who pleases may undertake to reform the church in *any way he pleases*, the church and the world too were immensely better off without reformation. The reign of the priests can certainly be no more ruinous than the reign of fanatics and visionaries. The history of reformation demonstrates the one rule of safety and the one condition of success. We must try the spirit of the reformer by the Word of God. "To the law and the testimony. If they speak not according to this, it is because there is no light in them." When the Chinese government, awaking at length to the exigencies of the age, resolved to build a navy, they purchased a model and set their artisans to work. Each board and spar, every rope, bolt and nut was faithfully fashioned according to the pattern. In due time the fleet of ships was finished, each one constructed according to the rule. Now, if one of the ships be wholly or partly dismantled, the same rule will serve for its reconstruction. So, for the reconstruction of a dismantled church, the word of God affords the rule and the model. The church must be reformed as it was formed originally, according to the Scriptures.

Now, the early reformers, and in fact the later as well, did but imperfectly apprehend by what rule the church was to be reformed. It is part of the glory of John Wickliffe that he discerned with singular clearness of mind that the word of God must bear an important part in the reformation of the church. But even he did not realize how important; he does not clearly apprehend as yet that it is the sole source of authority in the church, and itself at once an all-sufficient warrant and an all-sufficient rule for the task of reforming the church of its errors and its sins. Other reformers of his time, notably Savonarola, scarcely perceived any connection between the reformation of the church and the restoration of the authority of Scripture. The Florentine reformer looked to princes and civil magistrates and general councils for the church's reformation. Even Luther adopted the word of God as the rule of reformation timidly and

only partially at last. The Lutheran Establishment was in fact constructed according to two rules: the rule of Scripture and the rule of tradition. Its polity and liturgy, and not a little of its doctrine, hold hard to the forms and traditions of the medieval church. The cost of a radical and sweeping reform was greater than even Luther's intrepid spirit could consent to pay. Such reform seemed even to the wisest of his time, nothing short of revolution.

But if the reformers were hindered and embarrassed by their own imperfect apprehension of the rule of reformation, their embarrassment was greatly increased by the prevailing ignorance of it among the masses of the people. The conviction that some reform in the church was needed, prevailed generally in the days of Wickliffe; it prevailed again in the days of Luther; and such public conviction of the need of reformation has always preceded the inauguration of it in any country or age. But usually there has been no corresponding conviction, or at least no such degree of conviction, as to the means and rule by which the reformation is to be wrought. It is the lack of this conviction which has made past endeavors at reform so difficult, so frequently but half successful, and so often utterly abortive. The reformation of the church has been attempted sometimes according to man's wisdom and in reliance upon the rule of human reason only, and well-meant, and often heroic as such attempts were, they could not but fail. Reformations have succeeded, as history abundantly attests, not because led by men of genius and character, however such leadership may have facilitated success, but because they have been conducted according to the rule of Scripture. And they have succeeded only in so far as this rule has been followed.

It may be taken, I think, as one of the results of reformations already accomplished, that the rule of reformation is now generally recognized, though in a much greater degree among some sects than among others. *No* one ventures now to urge any reformation in the church without supporting it with an

appeal to Scripture, without finding, as he thinks, in that, the one warrant for his work and without insisting on that as the one rule according to which he hopes to bring his reformation to a successful issue. We have become so accustomed to all this that we may think it has been ever thus; but, in truth, until very recently it has been quite otherwise. The early reformations, indeed all reformations hitherto, relied but too feebly on the word of God as the great rule of reformation. It has taken all these years of reformatory effort to demonstrate that the Bible is the one, perfect rule to which all true reformation must conform. Hence, the study of the Bible was never so general, so thorough, so reverent, so reasonable as now.

///. THE REASON OF REFORMATION.

A third result to be ascribed to reformations already accomplished, is the establishment of the one great *reason* and motive of reformation. There are, of course, many reasons for reformation. The corruption of the faith and the morals of the church results in misery, in ignorance, in shame. To rid the church of such evils and to restore to it its lost purity and honor, is one reason for its reformation. Then the divine requirement for soundness in faith and purity in life among those who profess to be the children of God, is a further and, perhaps, greater reason for the plea of reformation. But the most potent of all reasons for reforming the church is that the purity of the church in doctrine and in life is the great condition of success in the work to which it is appointed. The evangelization of the world is the mission of the church. "Go, make disciples of all nations," is Christ's last great charge to his followers. And that is a charge which cannot be fulfilled except by a faithful and consistent people. The great impediment to the world's evangelization is the indifference, the inconsistency, the unbelief of the church. Such a church can never evangelize the world. These stumbling blocks must be removed

before the nations can enter the kingdom of Christ. The reformers have all felt this, in greater or less degree, and one great motive in their work has been the hope that they might cleanse the church and so make its witness to the world more worthy and more effective. More and more, as one reformation has succeeded another, this has been the hope which has run through and supported all: the purification of the church in order to the evangelization of the world.

There are three great evils in the church against which the reformations of the past have been directed; superstition, schism and skepticism. Now, one has been dominant; now, another; now, all. Luther found the faith of his age largely a pagan faith. The old pagan superstitions flourished under the altars of the church and were proclaimed for gospel from its pulpits. The conception of the divine character, which showed itself both in the creed and the conduct of the church in Luther's day, was a grossly pagan conception. From such a God Luther fled in utter despair, and the most rapturous moment of his life was that in which he discovered that the God of the gospel is not the God of the priests; one is plenteous in mercy and in truth. to all them that call upon him; the other is cold and cruel, an infinite despot, swift to anger and slow to remember mercy. This same superstition pervaded the conception of Christ and the way of salvation. The gospel had been displaced by vain and clumsy superstitions. This superstitious conception of God and salvation remains to some extent to this day, and finds utterance in the creed and life of Christians. It is one great hindrance to the spread of the gospel that it goes out to the world handicapped by superstition.

From the beginning, reformations have been aimed at healing the schisms of the church. There is, indeed, a prevailing impression that reformation is the great cause of divisions in the church, that schism is the daughter of freedom. If this were true, we should still say that it were better to have freedom, even when she bears such offspring, than not to have her

at all. But schism is not the child of liberty. There was schism before the reformation. The monastic orders, as the Augustinians and Dominicans, were literally often, and figuratively always, at daggers' points. The German and the Italian sections of the church hated each other with perfect hatred. Bishops were often in arms one against another. The Reformation did heal somewhat these schisms within the Roman church, or at any rate, taught the schismatics the policy of keeping their strifes secret. But if any think that the Roman church is even now a united and peaceful household he is grievously deceived. Whatever its name and its claim for unity, it abounds in jealousy and strife; its union is one of policy rather than of faith and hope and love.

Nor are our Protestant schisms the result of reformation so much as of reaction. Divisions have come from arresting the work of reformation before it was complete. Germany broke with other Protestant countries because Germans were content with a partial reformation; and these in turn broke with each other for the same reason. They reached certain conclusions, embodied these in a creed, and set up that creed as the limit of progress in reformation. Those who wanted reform beyond the creeds, were branded as schismatics, and, indeed, had to separate from the rest or remain stationary. But reforms never go backward and never stand still. They must go on or cease to be reforms. Hence the Reformation proceeded in spite of schisms.

Skepticism is another evil from which reformations have sought to set the church free. Now skepticism *is* not the modern affair so generally supposed. It is, on the contrary, a very ancient reproach of the church. Skepticism abounded in the church and in the priesthood in the sixteenth century. It abounded in the seventeenth and eighteenth centuries, beyond what it does to-day. Ours is a new and, perhaps, more serious form of skepticism, though the latter I doubt; but the thing itself is an immemorial evil. And every true reformer has

aimed at the correction of skepticism by removing its chief cause, ignorance.

What, then, has moved the reformer in his assaults on superstition, schism and skepticism ? What has been the main reason and motive of his attack? In most cases, particularly of the later reformers, it has been the desire for the world's evangelization and the conviction that the church must be purged of all these in order to have its testimony believed. How can the church rebuke the superstition of the heathen, while her own faith is full of it ? How can Christians hope to reconcile the world to God, while they are so sadly and scandalously divided from one another ? How can they publish the faith of Christ to the world, while denying or distrusting him for themselves ? Reformers feel the force of these questions, and labor to restore the church to its ancient purity and unity, that the world may believe its testimony of Christ.

And so far as reformations fall short of this motive, so far as the evangelization of mankind is not its main inspiration, its force is spent. If any aim at reformation for its own sake, if the goal is nothing beyond a mere orthodoxy of belief, if they settle down into a staid conservatism, an easy-going, time-serving moderatism, their labor shall be in vain. Any religious reformation which does not include and exalt the evangelization of the world, as its chief and ultimate aim, lacks a sufficient and sustaining reason for its existence, and must come to naught in the end. The establishment of this fact is one of the most conspicuous and indisputable results of all past reformatory movements in the history of the church.

IV. THE REFORMATION OF THE CAMPBELLS AND THEIR COMPEERS.

From these general results of reformation in the church, we may now come to consider the relation of the work of reformation begun by the Campbells to the reformations of the past. It

is simply the relation of cause and effect. The work and plea of Alexander Campbell is the logical outcome of the work of Martin Luther. What did Campbell do but apply in this country and in this century the selfsame principles which Luther applied in Europe in the sixteenth century? Recur to the principles of the Lutheran reformation. Its first and fundamental principle is the priesthood of all believers, from which come as corollaries the doctrines of private judgment and justification by faith. Campbell's starting point also was the priesthood of all believers. His first grievance against the church of his time was the arrogance and intolerance of the clergy. They had, in his belief, largely appropriated to themselves the privileges and prerogatives which belong alike to all the followers of Christ. On the other hand private Christians had surrendered in great part their obligations and responsibilities to the ministers and were too content to follow whithersoever their spiritual lords might lead them. Thus the church had become, in the opinion of Alexander Campbell, a veritable kingdom of the clergy, whose divine call and light no presumptuous layman might question.

It will not be contended in this place that Alexander Campbell's attacks on the clergy of his time were always just and fair, that his charges against them were always true, and that he never saw reason to regret some of them and to abate others. Nor will it be denied that his conceptions and convictions of clerical pride and pretense were formed largely on the other side of the sea and under conditions very different from any existing at the same time in this country. But, allowing for all this, there remains ample evidence of a clerical caste in this country in the first quarter of the present century, which this last quarter would not tolerate for a moment. The ministry was not only separated from the common lot of men, but set above them. In dress, in manner, in the very expression of his countenance, in his whole bearing among the people, and, above all, in his claim to a supernatural call to his holy office, the cler-

gyman seemed to say, like certain of his sort in old time: "Come not near to me, for I am holier than thou." Let me do no injustice to the dead; let me own most cheerfully that this clerical conceit was not universal. But it is the simple truth of history that in some parts of the country it was general, and that its inevitable effect was to create a clerical caste, a Protestant priesthood, who took away from the people their spiritual birthright. And what was a man, who believed Martin Luther's doctrine of the priesthood of all Christians, to do when he found himself in the midst of such a state of society, but to follow Luther's example and seek to reform the church from the power of priestcraft by proclaiming anew the doctrines of priesthood according to Christ and his apostles ? This is the head and front of Alexander Campbell's offending.

The principle of private interpretation which was so prominent and potent in the Lutheran reformation, re-appears in the movement begun and led by Campbell. In Luther's time the pope and the councils had usurped for themselves the common right of all Christians to interpret the Scriptures. But no sooner had Protestantism wrested this right of interpretation from the pope, than it began to transfer it to the creeds and to the clergy. And so, two centuries later, we find the Bible again chained and sealed, no man daring to go contrary to the creed in his interpretation, except at the peril of excommunication. It is but just to the authors of the creeds to say that they designed no such use of their labors and many of them would have deplored and denounced it. For all that, the creeds had practically displaced the Bible truth in the seminary and in the pulpit. In the pulpit the Bible is fast recovering its ground, and even in the seminary the rule of the creed is declining. Half a century ago the state of the case was altogether different. Then the right of private judgment was practically repudiated among all sects, and no reformation would have been worthy of the name which did not re-assert and maintain it.

The doctrine of justification by faith played an important

part in the work of Campbell as it had done in the work of Luther. In the first place, the Campbells sought to correct the perversions of the Lutheran doctrine which prevailed at that time. There were two popular perversions of Luther's doctrine of justification by faith. The first explained it as equivalent to justification by creeds, which means that a man's justification depends upon the correctness of his creed. The condition of justification is consent to an orthodox creed. Hence the creed was continually proposed as the object of faith. The other explanation identified faith with a certain experience of God's forgiving grace. Men were enjoined to seek this experience of pardon as the evidence, if not the essence, of acceptance with God. Opposed to both of these views of justification there was taught by the Campbells the doctrine of justification by faith in the person of Christ as the Son of God and the Son of man. Faith is not the acceptance of a creed nor an experience of any peculiar and mysterious grace. It is a confiding surrender to Jesus Christ for all that he claims to be. Evangelical faith differs from faith in general, not in nature, but in object.

But these men sought not to correct the perversions alone of Luther's doctrine; they stopped not to correct Luther himself. Luther's view of justification is stated in his preface to his commentary on the Epistle to the Galatians in these words: "In justification we do nothing, we work nothing. *We simply suffer another to work in us.*" The Campbells and their compeers repudiated in terms this doctrine of justification by faith alone, as being unscriptural, and taught that the faith which avails for justification must work by love, that it must be an obedient faith. They would not have objected to the doctrine of justification by faith, or that faith is the great principle of justification; that only, as obedience expresses and embodies faith, is it acceptable to God. But justification by faith alone, they rejected as contrary to the spirit as well as the letter of Scripture. Does not one apostle say expressly: "A man is justified by works, and not by faith only ? "

There is one principle which was little regarded in the Lutheran reformation, but is conspicuous in that urged by the Campbells. It is the unity of the church and the folly and sin of schism. Schism was one of the minor evils of Luther's age, so monstrous were others in comparison. In Campbell's, it was one of the greatest; sectarianism was conspicuous and scandalous. The sects were intolerant of each other. The present truce among the various sects is a recent arrangement. When Thomas Campbell issued his "Declaration and Address" in 1809—which is nothing else than the plea of an honest and ingenuous man for the unity of believers—his kindly and reasonable remonstrance against the reigning sectarianism found little favor. His reasoning was ridiculed by some, resented by others, and rejected by all. But both his acceptance of the authority of the Bible and the obligations of the Great Commission bound him to put in his project of reformation a plea for the union of Christians. Division was at once contrary to the Word of God and the great stumbling block to the progress of Christ's kingdom throughout the world. The duty of private interpretation and the consequent obligation to urge the rule of Scripture on others, bind us all to heal the strifes and schisms of God's people and bring them into a vital and visible unity. We cannot be true to the principles of Protestantism and justify a divided church.

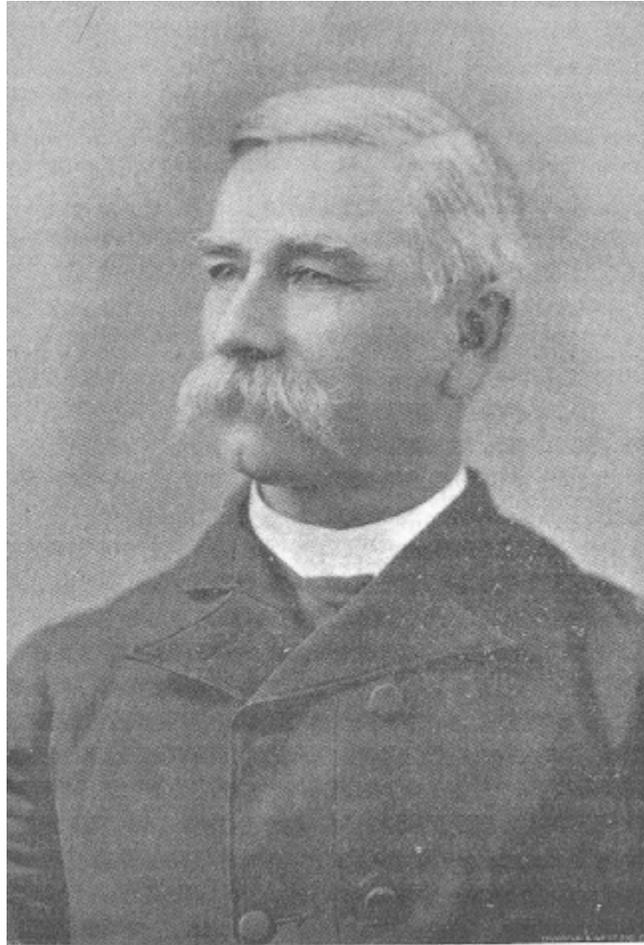
In essaying to show that the reformation begun by the Campbells is in a true sense a continuation of that begun by Luther, it is not pretended that there was any conscious endeavor of the Campbells to copy Luther or take him in any sense as a model. But the point is that the principles of the Lutheran reformation, so far indeed as it went, are true and in strict accord with the principles of the gospel, and must therefore, reappear in every subsequent reformation, if it be genuine. So far as our own reformation is accomplished, it is the result of those that have preceded it. And the men who began it and gave their lives to it, belonged to that noble order of

prophets whom God calls at the appointed time to the mission of reformation,

V. THE NEXT REFORMATION,

Did space allow, there might be another paper on the characteristics of the *coming reformation*, which, like those already in progress, must be the result of those gone before. I will venture to name two elements which must enter largely into the next reformation. It will be *ethical* and it will be *evangelistic*. It must surely be ethical. The moral teaching of Christ and the essentially moral aim of the gospel are to be emphasized as they have not been since the days of the apostles. The church is to be made to see that the ethical element in the gospel and in Christian life is essential and indispensable. Church edification is only another name for character building. That will be a cardinal point of the coming reformation.

And, next, it must be *evangelistic*. We have not yet come to the period of evangelism. Some faint foregleams of it we may discern in the distance, but the era of evangelization is not yet. The next awakening of the church will be an awakening to the momentous meaning and obligation of the Great Commission. The next revival will be a revival of the apostolic zeal for the furtherance of the gospel. Then may we look for the reign of God to come and the Father's will to be done on earth as it is done in heaven.



GEO. PLATTENBURG

GEO. PLATTENBURG was born March 25th, 1828, in Wellsburg, Virginia. He was educated at Bethany College, graduating in the class of 1851. After graduating, he went to Selma, Ala., where he read law, and was admitted to the bar in the year 1853, at Cohaba. He removed to Mississippi in the spring of 1854, and on the last Lord's day of August of the same year, was baptized by Dr. James Deans at Prairie Mount, Miss. Six weeks thereafter, on the 14th of October, 1854, he preached his first sermon at Macedonia, a church in Pontotoc County, in the same State. On the first Lord's day of April, 1855, he was regularly ordained to the ministry, James A. Butler and James Deans constituting the officiating Presbytery. At the meeting already alluded to in Pontotoc County, he was appointed, in conjunction with Elder Matthew Hackworth, to evangelize the counties of North Mississippi. Shelby and Fayette Counties in Tennessee were included in this district. Nearly two years were given to this work.

In September, 1855, he was married to Miss S. J. Howard, of Lagrange, Tenn., by W. C. Rogers, now of Cameron, Mo. He then went to Collierville, Tenn., remaining there until March, 1858, at which time he removed to Little Hock, Ark., at a call of the Church in that city, and abode there seven years. In September, 1865, he accepted a call to Henderson, Ky, remaining there until July, 1867, when he removed to Dover, Mo, where he resides at this present writing. His labors in the ministry have been mainly in Lafayette and Saline Counties. During his residence in Dover, he has ministered to the following churches, viz: Dover, Lexington, Waverly and Wellington; Richmond in Ray; Clinton in Henry; Lamonte in Pettis, and Marshall and Miami in Saline. He was twice elected to a chaplaincy at Jefferson City, to the House first, then to the State Senate the following year. This service was rendered during the Thirty-second and Thirty-third General Assemblies. He was one of the original projectors of the *Christian*, published at Kansas City. His present home is one mile north of Dover, which place he has occupied since September, 1869. Bro. Plattenburg is not only a preacher of recognized power, but wields a trenchant pen, as well, in behalf of truth and right.

**THE UNITY OF THE CHURCH—HOW BROKEN, AND
THE CREED-BASIS ON WHICH IT MUST
BE RESTORED.**

GEORGE PLATTENBURG.

No time could be more auspicious than the present for a Restatement of the Issues between ourselves and others. It is a period of denominational decay. The dissolution and resolution of existing forms of religious thought into their elements, is surely and steadily going on. People are revising and re-casting their symbols and confessions of faith. The religious formulations of old-time orthodoxy have lost their hold very largely upon the public mind. Says a great journal (*Independent*): "This is not the day of denominational vigor, but of denominational decay. There is a survival of denominations, but nothing more, sometimes not even that. Old denominations come to an end. We have passed out of the denominational epoch." "All Christian denominations," says Prof. Briggs, "have drifted from their standards, and are drifting at the present time. No one who has examined the facts and considered the historical situation can doubt it. The question that troubles us most is—*whither?*" "The day of eulogizing the divisions of the church into denominations," says John Henry Van Dyke, "has gone by." Nearly fifty years ago, this discontent with existing conditions in Christendom, found organized expression through the Evangelical Alliance. This body of most illustrious men gathered from all civilized peoples, declared that they "felt constrained to deplore the existing divisions, and to express their deep sense of their sinfulness involved in the alienation of affection, by which they have been attended, and of the manifold evils which have resulted therefrom; and to avow their

solemn conviction of the necessity and duty of taking measures, in humble dependence on the divine blessing, toward attaining a state of mind and feeling more in accordance with the Word and Spirit of Jesus Christ."

This clearly defined recognition that the divided condition of the church is not "in accordance with" either "the Word or Spirit of Jesus Christ" is the genesis of the settled drift of the age towards the final dissolution of all human creeds as bonds of union and communion or as standards of faith, and the final wreck of the denominational epoch. This dissolution of all human formulations and indifference to them invites and fosters a calm and judicial investigation of the highest problem possible to men. The subject first in importance to the unperverted mind is the *true* basis of the church of the living God; for this is also the basis of a united brotherhood, each member of which is born of God. Because of this indifference to denominationalism and its parti-colored tenets on the part of many, the public mind was never in a better condition to hear and receive the divine truth than now. "People are growing impatient," says a distinguished minister of the Presbyterian Church, "of doctrinal and ecclesiastical dissensions, and the tendency of the times is rather to a broad church liberalism—sinking the differences between hitherto discordant bodies into a more catholic fellowship, if not organic union." These conditions we deem highly favorable to the purposes of this Restatement. These "facts" are noted as characteristic of a growing tendency of the present in contrast with the "recent past." Not a few are constrained to recognize the "fact" of "a growing tendency" to a closer "fellowship," and ultimately, perchance, to "organic union."

We emphasize this "fact" for the reason that the title of these papers calls for a statement of the issues, as between, us and others at the beginning of the attempt to restore the gospel in its primitive and apostolic forms, in the light of present tendencies. All great religious movements have been in a very large sense reactions. Anomalous as it may seem, the great

historical *forward* movements since the inauguration of Christianity have been *returns to the past*, to *old* truths, to *primitive* principles, as originally revealed. The Lutheran Reformation was born of the sacerdotalism and scholasticism, or as Bunsen puts it, the "Aristotelianism" of the period. Great abuses induce great reformatory movements. The canons, decretals and philosophical quiddities of the schoolmen were swept aside by the mighty Saxon as he strode *backwards* over the *debris* of centuries to the fountain and beginning of all true religious knowledge—the divine Word. This fact is in singular contrast with that recent, yet moribund idea of development, which evolves all forward movements of whatever kind out of the bowels of the race's "inner consciousness."

What Luther saw was a vast doctrinal accumulation gathered about, and obscuring the Word of God, by centuries of vicious interpretation, maintained by a venal and debased hierarchy.

DENOMINATIONALISM AND ITS CREEDS.

The Campbells found a disrupted and dismembered Christendom; warring sects under a thousand banners of discordant legends, each trained to the call of a partisan shibboleth. They found a mental stagnation and religious paralysis, bred and nurtured by a blind party zeal; the body of Christ was torn and marred; and, in the church's outraged name, unholy rivalries, bitter animosities and unhallowed wars were fostered and waged among the scattered fragments of God's people. Dissensions, discords and wasted energies characterized the time, and everywhere partisan zeal spent its force in pushing forward sectarian schemes of "no pith or moment."

Everywhere the One Body was despoiled by unchristian conflicts. They saw denominationalism violating the spirit and letter of the gospel; setting up antagonistic interests in the body of Christ; claiming legislative functions and dethroning Christ; imposing upon believers false or improper tests of fellowship;

arming infidelity with its most potent and dangerous weapons; and even endangering the existence of the body of Christ by perpetual strife and the multiplication of discordant factions. To attest that this is not an overdrawn picture, I quote from a prize essay by Pharcellus Church (Baptist) and published in 1837, which corroborates these allegations. He is speaking of the vicious uses of the "periodical press," for feeding "the fires of discord among brethren" and says: "Not half a dozen columns in any religious paper can be read, without alighting upon a sentiment or turn of expression, which shows its colors, and he must be a very unpracticed reader, who cannot detect the side to which it belongs. Hence, the notes which assail the public ear, under the *professed sanction* of primeval Christianity, are *as discordant as those which echo from the walls of a bedlam*; and the man who has not chosen his side, finds it as difficult to determine what to believe or not to believe, as in reading those papers which are the organs of different political factions. In this way, the taste of all the parties is catered for, often the worst appetites are cherished, and on all hands the lines of distinction between Christians are made as prominent as possible. *We are not only divided, but we have organized measures to perpetuate our divisions and to foreclose the possibility of amalgamation.*"

That Protestants were living in open violation of the fundamental principles of the Protestant movement was undeniable, and in their departure from its essential ideas, they subjected themselves to Hallam's criticism that "the Reformation was a change of masters." The condition of things a half century since is thus depicted by Thomas H. Stockton (Methodist): "To me the wrong is palpable; the inconsistency glaring; the discord harsh and chilling; the tendency most mischievous and deplorable. The Protestant theory rejected by Protestant churches! The evangelical theory rejected by evangelical churches! The Christian theory rejected by Christian churches! Protestant in principle, popish in practice! Christian in princi-

ple, anti-Christian in practice! Unionists in principle, divisionists in action! One church in name, a hundred churches in fact! Christ our only Master, and every sect under a master of its own! The Bible our only creed—and every sect a creed of its own! Private judgment the duty and right of all, and every sect distinguished by the excommunicating energy of arbitrary, authoritative and official judgments of its own."

These inconsistencies and dissensions were justly referred to the religious philosophizing, the introduction of false methods of inquiry, unjust canons of interpretation, or what might fitly be styled the entire absence of any intelligible or consistent system of Biblical exegesis; the use of false and improper material in their religious thinking, and finally the marked tendency to elevate minute and indifferent things to a place of controlling and supreme importance in the church's faith. It was held that creeds created, fostered, matured and perpetuated a condition of things wholly inconsistent with the ardent desire and prayer of our Lord, "for the enlargement and consolidation of his empire," and with the accomplishment of his philanthropic plan for the conviction and conversion of the world to God. They were held to be offensive because their very existence assumed the inadequacy of the Bible, the imperfection of its legislation, and its insufficiency as a standard of Christian character and fellowship. They were held to be in rebellion against Christ, as they possessed not even the pretense of a divine warrant for their existence or use; to contain unauthorized legislation, "unscriptural and extra scriptural statements," incorporating as important, many things wholly unessential to the redemption of a single soul; and were therefore regarded as hostile to the peace, harmony and unity of the church, and adverse to the conversion of the world.

Centuries of mournful history vindicate the several terms of this indictment. Creeds were rejected not solely because they were human and unauthorized documents, for it is recognized, that many human inferences have, and of right ought to have,

influence on the lives of men; but because they were made a bond of union and communion, assuming the force and obligations of divine commands on the life and conscience of the world. Mr. Campbell wrote in 1824: "The history of the church for many centuries has proved, the history of every sect has convinced us, that it is as impossible for any one sect to gain such an ascendancy as to embrace as converts the others, and thus unite the allied forces of darkness, as it is to create a world. Every sect with a human creed, carries in it, as in the human body, the seeds of its mortality. Every sect has its infancy, its childhood, its dotage."

After sixty years come the fateful words of a great Presbyterian journal that "we have entered the period of denominational decay." The day of denominational "dotage" predicted by Mr. Campbell, John Henry Van Dyke in the year of grace, 1890, declares "has gone by." Creeds contemplated in their divisive effects were held to warp and dwarf our thinking, to give unseemly color to our feelings, to breed alienations and foster a partisan zeal that did more for sect than Christ, and so, wholly perverted the spirit and genius of the apostolic religion. It was this that led Pharcellus Church to say in 1837, "There is not in our view a form of Christianity in the universe that answers to the primitive model." It was also held that the Word of God was so exact, and determinate, in all matters of faith and conduct, that these formulated constructions were not only useless but criminal. It was enforced with great emphasis, that to no man or body of men was it ever given to arrive at infallible conclusions in their use of revealed statements, and that much less was it ever given them to impose these as divine authority upon the souls of men. When God speaks, exact conformity to his words should be the law of life. Who, it was asked, was empowered to say that any matter purely and distinctly of revelation might be in any wise different from its precise presentation in the Scriptures themselves? Who can place himself in an altitude to see the great problems of re-

demption in other lights than those revealed in the words which "the Holy Ghost teacheth?" We repeat: it is not meant that legitimate deductions from the facts of Scripture were to have no controlling influence upon the convictions of mankind; but that such deductions were not to be imposed upon any as standards of faith or tests of character or fellowship. It was also held that human creeds possessed no necessary saving power; that they might be heartily accepted by one who remained unsaved, and just as heartily condemned by one zealous as Peter or as saintly as John. To elevate anything, so utterly destitute of saving efficacy as a human creed, into an authoritative symbol over the souls of men, was justly regarded as "a scandal and a crime." For this reason mainly, creeds were rejected and held to be divisive, heretical and schismatic. Through all the centuries of their history, they failed to keep out heresy, to quiet a single contention, to reconcile an enmity or promote the unity and peace of the church of God.

It was held by an eminent Baptist, still living, I think, as early as 1837, that "All combinations of religious thought and practice now competing for popular favor must be dissolved to their elements and with the chemical test of *revealed* truth the precious in them must be disencumbered of the crude mass of human lore." This sentiment has been growing with the increasing years, and it can no more be stayed than the sea wave

"That rolled not back when Canute gave command."

To-day it is said, "The divisions of the church are a hindrance and a scandal. *To separate from our fellow-Christians without warrant of Holy Scripture is a crime.*" If we are to accept such statements as that made by Dr. Hodge in the Century Magazine of March, 1886, there *is* no such warrant of Scripture. His words are, "These various denominational forms of the living church are all one in their essentials, and *differ only* in their *accidents*." The "accidents" of "denomi-

national forms" present the "only" excuse for the shameful conflicts of the warring factions of "the living church! "

After the same manner, Dr. Van Dyke (Presbyterian), in the *Church Review* (Episcopalian) of April, 1890, testifies: "It (denominationalism) narrows men's souls "by concentrating on a sect the sympathies and affections which ought to expand upon the whole body of CHRIST; and this effect is the most shriveling when men succeed in deluding themselves into the belief that their sect *is* the body of Christ. It creates false tests and standards of personal piety. It mars the symmetrical growth of the soul in the knowledge of CHRIST by magnifying certain doctrines to the neglect or denial of others. And out of, and because of, this criminal conflict and ceaseless strife, there comes into the hearts of multitudes a ceaseless longing for peace. For the unity of Christendom—a unity that the world may *see*, and be convinced by it that the Father has sent his only begotten SON—is to-day a longing in the heart and a prayer upon the lips of multitudes of Christians. We have every expression of such desire as a prophecy of its fulfillment."— *Van Dyke in Ch. Review.*

The years have greatly modified the bitterness of religious and credal denominationalism, yet even so modified, its disciples do not hesitate to call it a "scandal" and a "crime." It has been truly said that "had but a hundredth part of the zeal and labor been directed to the excitement and maintenance of the spirit of brotherhood among men, which have been employed by individuals and sects for the maintenance of articles of faith which never advanced them a hair's breadth in the Christian life, millions would have been brought to the knowledge of CHRIST who have perished in ignorance of him." It was an age of tyrannous denominationalism, in which every party ran up to its mast-head a *human* "symbol" as evidence of its right to exist. Those declining to do so were "branded "as pirates upon the high seas," without "a flag," deserving neither charity nor recognition. In this state, result-

ing from the reign of an intolerant creedism, the Campbells saw that which was the necessary outcome of such an order of things:

1. The substitution of doctrinal systems for faith in CHRIST;
2. The dethronement of the "One lawgiver" and King, by giving to purely human corporations and systems legislative functions;
3. The creation of false tests and standards of faith and fellowship, and, so, the consequent exclusion of many true believers from "the household of faith."
4. The organic structure of the church wholly changed by the admission of members destitute of intelligent faith and incapable of choice or action in the matter.

This condition of affairs, so unbiblical, so conflicting and discordant, led them to a re-investigation of the nature and structure of the church as a purely New Testament concept. They found, both in the express statements and in the unvarying terminology of the *Book*, that the church, which is His body, is "One Body." As early as 1809 Thomas Campbell, studying "the heinous nature," "the ruinous effects" and the "fatal consequences" of division, was moved to propose the "UNION IN TRUTH AMONGST THE FRIENDS OF TRUTH AND PEACE THROUGHOUT ALL THE CHURCHES," and this he declared afterwards to be "the sacred design and motto of our commencement." His idea of the church was thus formulated: "*The Church of Christ upon earth is essentially, intentionally and constitutionally one.*" This was maintained upon the ground of definite scriptural terms and declarations.

There is one God, one Lord, one Spirit, one body, one faith, one baptism, one hope, one flock, one Shepherd, one Lawgiver. "Being many," "we are one body." The body is one, as also is CHRIST. Such are the unvarying declarations upon which the elder Campbell grounded his postulate. The Campbells and the heroic men, and "a glorious company" they were, who

stood by them, steadily proclaimed these things with a sublime courage, undaunted by the wrath of man. For years the harshest scorn was heaped on them without measure. Many of us who knew these men have lived to hear the principles enunciated by them spoken in words of no uncertain sound, as in the following by Prof. C. A. Briggs. They have the ring of our fathers about them:

"Christian unity was often on the mind of our Lord. The church, built on the rock against which the gates of hades will not prevail, *is one church*. The kingdom into whose gates the disciples are admitted, and whose king is Christ, is and can be but *one kingdom*. Jesus Christ, the true vine, is the source of life and fruitfulness to all the branches. Without vital union and abiding communion with him there is no spiritual life; and all the branches are, through him, in *organic union* with one another. The good Shepherd promised his sheep that ' they shall become *one flock, having one Shepherd?* And, accordingly, our Savior prayed for his disciples, ' That they may all be one, even as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they *may be one, even as we are one*. I in them and thou in me, that they may be perfected in one.' "

Our fathers found the prevailing condition of things painfully opposed to this clearly confirmed New Testament conception of the church of the Redeemer, in its basis and its structure. They held that the church was not "essentially one," in the very lax sense of Dr. Hodge, but that as a *body* it possessed *oneness of organism*. On this ground of declared unity and in the presence of multiplied divisions, they maintained that this condition was:

1. *Anti-scriptural*, as expressly prohibited by sovereign authority, and a violation of express command.
2. *Anti-Christian*, as it destroyed the visible unity of the body of Christ.

3. *Anti-natural*, as exciting hatred and strife and violating the most endearing obligations of Christian love.

Such were the positions taken in the "Declaration and Address" written by Thomas Campbell and published in 1809 in western Pennsylvania.

THE WORK PROPOSED.

The Campbells did not enter upon their work with any purpose of adjusting the doctrinal differences of the time, but to bring about a reunion of the dismembered body of Christ, by a restoration of its original conditions. As we have seen, the sacred design and motto of our commencement was, "The union in truth amongst the friends of truth and peace throughout all the churches." This should not be forgotten or undervalued in any study of this movement, grown into such vast proportions. It is the central conception of the whole matter, and is altogether worthy of the great brains that gave it birth. To this movement there was harsh opposition. It was declared impracticable, undesirable, Quixotic and Utopian, and Mr. Campbell was described as "the Knight of La Mancha and the frenzied Swede." To all of this in reply he pointed out the multiplied evils of sectarianism, the Biblical teaching as to the unity of the body, and above all these wonderful words: "Neither pray I for these alone; but for them also which shall believe *on me through their word*: That they *all may be one*; as thou, Father, *art* in me, and I in thee, that they also may be *one in us*; that the world may believe *that thou hast sent me*;"

Or the corresponding Pauline conception: "*As the body* is one, and hath many members; and all the members of that body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body is not one member but many."

These men plunged into the tide of opposition and "did buffet it with lusty stroke," and lived to see their thought the rallying point of the mightiest men of Christendom, of all denominations. They lived to see great modern Christian enterprises tend to closer religious alliances, alliances again that tend to organic union. The voice of to-day speaks on this wise, and vindicates the phenomenal prevision of the founders of the movement: "The movement in the direction of church unity underlies, pervades, and will eventually absorb all others; for Christ is sovereign and reigns to sanctify and glorify his church in the midst of the world." Prof. Briggs continues in these weighty words that so harmonize with the bold words that made vocal the vales and groves of Western Pennsylvania eighty years ago: "The time has come for repentance and reformation, and each denomination should study what sacrifices of unessential things it may make in order to the inestimable boon of church unity and the attainment of the ideal of our Lord and his Apostles."

Mr. Campbell announced in the beginning that by Christian unity was not meant a federation of sects, or that by compromises or concessions there should be formed a new sectarianism on grounds differing in no essential feature from the old party bases. To carry out the conception of the organic unity of all true believers, he saw the necessity of a return to primitive truth; to use a phrase of Mr. Gladstone's, "The re-introduction of Christ, our Lord, to be the woof and warp of preaching" as its "pith and life." Some advocates of union, hopeless of a return to the spiritual and organic unity of the New Testament church, seem to be content with a "federation,"—a consolidation of forces. Beecher, in a meeting of the Evangelical Alliance, said: "We want an alliance;" Father Hyacinthe, with a far deeper insight into the nature of the need, said, "We want an organic union." The priest, and not the preacher, was surely right. I quote this just idea of the case, from Prof. Briggs:

"The only kind of unity that is worth considering *is organic unity*, or church unity. It is possible to speak of Christian

unity without thinking of organic unity, just as it is possible to talk about any subject without having any clear or definite idea about it. But just as soon as one looks at Christian unity and considers what there is in it, he sees clearly that he must think of organic church unity. *There can be no unity of organisms of any kind without organic unity.* The most perfect of all organisms, Christian men and women, born of the Holy Spirit, and under the discipline of Jesus Christ, find their unity in the most perfect of organizations, the Church of the Redeemer."

The points involved in the restoration of the organic unity of the church might be comprehended in these statements:

1. The restoration of the *spiritual unity* of the church on the basis of conscious and deliberate choice in all its members.

2. The restoration of its organic unity, as in the Master's prayer, that all, who believe on him through the apostolic word, "may be one, even as thou, Father, art in me, and I in thee, that they also may be *one in us.*"

3. The restoration of its catholicity by founding it on a universal truth.

ON WHAT GROUND?

In view of all the facts before them in the accomplishment of their "sacred design," the question of questions was this: *On what ground can this restored organic unity become possible?* The answers have been many and unsatisfactory. The many competing answers might be reduced to three general ideas: Papal Unity, the Pope and tradition; Protestant Unity; and, finally, Christian Unity. Protestant dissension and discord have long been the taunt of Rome. For Protestantism and its creeds it proposes Papal Unity, which is the synonym of a debased and groveling intellectual and spiritual bondage. Rome's taunt carries force and rebuke, and is bitter in its truthfulness. In a recent article of Archbishop Lynch, the purpose of which is to show that the unity of truth cannot obtain where the private interpretation of the Bible is followed, he writes:

"All Protestant denominations feel keenly their unscriptural position on account of their divisions and multiplication of creeds. They are praying and soliciting prayers for union. Our Lord Himself prayed that His apostles might be one as 'Thou, Father, in Me and I in Thee,' that they may also be one, and 'that the world may believe that Thou hast sent Me' (John 17:21)."

Then in the unfolding of his theme he announces:

"Surely Christ, who came to teach all truth, did not leave it without a guardian or depository, a living witness to all men. Christ did not confide His doctrines or truth to individual men, but to a corporation which He calls His Church, and He says to all His followers: 'He that will not hear the Church let him be to thee as the heathen and the publican.'"

Here the right of the individual is lost in the claims of a "corporation." Archbishop Kenrick says: "*The Papal Supremacy is the Rock* on which the whole edifice of Christianity rests in immovable firmness; this is the essential center of unity, around which all the faithful must gather in harmony of faith and obedience." Archbishop Hughes tells us that, "The prolific principle which has deduced such a harvest of creeds in which the wheat of sound doctrine is scarcely perceptible amidst the tares and cockles of delusion—is *private interpretation*." Such is papal unity, a corporation founded on Papal Supremacy and not on Christ, on tradition and not on the Bible, which is a closed book to its blind votaries. Papal domination means the abolition of thought and the total extinction of liberty. Its unity means death—and Home is *semper idem*.

PROTESTANTISM AND ITS CREEDS.

The question next presenting itself is as to the possibility of building on some Protestant creed already formulated, or upon a selection of doctrinal statements from the many already existing. This was the vain dream of the Evangelical Alliance a

half century since, when it proposed "a federation," "on the basis of great Evangelical principles held in common by them." It was held by us from the beginning that no mental abstractions, few or many, that no doctrinal schemes, couched in partisan dialects, could ever be common ground. To these there would be always insuperable psychological difficulties. Men are so varied in mental endowment, so different in education and mental habits, of such unlike conditions and environment, that it would be impossible, even if desirable, to have unity or even unanimity, on the basis of purely logical deduction.

Such basis would be narrow and impossible. Denominationalism is what it is in name and nature, because it is based on a partial conception of truth. The distinctive peculiarity of any form of sectarianism is something apart and different from the Apostolic faith. This something not of the primitive creed is the *raison d'etre* of sectism. For this reason denominational creeds have been divisive and heretical from the first. We have opposed them from the first, not solely for the reason that they were unscriptural, but because schismatic and ruinous. Their baleful and divisive effects are an old story in the history of the church. As long ago as the fourth century, Hilary, Bishop of Poitiers in Aquitania, says: "It is a thing deplorable and dangerous, that there are as many creeds as there are opinions among men, as many doctrines as inclinations, as many sources of blasphemy as there are faults among us; because we make creeds arbitrarily and explain them as arbitrarily. And as there is but *one* faith, so there is but *one only* God, *one* Lord, and *one* baptism. We renounce this faith when we make so many different creeds; and that *diversity* is the reason why we have no true faith among us. We cannot be ignorant, that since the Council of Nice we have done nothing but make creeds. We make creeds every year; nay, every moon we repent of what we have done; we defend those that repent, we anathematize those we defended. So that we either condemn the doctrine of others in ourselves, or our own in that

of others; and, reciprocally tearing one another to pieces, we have been the cause of each other's ruin." The voice of the intervening years hath no other message than this, the story of measureless ruin wrought, the sad havoc done to the cause of truth and righteousness by the multiplication of human creeds. By their framers, doubtless, Christianity was meant to be protected and the unity and purity of the church preserved by them. But each succeeding age amply attests that, instead, they have disrupted the church, and filled the world with the harsh clamor of contending factions. Fifty years ago Mr. Campbell used these words, and who can gainsay any one of the allegations of this fearful indictment ? "Human creeds have made more heretics than Christians; more parties than reformations; more martyrs than saints; more wars than peace; more hatred than love; more death than life; they have killed or driven out all the apostles, prophets and reformers of the church and world." I am constrained to place beside this, a brilliant passage from Lord Macaulay, contrasting the perfection of Papal organization with Protestantism, which, "for aggressive purposes, had no organization at all." The story of the failures and weaknesses of Protestantism is the story of its creeds and schisms.

"On the other hand, the force which ought to have fought the battle of the Reformation was exhausted in civil conflict. While Jesuit preachers, Jesuit confessors, Jesuit teachers of youth, overspread Europe, eager to expend every faculty of their mind and every drop of their blood in the cause of their church, Protestant doctors were confuting, and Protestant rulers were punishing sectaries who were just as good Protestants as themselves. In the Palatinate, a Calvinistic prince persecuted the Lutherans. In Saxony, a Lutheran persecuted the Calvinists. In Sweden, every body who objected to any of the articles of the Confession of Augsburg was banished. In Scotland, Melville was disputing with other Protestants on questions of ecclesiastical government. In England, the jails were filled with

men who, though, zealous for the Reformation, did not exactly agree with the court on all points of discipline and doctrine. Some were in ward for denying the tenet of reprobation, some for not wearing surplices. The Irish people might at that time have been, in all probability, reclaimed from Popery, at the expense of half the zeal and activity which Whitgift employed in oppressing Puritans, and Martin Marprelate in reviling bishops."

These are grave and vigorous indictments, fully sustained by centuries of Protestant history. Who can hope for a re-union on a basis whose divisive tendencies whole centuries proclaim ?

In the *Century Magazine* of November, 1885, in an article on "The United Churches of the United States," Dr. Shields (Presbyterian) has this to say of the demonstrated impossibility of union upon a human creed, even in the case of kindred churches:

"If history teaches us anything plainly, it shows that the attempt to organize churches on the basis of mere dogmatic distinctions will always tend to schism, rather than to unity. They often exclude more Christians than they include, and sooner or later go to pieces in some fresh dissension, and even more difficult would it be to connect together conflicting churches on such a basis. It is certain that none of the leading Protestant confessions, not the Augsburg, not the Belgic or Heidelberg; not the Westminster, not the Thirty-nine Articles would now be generally accepted by the American churches. It is doubtful if any of the great Catholic creeds, the Athanasian, the Nicene, or even the Apostles' creed, would afford a platform broad enough to embrace all the denominations calling themselves Christians. And still less could they be marshaled together by any of the new made creeds of our own time and country." Then speaking of dogmatic confederation hitherto, he uses the words: "Even the Presbyterian churches in their late general council could not reach a consensus of their own kindred standards. The Congregational churches, discarding the old creeds, are engaged in framing a new one. Dogmatic confederations have

been and always will be failures, hence the decadence in the authority and obligation of dogmatic statements." Dr. Shields continues, "We discern everywhere the signs of a waning interest in the mere dogmatic distinctions which have long hindered the growth and assertion of a true doctrinal agreement, such as the decline of theological controversy in the New England churches; the disappearance of the old and new schools in the reunited Presbyterian church; the comprehension of doctrinal differences within the Episcopal church; the rise of broad church parties in other churches; the spread of open communion, in the Baptist church; the liberty of preaching in the Methodist church; the allowance of heretical departures in many churches to the point of scandal; the searching revision of creeds in the light of modern thought and science; the disuse of old scholastic catechisms; the decay of polemic preaching."

This full and forcible statement clearly marks the present tendency toward the rejection of all scholastic formulations as Articles of Faith, or as matters of obligation, and teaches that all attempts to organize "on the basis of mere dogmatic distinctions will always tend to schism, rather than unity."

This is inevitable for the reason that they "exclude more Christians than they include." Pharellus Church, a venerable and distinguished minister of the Baptist church, writes: "Orthodoxy of the creeds, being thus of the head and not of the heart, cannot be made a test in receiving members to the church since many are converted without knowing a single article in them. Instead of the unity which the fathers of the church sought to effect by creeds, they have been for fifteen hundred years the great dividing forces in the Christian brotherhood. One thing is certain, the age of creed-making is past." Thomas Campbell, convinced of the schismatic and destructive tendency of all purely doctrinal creeds from the Nicene onwards, gave to the world this sentence, deserving to be written in letters of gold and held precious forever, "No inferential truth ought to have any place in the churches' confession."

In the same year (1809) he also used these words: "Nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians, *that is not as old as the New Testament*;" and, in like manner, he urged "the observance of all divine ordinances after the example of the primitive church, exhibited in the New Testament, without any additions whatsoever of human opinions, or inventions of men." These words sounded the death knell of the cruelest tyranny known to men; for the rule of opinionism has been cruel, pitiless and strong. They were fateful words, big with mighty revolutions. But these words are not valued so much for what they deny, as for what they practically affirm, in the restoration of the supernatural facts of the gospel as the ground of New Testament Christianity.

There was a radical misconception of the whole matter in the widely accepted idea that religion was doctrinal rather than historical. Under this view the entire conception of Christianity was changed, and was wholly dissimilar to the primitive form. Canon Westcott, speaking of the absolute and historical character of Christianity, uses these words, notable in a period marked by incessant doctrinal controversies:

"Christianity is absolute; it is also historical. The history of Christ is the Gospel in its light and in its power. His teaching is Himself, and nothing apart from Himself; what he is and what he does. The earliest creed—the creed of our baptism—is the affirmation of facts which include all doctrine."

This point was clearly discerned by our pioneers, and their whole work was to lift religion out of the domain of the speculative reason into that of the practical reason, basing it on the wisdom of God, and the power of God, exhibited in the facts of the evangels. This prepared the way for the real basis of unity. The positive ground—the head of the corner, had been lost sight of in the doctrinal accumulations of centuries. As Luther declared the preliminary step in his work to be the removal of the canons and decretals of the age, so Thomas Campbell

declared that the creed of the church should be "disentangled from the accruing embarrassments of intervening ages;" and following this came a positive utterance involving the fortunes of a religious movement, that has given form and color to every phase of recent thought and life, viz.: "*That we should return to the same ground on which the Church stood at the beginning.*"

It was definitely assumed that this contained all essential truth; primarily, that "the Bible contained a complete revelation of the will of God in the person of Jesus Christ." This revelation was held as paramount and authoritative in the final determination of all moral and spiritual problems. The thoughts, the conscience and the life, were to be held in unquestioning subordination to the will of God revealed in the Scriptures as a final and supreme rule. "These sayings of mine," and not "inner lights," "intuitions" or "absolute religions," were to be the final standard and arbiter in human conduct. "Doing the will of my Father," was the sole test of divine Son-ship. From these general truths were deduced these rules of conduct as the "sacred design" in hand:

1. The repudiation of all human authority as to matters of faith—standards of morality or tests of Christian character or fellowship.

It was held that nothing not *essential* to salvation should form any part of the church's faith, or of the basis of its union; that nothing which was not expressly enjoined, or for which there was not an approved precedent, should be held obligatory upon the life, heart or mind of any human being. This was fairly grounded upon the express statement of Jesus, namely, "Teaching them to observe all things whatsoever I command you." This precept of Jesus, according to a well known maxim of common law, excludes all that it does not delude, and fairly contains the principle announced in the beginning, "Where the Bible speaks we speak, where the Bible is silent we are silent." These words in the light of their intention should

encircle the name of Thos. Campbell with an aureole of perennial glory. That they have been abused and perverted into narrow and base uses in nowise mars their unspeakable value. The sentiment is a rebuke, on one hand, to narrowness, and on the other to a latitudinarian laxity. In matters of faith, in standards of morality, in tests of fellowship, where the Bible speaks, we speak. It contains a denial of the right to exercise human authority in the church; vindicates the right of the individual conscience, and asserts the supreme authority of the Lord Jesus Christ as the HEAD of His church. It denies the right to any man or body of men to give a human conceit or system the force of a divine enactment. The assertion of the principle violates no right of the individual and imposes no check on intellectual freedom. In all matters essential to salvation, we are limited absolutely in all our teaching to what the Bible speaks, and to its exact terms. This is indubitably safe, as in regard to the matters in question, it is the sole source of our knowledge. This statement of Thos. Campbell is designated by Dr. Richardson as "The formal and actual commencement of our movement." The broad reasonableness and large safety of the principle are apparent upon its face. The great fundamental point urged at this juncture was, that in order to Christian unity and the full exhibition of the gospel as a converting power, it was absolutely necessary that the Bible *alone* should be taken as the authorized bond of union—the sole rule of faith and practice. This meant that the WORD OF GOD should displace all human creeds, confessions, formularies and systems of doctrine and church government, not only as unnecessary, but as the fruitful sources of strife and division. It was held that these theological systems were "speculations," "uncertain," "derived from human reason," "the offspring of human weakness and passion," that they formed the basis of "essentially human religions," were wholly destitute of "regenerating or saving efficacy," and were therefore to be rejected. Dr. Richardson quotes Thos. Campbell as saying: "Noth-

ing was to be received as a matter of faith and duty, for which there was not produced a thus saith the Lord, either in express terms or by approved Scripture precedent." Thus were men turned backward, from cunningly devised theological fables, to the simple facts and truths of the primitive gospel, the sole source of saving power and life.

As early as the autumn of 1813, the Campbells uniting with the Red Stone Association (Baptist) expressly stipulated in writing that: "No terms of union or communion, other than the Holy Scriptures, should be required." Here we have the rich germinal principle, the genesis of a great movement destined to mould the thought of centuries to come. Herein we find the sole ground of combating the Protean-shaped skepticism afflicting both pulpit and pew; the sole means of explaining heresy and schism; the substitution of fact for fable; the saving power of sound words for the "manifold perversions and corruptions of human ingenuity; and, so, the breaking down of the strongholds of religious corruption.

Had these principles been recognized and held in practice from the primitive age, ecclesiastical history would have been spared many a shameful and bloody page of cruelty and hatred. Its absence has given to the ages a martyrology of unspeakable horror and pitiless diabolism. The genius of slaughter, through the machinery of torture, perpetrated countless atrocities in the name of outraged religion, whose very memories blanch the cheek with fear. Chill and moldy cells, living tombs of despair, penetrated by no genial beam of day—the stake, the fagot, the rack, the thumbscrew, the horrible devices of a devilish ingenuity—were all the unholy creations of party blindness and party zeal.

"The *abjuration* of human creeds, as roots of bitterness and apples of discord—as the permanent cause of all sectarianism" was set forth as a *preliminary* step to the purification of the church and the conversion of the world; and, is it strange, in the contemplation of such a past and of the still existing domi-

nation of human creeds that Mr. Campbell should have urged this with such a singular emphasis ? Again in the same year, (1847) he continues: "The Reformation for which we plead grew out of the conviction of the enormous evils of schism and partyism, and the first document ever printed by any of the co-operants in the present effort was upon the subject of the necessity, practicability and excellency of Christian Union and Communion in order to the purification and extension of the Christian profession." Influenced by their unscriptural environment they were led, as we see, to the rejection of everything human, every private opinion, or invention of men, as having no place in the constitution, faith, or worship of the Christian Church, and the utter repudiation of everything as a matter of Christian faith or duty for which there could not be produced a *thus saith* the Lord, either in express terms or approved precedent. And they were thus led to proclaim a full return to the simple, original form of Christianity as expressly exhibited upon the sacred pages. The purpose of these men was announced as early as 1809, and was declared to be the promotion of simple, evangelical Christianity free from all mixture of human opinions and inventions of men. Forty years later Alex. Campbell says: "Out of these came the current reformation."

Such were the germs of the greatest religious movement of the century, which to-day we see giving hue and shape to all religious bodies, and leading to revisions and recastings of old beliefs; nor will it be checked in its resistless progress until all "ill cooked" theologies shall be swept out of sight forever into the graves of dead synods and councils.

2. The substitution of facts for doctrinal statements.

A strange misconception of the true nature of the Gospel of Christ runs through the warp and woof of every epoch of Protestant history. Christianity is historical and not doctrinal. Its commands, ordinances and ethics are alike based upon the facts of history. There is nothing more singular than the fact that

the current theological conception finds no place in apostolic teaching. It is never *what*, but always *in whom*, do men believe? Even the most cursory examination of apostolic and primitive preaching shows that simple facts made the burden of the message. It was long since shown that the word doctrine in its current theological sense has no Biblical support, indeed, that the word nowhere occurs in its current sense in the sacred writings. For instance, in Acts 2:22-32, 3:15; 10:38-40, we have a very few simple facts of history presented and nothing more, save the precepts and promises. More and more men are recognizing this fact and are drifting away from their speculative schemes. Bearing upon this point Prof. Blackie (*Four Phases of Morals*) uses these fine words:

"And this brings us to the second important point in the original attitude of Christianity, and the manner in which it moved the moral world. This point is the historical foundation upon which the moral appeal stood; and this historical foundation was the miraculous life, death and resurrection of the Founder of the ethical religion. But what we have to do with here is simply this: that these facts were believed, that the apostles stood upon these facts, and that the ethical efficiency of Christianity was rooted in these facts. Take the facts away, or the assured belief in the facts, and the existence of such an ethico-religious society as the Christian Church becomes, under the circumstances, impossible."

I desire to emphasize the point made by Prof. Blackie, that the Christian Church, as "an Ethico-religious Society," becomes impossible aside from the facts of the gospel. Christianity is not an ethic; it is not a legal system; it is a gospel; and *facts*, not doctrines, form its basis. In some quarters, where better things should be looked for, there is a crude and shallow conceit that the "Christ idea" may remain, though the alleged facts of his career are fables and himself a "fabulous" personage; that while Christ is the true and only foundation of the church, we are told by the same astute authority, the "true founda-

tion" may remain though he "never existed." We are also told that as to "teach Hamilton," is to "teach the doctrines of Hamilton," so to teach or preach Christ is to "teach the doctrines of Christ." This is a very crude and mistaken idea of the Pauline declaration, "I preach Christ and him crucified." The predicate, "*crucified*" so vast in its import, makes such a conception forever impossible. Socrates, Plato, Hamilton were teachers; *Christ* was a *Redeemer*, "whose function as such could be performed by no vicar and transmitted to no successor." Their personality bore little or no relation to their systems. Take that away and their philosophic systems remain intact, in undisturbed integrity. But take the personality of Christ out of Christianity, and only "outer darkness" remains. It is not without my "doctrine" "ye can do nothing," but "without *me*."

All of the offices of Christ are made to depend absolutely on the historical verity of the facts concerning him. His Lordship, Rom. 14:9, 10; and His Priesthood, as Mediator, Heb. 9:14,15; and as Intercessor, Rom. 8:32, find their reality in these facts. Paul places them in their necessary order, thus: he died, rose, sits at the right hand of God, and makes intercession. The last depends upon the historical truthfulness of the three antecedent facts alleged. Take away any one of the three as a fact, and the priestly function breaks down. With us, it is an old contention, that the church has a personal and not a doctrinal basis—but only He can be that Personal Basis of whom the whole content of the phrase, "Thou art the Christ of God," is true. To preach *him*, then, is a vastly different thing from preaching or teaching Hamilton or Kant. To hold that there is no difference, presents a strange misconception and confusion of ideas. It is the content of this predicate that gives spiritual significance to the Master's teaching. The resurrection of Jesus as an accredited fact of history gives value to faith, reality to the forgiveness of sins, and affords the sole basis of the assurance of the resurrection of the just and of an eternal life. (1 Cor. 15.) In the presence of statements like these, the assump-

tion that the true and essential foundation of the church may remain, though the facts in the life of Christ be "fabulous," affords some curious mental problems. If the gospel "facts" are "fabulous," to put it bluntly, the whole thing is a brazen falsehood, and unbelief is the highest reason.

3. The destruction of denominational tyranny by allowing the largest exercise of individual liberty and the widest diversity of opinion whilst demanding unity of faith. This is not meant to inculcate licentiousness in Christian thinking or to indulge a reckless Liberalism that knows no standard save the vagaries of some fancied, inner light. Liberty is not inconsistent with the recognition of a system of *revealed* truth, possessing ultimate authority in the settlement of all matters of faith, defining the whole circle of Christian obligation and establishing the final and sole test of character and fellowship. We recognize and accept the word of God as that to which all appeals are to be made, and its utterances as ultimate in all moral and spiritual questions. This position is a perpetual protest against every attempt, of whatever sort, to hedge around infinite truth with human limitations, "an impertinent attempt to bring the attributes, qualities, and operations of the Infinite under categories suitable only for the measurement of the finite."

THE LAMBETH CONFERENCE.

In the steady movement toward unity, from the days of the evangelical alliance until to-day, the most notable event is the Lambeth Conference, of 1888, whose propositions were a modification of those submitted by the House of Bishops in 1886. Their proposal and its reception revealed the existence of three important facts: The recognition of a need of unity; a growing tendency in the direction of a closer fellowship; and the utter impossibility of union on a mere doctrine or polity, destitute of divine warrant or saving efficacy. The conference proposed four articles of Union: The acceptance of the Old

and New Testaments, as the rule and ultimate standard of Faith: The Apostles' Creed as the Baptismal Symbol; The two Sacraments ordained by Christ Himself, Baptism and the Supper of the Lord; and, finally, the Historical Episcopate. The Church Review (Episcopalian) contains a symposium in which these propositions are discussed by twenty distinguished ministers of the leading ecclesiastical bodies of this country.

Barring a few verbal criticisms there is quite a general agreement as to three of the articles. We would say of the Scriptures that they are not only the "ultimate," but the "sole" standard of faith. As regards the historical Episcopate there is an almost universal rejection of it, both as unbiblical and unnecessary to be believed, and as possessing no value which should entitle it to a place in the church's confession. It is said that it is "vague," "ambiguous," as "it might be interpreted to mean the Episcopate of the New Testament, or that of the age of Cyprian, or that of full-blown Romanism," and that it "needs to be defined;" and, finally, Dr. Armitage characterizes it as "A lower than the true and only possible plane of such infinitely to-be-desired re-union." The fatal objection is couched in these words, that "not anywhere in apostolic teaching was it made a *conditio sine qua non* of the being, or even the well-being of the church, and that we are not saved by any form of church government but by faith in Christ," as the true church may, even churchmen being witnesses, "exist without it," and that it ought therefore to be no part of a "Basis for Re-union."

It is wholly inconsistent with the nature of Christianity to condition unity upon a mere ministerial function. The basis lacks catholicity, for there are millions ready to affirm with Dr. Buckley, "I could not unite in an ecclesiastical organization requiring as a matter of faith, either expressly or by implication, a scriptural or a historical basis for such an institution." It is a remarkable feature of this symposium that only two of the twenty contributors make marked allusion to the "true and only possible" ground of unity. Dr. Armitage, *rem tangit acu*,

touches the real point and quotes Alford, as saying: "This unity has its true and only ground *in faith in Christ*, through the Word of God, as delivered by the Apostles, and is, therefore, not the mere outward uniformity, nor can such uniformity produce it;" and then says specifically of the Lambeth Conference, "their plan cannot work an answer to the prayer of Jesus." The whole trend of this symposium vindicates the argument of this paper, that whatever is not essential to salvation ought not to be any part of a basis of union. Strange as it may seem to most of us, the Church Review makes the historic Episcopate the center of Christian life. It is claimed that "the Keystone of the Arch" being removed, "the sides of the arch collapse and the whole edifice comes down. On that keystone has ever been inscribed *nulla ecclesia sine Episcopo*"—no bishop, no church. Was it Horace who sang, *Risum teneatis amid?* The Lambeth plan gives to an "accident," the value of a divine creed. To set aside this singular claim, we have only to say with Dr. Mann (Lutheran)—"We are not saved by any form of church government, but by faith in Christ."

THE TRUE GROUND.

As we have seen, "a preliminary step" in the restoration of a dismembered church to its primitive unity, is the "abjuration of human creeds" as roots of bitterness and apples of discord, and the re-assertion of the personal conception of Christian faith—Christ, the confessed center of his religion. It was insisted upon from the beginning that the sole and proper basis of the Church of Christ, to use Isaac Taylor's words, is not "a verbal proposition, but a reality." This foundation God himself laid, a foundation tried, precious and sure, superlative in its majesty and grandeur, strong enough and broad enough for all the redeemed of God, viz.: Jesus the Christ the Son of the Living God. Our mission has been unique in this, that we have been the only people whose avowed and distinctive work has

"been the re-assertion of this personal idea and the lifting up again into its central position of the person of Christ, thrust out by speculative schemes and doctrinal systems.

The thing sought was not an alliance, not a unanimity in opinion, not a plea for the union of sects on the ground of compromise and concessions, thus forming a new sectarianism, "but a restoration and re-union of the people of God on the primitive ground as an all sufficient foundation. It was objected that the basis offered was too narrow, and involved only the assent of the mind to a proposition. This objection is not true in either of its terms. The basis is not the mere assent of the mind to anything, certainly not to a proposition. A proposition in its logical and philosophical import is the simple statement of a judgment, of an abstract truth. This conception of the basis is excluded by the very terms of our position, which involves the supreme commitment of the soul to a person, on the ground of the faith of the heart. We hold that this is faith, and that "nothing else is," and that this faith in Christ is the sole bond of the union of Christians.

Neander, commenting on John's first epistle, says: "That one divine fact, John makes the center of all. There is no other test of true faith, no other law of Christian union than steadfast adherence to that one fundamental fact, of the appearing of the divine Redeemer. Hence it follows, that provided faith in the one fundamental fact be the center of Christian life, no minor differences of creed should be allowed to disturb Christian unity."

It was held by Mr. Campbell (1825) that the constitution of the kingdom of the Savior is the New Testament, and that this alone is adapted to the existence of his kingdom in the world. *To restore the ancient order of things*, this must be recognized *as the only* constitution of the kingdom. Of receiving citizens into the kingdom he says: "Did they impose any inferential principles, or require the acknowledgment of any dogmas whatever? Not one. The acknowledgment of the King's

supremacy in one proposition expressive of a fact, and not an opinion, and the promise of allegiance expressed in the act of naturalization, were every item requisite to the enjoyment of all the privileges of citizenship." Mr. Campbell (1835) in a book whose avowed purpose was the "Restoration of Primitive Christianity by the union of Christians," and not by a "federation" of sects, announced this as the fundamental ground: "*Faith in Jesus as the true Messiah, and obedience to Him as our Lawgiver and King, the only test of Christian character and the ONLY BOND of Christian union, communion and co-operation; irrespective of all creeds, opinions, commandments and traditions of men.*" The capitals and italics are Mr. Campbell's.

The developments of more than half a century have added nothing to this luminous statement. To its simplicity, fullness and absolute comprehensiveness nothing can be added. Accurately, Mr. Campbell made this record just eighty years ago, that is, in 1810, as he himself avers. The advocacy of Christian union at that day was regarded as the wildest religious Quixotism. We now see men assuming as a seeming novelty, the position occupied by Mr. Campbell eighty years ago. By so much did he lead the age in which he lived. Once more: "The only apostolic and divine confession which GOD, the Father of all, has laid for the church, and that on which Jesus himself said he would build, is the sublime and supreme proposition: THAT JESUS OF NAZARETH is THE MESSIAH, THE SOW OF THE LIVING GOD. This is the peculiarity of the Christian system, its specific attribute."

It was urged with great emphasis and force, that the constitution of the primitive church should be the constitution and laws of the restored church; and as the church was once united and complete without any creed in the modern sense either in form or substance, it was held that there should be an abandonment of these summaries, together with the new and corrupt nomenclature fostered by them, this giving place to the exact forms of the inspired text. In the Christian Baptist and after-

wards in the Millennial Harbinger, Mr. Campbell stated and elaborated with all the force of his marvelously endowed intellect, the two following propositions:

1. *"That the union of Christians is essential to the conversion of the world."*

To-day it is everywhere conceded that this work is hindered by the dissensions and distractions of the church, and that her success is retarded by the dissipation of her energies and resources in party schemes. The great Master saw the necessary relation of these things, hence, the prayer, "That they may be ONE in us, that the world MAT BELIEVE that thou hast sent me."

2. *"That the word or testimony of the apostles is of itself all sufficient and alone sufficient for the union of all Christians."*

Of the truth of this there can be no doubt in any enlightened mind. To deny it would be to affirm the incompleteness of the Holy Word and its inadequacy to perform that whereunto it was ordained—as the power of God and the wisdom of God. Denominationalism "fills the earth with feeble churches and half-supported ministers and wastes in sectarian rivalries what ought to go in evangelizing the world," is the testimony of a distinguished denominational minister. If these things are true, can there be a single doubt as to the manifest duty of the bodies claiming to be churches of Christ? Mr. Campbell, recognizing the duty, and with his clear intellectual vision grasping the vast purpose of restoration in all its details, gave this splendid grouping of its elements:

Let the BIBLE be substituted for all human creeds; FACTS for definitions; THINGS, for words / FAITH, for speculation; UNITY OF FAITH, for unity of opinion; THE POSITIVE COMMANDMENTS OF GOD, for human legislation and tradition; PIETY, for ceremony; MORALITY, for partisan zeal; THE PRACTICE OF RELIGION for the mere profession of it, and the work is done.

This brings us to what we deem the distinctive mark above

all others of our preaching and our mission, viz.: the comprehension and expression of the creed of the church in one truly biblical formula—one fact fundamental to Christianity, to-wit:

JESUS IS THE CHRIST.

The original and apostolic church knew no other creed "but this. Says Neander: "At the beginning, when it was important that the church should rapidly extend itself, those who confessed their belief in Jesus as the Messiah (among Jews) or their belief in the one God and in Jesus as the Messiah (among the Gentiles), were immediately baptized, as appears from the New Testament. Let us recollect that the faith in Jesus as the Messiah was the fundamental doctrine on which the whole structure of the church arose. Accordingly the first Christian church was formed of very heterogeneous materials. It was composed of such as differed from other Jews only in the acknowledgment of Jesus as the Messiah." If this simple confession of the Messiahship of Jesus did gather and fuse the "heterogeneous materials," and widely discordant elements of the ancient world into one perfectly articulated and compacted body, why is it not a sufficient foundation or creed now? Are we more differentiated than they, or has the Gospel of the Messiahship lost its power? The distinctive mark of the ancient Christian was that he had made this confession. This was true of all those in the body, for whose sanctification and glorification Jesus prayed; it was necessarily true—"that they *believe on Me*, through their word." The facts of the case assume that this creed was intelligible, comprehending all necessary truth, and having inherent saving efficacy; broad enough for all, and therefore catholic; enunciated as such by the Master, and therefore authoritative. The dogmatic creeds are largely unintelligible, contain only partial truth, are absolutely destitute of saving power, are narrow and sectarian, and are not only without any vestige of divine authority, but against it, and do despite to the whole spirit and

structure of the Christian religion. We went to the world with only this and nothing beside it, not asking men to accept something *about* Him, but asking them to believe and trust and hope in *Him*, even in Him in whom God was to realize all His gracious purpose; in whom all prophecies were fulfilled; in whom every type and shadow and institution of the divine order revealed through ages met; and in whom center all history, all philosophies, all civilizations, all growth. For doing this we were treated in former days with harshest scorn, and ridiculed as being believers in nothing but one fact, and that one, too, a fact which everybody believed.

What do we see to-day? The creeds begotten of human ingenuity and heated controversy are everywhere disregarded; their authority is repudiated; their obligations denied; their lack of divine sanction conceded, and their destitution of saving power acknowledged; that they bring division and not unity is granted; that they exclude more Christians than they include is everywhere known and felt; that they are only rubbish is everywhere indicated by the movement of religious thought, a movement that will not be stayed. Out of this rubbish, accumulated about the temple of God through ages, the church is lifting the corner-stone, and setting it again in its own place in the living temple of the living God.

Dr. Phillips Brooks (Episcopalian), one of the very ablest of American preachers, discussing the question of the "Pulpit and Popular Skepticism," in the *Princeton Review*, discourses in regard to the point now in hand in this wise: "I have already, in a word, shown what might be the power of that simplicity and unity by which the Gospel can become effective. It is the Person of Christ. If there has been one change, which above all others has altered our modern Christianity from what was the Christian religion in apostolic times, I think beyond all doubt it must be this, the substitution of a belief in doctrines for loyalty to a Person as the essence and test of Christian life. And if there be a revival which is needed to make Christianity

strong against the enemies which, beset her, and clear in the sight of multitudes who are bewildered about her, it certainly must be the recarnation of her personal idea, the re-assertion of the fact that Christ is Christianity, and that, not to hold this or that concerning Him as true, but to follow him with love and that degree of knowledge of Him which has been given us, is to be a Christian. There are, then, two distinct ideas of Christianity; the one magnifies doctrine, and its great sin is heresy; the other magnifies obedience, and its great sin is disobedience. The first enthrones a creed; the second enthrones a person. Of the second sort, not of the first, is the Christianity of the New Testament; of the first, and not of the second, has been a very large part of the Christianity of Christendom." I wish you to note carefully the leading declarations of this paragraph. It asserts the departure of the church from the apostolic conception; that this departure was induced and perpetuated by the substitution of a belief in doctrines for trust in Christ and obedience to him; that a revival is needed as against the church's enemies, and for the delivery of those bewildered by apostasy; and that this can be effected only by the re-assertion of the primitive Christianity which enthroned a Person and not a creed—by preaching that Christ is Christianity. How persistently we have declared these things from the beginning, through evil and good report, is known to all advised in these matters. We did not reject creeds because they were necessarily false, for they were not all that, but because they were human substitutes for the Person of Christ, and because this substitution has radically changed the entire structure and essence of the Christianity of the Apostles; "has altered," says Dr. Brooks, "our modern Christianity from what the Christian religion was in, apostolic times." We aimed to return to the original personal basis; to primitive truth and apostolic methods. We have lived to see the correctness of our position vindicated by the utterances of the great leaders of living thought everywhere. I wish you now to hear in maintenance of this assertion one of the most distin-

guished scholars, philosophers and theologians of our day and country, viz:—Mark Hopkins. Bear in mind that he is a Presbyterian, and that I take the extract given below from his paper on "Faith," which appeared, I think, in the *Princeton Review* in 1879. Searching for some principle so related to the three great constituents of our nature, the intellect, the sensibility and the will, that it may involve the action of the first, the affections of the second, and the active energy of the third, he says: "Such a principle we find in confidence in a personal being, and this is faith. This at least is generically the faith of the New Testament, and nothing else is." If this be true, and undeniably it is, a speculative statement, a belief in doctrines, is a thing really apart from Christian life, for in respect to the three great elements of our nature, it deals with one only, namely, the intellect; a dogmatic creed has no more relation to the heart and the will in matters of religion than the abstractions of the calculus; and, besides, it clearly antagonizes the generic conception of faith in the New Testament, which is confidence in a personal being. After a discussion of the relation between reason and faith, the relation between faith and philosophy is then taken up by Dr. Hopkins, and we have these significant words: "The above is the only view accordant with the present tendency to make the Person of Christ, and not creeds, the center of the Christian system and the bond of union among Christians. That creeds have ever been avowedly made the center is not asserted; but that before, and especially since the reformation, they have assumed undue prominence, and have practically been made central, cannot be denied. But according to the view now taken, faith in Christ is not the belief of truths about him, but the acceptance of Him as a Savior, and a commitment of ourselves to Him, in all that he offers Himself to us for, and in all that he requires of us. This changes our whole conception of the religion." I wish you to mark this last sentence. Time was when Alexander Campbell stood almost alone in the advocacy of the ideas of this paragraph. The church had drifted

away from her primitive moorings, making practically a creed, and not Jesus, her center, and this had changed wholly the scriptural ideas of the church. Then came this man, consecrating the power of his imperial and almost matchless intellect to the restoration of the church to her divine foundation, chosen of God, and precious, though disallowed of human builders, and a stone of stumbling to the creed builders of every age. This changes our whole conception of the religion. "What religion?" Such as we see in the degeneracy of denominational forms. How and by what is the whole conception changed? By the displacement of creeds, by the re-assertion of the personal idea, by the re-coronation of the living Christ, who is the power of God and the wisdom of God. In this, the personal conception, Christianity differs from all merely philosophical schemes. Again we quote: "Take Plato away and Platonism remains. Take Christ away and you have no Christianity. It is implied in what has just been said, but requires separate mention, *that assent to a creed is not properly a confession of faith*. It may or may not be an assent to what is included in 'the faith once delivered to the saints,' but it is not a confession of the faith which makes a man a Christian, or which is an evidence that he is one. The ambiguity here is unfortunate, as it has doubtless contributed not a little to displace the person of Christ from its proper central position as the bond of union among Christians. This is the bond, and the only bond, and union through creeds, except as a creed is involved in believing on Him, that is, the acceptance of Him as a Savior, and the commitment of ourselves to Him in love and obedience, is out of the question." Now go back with me to our beginning, and you hear this: that the distracted and divided condition of Christendom is anti-Christian, anti-scriptural, anti-natural, breaking up the one Body, and contravening the Savior's prayer that "all may be one;" that there ought to be a restoration; that to do this on the basis of creeds, "is out of the question," and that the person of Christ

"is the bond and the only bond of union." So living current thought speaks to-day.

All this we see and know, and are content, even should our part in these mighty and healthful revolutions in religious thought fail of recognition. Keep in mind that, in view of the conversion of the world, our Fathers taught that Christians ought of right to be one; that creeds were discarded as possible bases of union; and that Christ was held by them to be the divine and the only possible basis of union, and we are prepared to hear more of the voice of the present as Mark Hopkins utters it. He says: "It is in this direction that our hope of union lies; except as they are in this direction the present movements with that end in view will have little value and will have no permanence." In the triumph of these facts so clearly asserted, will come the realization of the desire of the Savior's great and loving heart, that all disciples may be one in Him and the Father, as they are one.

This whole argument leads up to the Pauline statement as its final resting place, "OTHER FOUNDATION CAN NO MAN LAY THAN THAT WHICH IS LAID, WHICH IS JESUS THE CHRIST."

The foundation of the church can alone be the basis of unity. The basis of unity can be no other than the primitive and apostolic creed. In order that any creed may be the basis of a restored unity, there are certain things which *must* be true of it. In the absence of any one of the following characteristics, it cannot be such a creed-basis:

1. *It must have the warrant of divine authority.*—Christ himself recognizes his own historical personality as the foundation of the church. "On this rock I will build my church;" on himself, as characterized by the terms of the confession of Peter. "Christ is the Rock." 1 Cor. 10:4. Peter quotes Isaiah, "Behold, I lay in Sion a chief corner-stone, elect, precious," and applies it to Christ.

All of this is amply confirmed by the passage already cited, viz: 1 Cor. 3:11, "For *other* foundation can no man lay than

that which *is* laid, WHICH is JESUS THE CHRIST." Upon this single foundation is stamped the seal of divine warrant. Paul explicitly denies it of all others. "*Other foundation can no man lay.*"

2. It *must* be sufficiently comprehensive to *embrace all necessary saving truth.*"

I can only group the essential truths involved in the Evangelistic Confession:

"Thou art *the Christ.*" Mark 8:29.

"Thou art the Christ *of God.*" Luke 9:20.

"Thou art the Christ, the *Son of the living God.*" Matt. 16:16.

These statements contain the central mystery of all godliness, the center and the heart of the Christian system.

In any just analysis of the Evangelistic Confession these things are found:

1. A full recognition of the Messianic mission as foretold and developed in the Jewish Scriptures;

2. A full recognition of the divine nature of Jesus, of his true manhood, and superlative and transcendent personal rank and divinity;

3. A full recognition of his offices, as the Anointed One, in their Prophetical, Priestly and Kingly phases;

4. A full recognition of his absolute authority to forgive and save unto "the uttermost."

These terms all imply on the part of humanity, ignorance, guilt and rebellion. There is no single aspect of necessary truth thinkable, which does not lie within the implications and express terms of the Petrine confession: the historical Christ, the Anointed One, the Son of Man, the Son of God, the Prophet, Priest and King; and what remains?

3. *It must possess inhering saving efficacy.*—Believers in human creeds are not saved by, but in despite of, their creeds, when saved at all. Even the professed advocates of creeds do not now pretend to believe that these possess saving or regener-

ating efficacy. "Subscription to the standards," says a great Presbyterian journal, "acceptance of the Confession of Faith, is not required of a person in order to membership. *It is sufficient to have faith in Christ.*" The "acceptance of the Confession" and "faith in Christ" are two vastly different things, and are so little related to each other that one may exist without the other. It is not "whosoever believes Calvinism, or Arminianism, or Unitarianism, or Trinitarianism, is born of God," but, "*Whosoever believeth that Jesus is the Christ is born of God.*" 1 John 5:1.

It was told of Toplady that he was carried from what proved to be a dying bed, to reply to Mr. Wesley on some question of Calvinian import, and, withal, of no saving value; and yet, this man in his higher religious aspirations and his nobler and holier communion with God, sang better than he preached; for it is he who sings in that noble hymn:

"Rock of Ages, cleft for me,
Let me hide myself in thee."

How poor and worthless appear all human creeds when the soul is brought to realize, with him,

"Thou must save, and thou alone."

This song will be sung by millions, with melting hearts and weeping eyes, centuries after the religious disputes of the time have been forgotten, not because it is sweet and rhythmic, but because it makes divine response to the cry of the weary and heavy-laden soul, in presenting HIM, who alone is mighty to save.

4. *It must possess catholicity.*—That is, it must be broad enough and strong enough to hold every true believer, and must be of such character that all true believers must accept it. It is freely granted by great denominational leaders that their confessions are *not* catholic. Dr. Shields, as we have seen, confesses that they, the creeds, "*exclude more Christians than they include.*" Prof. Shedd says of the Westminster Confession: "We do not say that it is sufficiently broad and liberal for

every man and every denomination." The very question in hand, discussed by Prof. Shedd and others, the question of Revision, demonstrates that it is not "sufficiently broad and liberal" even for Presbyterians, whose "foundation" it is. Christ's conception of the catholic basis is contained in these words: "That they ALL may be ONE, which shall *believe on Me, through their word.*"

CONCLUSION.

We come before the world making the restoration of the church to its primitive unity upon Apostolic grounds, our avowed mission. No people ever fostered a nobler purpose, cherished a loftier aim, or advocated a holier plea. Time was, when the union of Christians was the dominant idea in all our preaching. Have we not grown careless and less insistent? Should there not be a return to the old time insistency in presenting this large theme? No time has been so well prepared for its reception, for a frank and candid hearing of its claims, as the present. It has, indeed, become the absorbing question of our day, so quick with vast mental and spiritual movements. Shall we become laggards who once led the battle's front? This plea, is, indeed, the "sacred design" that gave us existence as a people. We present the *only true* and possible foundation, because, it is the only one, possessed of all necessary attributes. It has authority, immanent saving efficacy, the comprehension of all necessary saving truth, and catholicity. No human "standard," "symbol," "summary," or "creed," possesses any one of these predicables. Has Arminianism, or Calvinism, for example, a uthority, or saving power, or comprehension of all necessary truth, or catholicity? To ask the question is to answer it.

We need, and we preach, Christ—the *whole* Christ—him of the Horns of Hattin, speaking divine lessons for humanity, "beautiful as the light, sublime as heaven, as true as God."

We preach. him—the tender-hearted Miracle-worker, weeping with the sisters of Bethany, compassionating the Syrophenician woman, speaking tender and forgiving words to the shrinking Magdalene. We preach him, the supreme example of justice, love and self-denial. We preach him also, and above all, as crucified, as risen from the dead, as sitting at the right hand of God, as Lord and Christ, as Prophet, Priest and King and, for the reason that these things are true, as able and willing to make good the sweet and holy evangel, "Come unto ME and I will give you rest."

The union of all God's people upon the Bible alone, will be the gracious dawning of the predicted millennial glory. The race, ennobled by its lessons, exalted by its transcendent morality and cheered by its precious promises, will enter upon a nobler and holier career, and looking away to him, "the progeny of the golden years," "the star out of Jacob," shall be guided far above

"All crooked paths
Of time, or change, or distance, taking its course
Along the line of limitless desire,"

into "the light of golden, suns" forever.

ORGANIZATION.

B. B. TYLER.

"How far are we limited by divine legislation and precedent, and how much is left to the wisdom of men guided by the spirit of the gospel?"

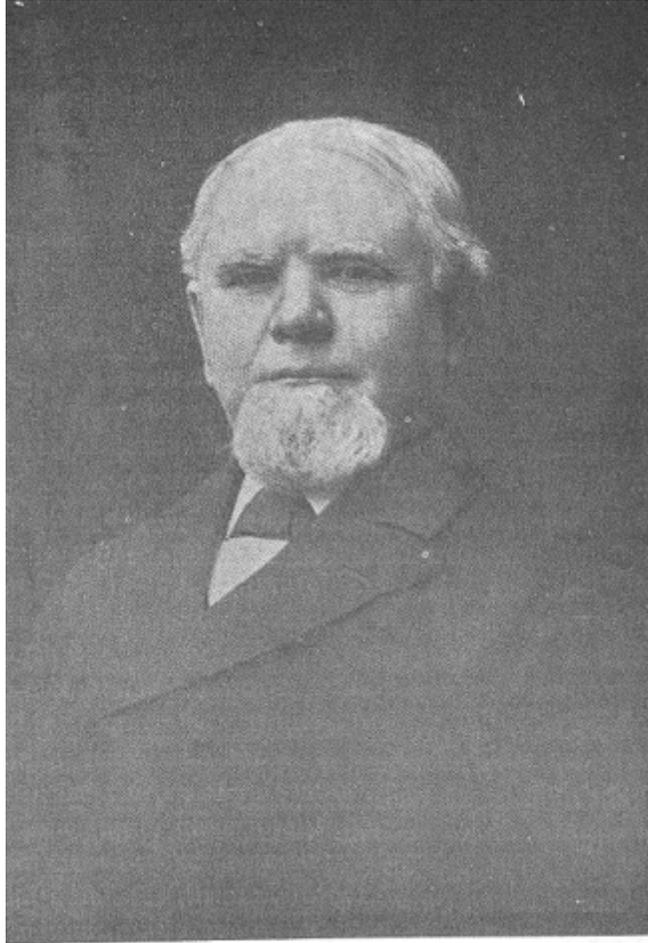
An exceedingly difficult question. May the spirit of love, and prudence, and wisdom, guide the writer in his present essay. Open thou mine eyes that thy servant may see thy truth, O God, and be able by Thy grace to present the same with clearness and courage.

To the law and to the testimony as contained in the New Testament. What are the facts concerning the organization of Christ's holy church in the beginning as the work was directed by men inspired of the Holy Spirit and guided by this holy Guest into all truth?

G. I. Lechler, Professor of Theology at Leipsic, in Lange on Acts, edited by the Rev. Dr. Philip Schaff, says: "The fact that the day of Pentecost is the birthday of the church has always been recognized."

Let the present investigation begin on common ground. The Church of Christ began on the first Pentecost after the coronation of Messiah, and in the ancient and holy city of Jerusalem. But this historic day was only the birthday of the church. At the close of this day the church of Christ existed on the earth, but it existed as an infant, and not as a full grown, well organized, and thoroughly equipped body of believers

Look at the facts. The day of Pentecost has fully come. The disciples of Jesus, since he was taken from their sight into heaven, have spent the time in "an upper room" "with one accord in prayer and supplication." This was in obedience to



B. B. TYLER

BENJAMIN B. TYLER.—This widely-known brother is the son of Elder John W. Tyler and Sarah A. Tyler, whose maiden name was Roney, both natives of Kentucky. He was born on a farm near Decatur, Ill., April 9th, 1840, and spent his youth amid the rural scenes so congenial to healthful boyhood. He was baptized by his father, who was a pioneer preacher, in Sangamon River, two miles east of Decatur, in August, 1859. Two years later, on the 4th of September, 1861, he was ordained to the ministry, and immediately began evangelistic work. On December 25th, 1862, he was married to Miss Sarah A. Burton, of Eureka, Ill., daughter of a prosperous merchant of that place. "She is probably the only woman in the world," he writes, "who could have lived with me." At any rate, she has made him a most faithful help-meet. He continued his labors as evangelist until December, 1864, when he located with the Church in Charleston, Ill., as its pastor. He remained there until December, 1869, when he removed to Terre Haute, Ind., and served the Church in that city until January, 1872, when he was called to Frankfort, Ky., the capital of the State. Here he remained a little over four years, when he became pastor of the First Christian Church in Louisville, Kentucky, May 1, 1876. While laboring in Louisville, he was sent to London, to the World's Sunday-school Congress, in 1880, by the Kentucky Sunday-school Union. He also represented the Kentucky Sunday-school Union in the International Sunday-school Convention in Toronto, Canada, in 1881, and was made a member of the Executive Committee of the International Sunday-school Convention by the Toronto Convention.

He spent July, August and September, 1885, at his own expense, in Boston, preaching on the Lord's day, and looking up the Disciples, and doing an important preparatory work. In October, 1883, Bro. Tyler began his work as pastor of the Church in New York city, where he remains until the present. He has not only wrought a good work for the Church for which he labors, but has done much to introduce the Disciples and their plea to the thinking men of the east.

He began to write regularly for the *Christian Standard* in 1884, and his New York Letter is now an established feature of that paper. He was elected a member of the International Sunday-School Committee by the International Convention held in Pittsburg in June, 1890, succeeding Isaac Errett, deceased. At present he is engaged in writing a *History of the Disciples* for the *Standard Publishing Company*, now appearing in weekly installments in the *Christian Standard*. *The American Society of Church History*, of which Philip Schaff, D. D., is the President, has engaged him to do the same work in a series of Denominational Histories, to be issued under the auspices of *The American Society of Church History*.

Though still a young man comparatively, and in vigorous health, his hair and whiskers are as white as those of an octogenarian. Bro. and Sister Tyler

have only been blessed with one child—a lovely daughter,—who is now married to a successful business man of New York. We trust their days may be spent in the metropolis of the New World.

the Christ who, as he left the earth, commanded his chosen ones, saying: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." The "sound from heaven as of a mighty rushing wind" called the people together in the place where the elect apostles and their friends were waiting on the Lord. "They were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" "They were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine."

This state of mind on the part of the multitude, and these remarks opened the way for Simon Peter to explain from the prophecy of Joel the phenomenon, and to present the claims of Jesus, "a man approved of God among you by miracles and wonders and signs, which God did by him." He told the assembled multitude that Jesus "was delivered by the determinate counsel and foreknowledge of God," and he charged that the men at that moment in his presence had "taken, and by wicked hands" had "crucified and slain" this Jesus, "whom God had raised up." A prophecy from David was adduced, explained and applied. He points out the esteem in which David was held by saying, "his sepulcher is with us unto this day." "Therefore," says Simon Peter, "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh

see corruption." "This Jesus hath God raised up, whereof we all," Peter and the eleven, "are witnesses. Therefore being "by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear." The climax of this first full Gospel sermon was reached when the heaven-inspired preacher exclaimed: "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

The effect was electrical. The sacred historian says that when the people, who had come together out of curiosity, and were inclined in the beginning, at least some of them, to mock and deride, heard this, "they were pricked in their heart, and said unto Peter and the rest of the apostles, Men! Brethren! what shall we do?"

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

These are the facts as to the calling of the people together in Jerusalem on Pentecost, the first Pentecost after the coronation of the Messiah, as to the character of the audience, and the beginning, progress, substance, and consummation of the sermon.

Now as to the immediate visible result. "Then they that gladly received his Word were baptized: and the same day there were added unto them,"—the original one hundred and twenty—"about three thousand souls." "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." "And all that believed" —in Jesus as both Lord and Christ according to the teaching of the sermon—" and all that believed were together and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." "And they

continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people."

Thus closed the birthday of the Christian Church. There is not a word, not a syllable, not an intimation on the subject of organization. Elders were not chosen. Deacons were not selected. Pastors were not called. A board of trustees was not organized. A building committee was not appointed. No man was called to the chair as president. Records of the proceedings were not kept by an appointed secretary. There was nothing in the city of Jerusalem, on this ever memorable Pentecost, looking toward organization, as we understand and use the word. What have we, then, constituting the new-born church of Christ? Simply this: About three thousand persons have listened to the story of Jesus as told by his personal friends, and to the evidence tending to show that Jesus of Nazareth, who had lived among them as "a man approved of God by miracles, and wonders, and signs," and whom they had crucified, had been raised from the dead, and exalted to a place in the heavens by the right hand of God, and was therefore both Lord and Christ. Hearing this story, and considering this evidence, they have been led to believe in Jesus as their Lord and Christ. As a result of this belief, and the penitence necessarily ensuing, they have been baptized in obedience to the Lord's command in token of submission to him. In everything else they are orthodox Jews. This mass of human beings can only be called a church, the Church of Christ in Jerusalem, in the sense that by their faith and penitence and baptism they have received Jesus of Nazareth as the Messiah, whose coming was foretold in their sacred books. Thus and to this extent are they separated from their fleshly kindred.

Was the church in Jerusalem a Christian church in the common acceptance of the term?

In some important particulars the believers in Jerusalem for

a long period of time did not constitute a Christian Church in the sense in which the term is now generally employed.

There was no organization of those who, under the preaching of inspired men, gladly received the Word, and the same day were baptized. From the second chapter of Acts of Apostles neither Congregationalists, Presbyterians nor Episcopalians can find encouragement as such. There was among the disciples of Christ in Jerusalem no standing or other committee. The "session," as our Presbyterian friends say, was not. There was no bishop—certainly no diocesan. The Plymouth Brethren can find more encouragement on the subject of organization from a reading of this portion of the inspired writings than any other people.

Limit a study of the subject to this part of the New Testament, and the position of the Plymouth Brethren is sustained by the word of God; continue the investigation to the Omega of Revelation, and they are certainly shown to be in error. Organization came to the Church of Christ little by little, a step at a time. The organization of believers under the personal supervision of inspired men was an evolution.

Imagine a body of believers to-day in this condition, as to organization, and possessing the thoughts and prejudices which filled the minds of the Jerusalem disciples.

Not even were their eyes open to see *the* supreme mission of Christ's Church. They were ignorant of the meaning of "Preach the gospel to every creature;" "Teach all nations." "Every creature" meant, as they interpreted the Commission, every son and daughter of Abraham. "All nations" meant no more to them than that disciples were to be made of Jews wherever they could be found on the face of the earth. Gentiles were not the subjects of redeeming grace. These Christians were worse than *anti*-missionary. It was years after the experiences of the great Pentecost, when his brethren in Jerusalem took Peter to task for eating with Cornelius. It is certain that for years no Gentile disciple of Christ would have been per-

mitted to participate in the celebration of the Lord's Supper, in the city of Jerusalem, with the Jews who believed in Christ. Up to the time of the baptism of Cornelius, the disciples did not understand that they were, in the aggregate, anything more than a Jewish sect like "the sect of the Pharisees" and "the sect of the Sadducees." This was also the popular, outside estimate of them. They were spoken of by their enemies as "the sect of the Nazarenes." The apostle Paul speaks of his Christian brethren as constituting "the sect everywhere spoken against." Little by little, their and our Lord's command to "preach the gospel to every creature," came to be, in some degree, understood. After the passage of years they saw, to an extent, the capacity and the catholicity of the gospel, and the genuinely philanthropic character of the new order instituted by Jesus of Nazareth. There were strifes and contentions among those also who were exhorted to prove to all men their discipleship by loving one another even as Jesus had loved them. When Paul went to Jerusalem, after one of his missionary tours, with alms and offerings collected from Gentiles for Hebrew Christians, James described the feeling of the disciples of Jesus when he said: "Thou seest, brother, how many thousands of Jews there are which believe, and *they are all zealots of the law.*" Every reader is familiar with the *un-Christian* conduct of the Hebrew Christians in Jerusalem, at this time, toward "the chiefest of the apostles."

This much, merely in the way of hints, as to the true answer to the question: "Was the body of believers in Jerusalem a Christian Church, in the common acceptance of the term? "

Following closely the history contained in Acts of Apostles, we come to the beginning of organization.

The power of the preached gospel was apparent. Multitudes of Jews turned to Jesus, as the Messiah, under the preaching of the men who, on the ever memorable Pentecost, had been baptized with the Holy Spirit. When the number of disciples of Christ had greatly multiplied, there arose a murmuring of the

Grecian Jews against the Hebrews, because their widows were neglected in the daily ministrations. What does this mean? The Grecian Jews were probably descendants of Abraham, who lived in Greece. Money, or clothing, or both were distributed by the Jerusalem Christians to their needy spiritual kindred in the city. The majority of those who believed in Jesus were pure Hebrews. The Hebrew language, as it was at this time spoken, was their language. The Holy Land was their birthplace and permanent home. The Grecian Jews were in a minority. It is probable not only that the Hebrews constituted the majority of those who believed in Jesus, but also that they possessed the greater part of the wealth at that time in the hands of the disciples of Christ. The poor and the minority could easily see that their helpless ones were neglected in the daily distribution of money, food, raiment. This is human nature as it manifests itself in Christ's Church, and out of it, to-day. It is also possible that there was, in fact, some neglect. This would seem to have been unavoidable. As already seen there was no organization of the believers in the city in which the Christian Church came to its birth. Everything was in the hands of the elect ambassadors of the Christ. They were evangelists, apostles, prophets, pastors, teachers, bishops, presbyters, deacons. The number of believers had enormously increased. At the close of Pentecost day there were in Jerusalem at least three thousand one hundred and twenty believers. The historian also tells us at the close of the second chapter of Acts that "the Lord added to them day by day those that were being saved." He tells us in the beginning of his fourth chapter, that "the number of *men* became about five thousand." Dr. Abbott says that the original implies *male converts*. Without counting the women, there were at this time five thousand *men* in Jerusalem who believed. It is uncertain whether this number represents the *male converts* on this occasion, or the entire number of heads of families who had turned to the Lord. Probably the latter. In the sixth chapter of Acts we read that

"the number of the disciples was multiplied." In the same section of the New Testament we read that "the number of the disciples multiplied in Jerusalem greatly;" and, that "a great company of the priests became obedient to the faith." What this fact implies cannot at this time be considered. It is certain that, in Jerusalem, several thousand *men*, besides women and children, believed in Jesus as the Messiah. If some were neglected "in the daily ministrations," when the spiritual and temporal interests of these thousands were in the hands of only twelve men, it ought not to be accounted a strange thing.

When the murmuring of the Grecian Jews against the Hebrews came to the ears of the apostles, they at once said that it was not reasonable to require them to turn from the ministry of the Word to serve tables. They, therefore, suggested to their dissatisfied brethren that it would be well to select seven men of honest report, full of the Holy Spirit and wisdom, whom, said they, "we will appoint over this business." This is the first *suggestion* of the organization of believers in the New Testament. The suggestion was full of common sense, and manifested unmistakably the true Christian spirit, the Spirit of Christ, and, while it was made primarily to the murmuring brethren, it pleased, when it became known, the whole multitude of the disciples. The names of the seven men of honest report, full also of the Holy Spirit and wisdom, selected to serve tables, that is, in this instance, to see that the widows of the Grecian Jews were not neglected in the daily ministrations—the names of these men show that they belonged to the complaining party, though they themselves may not have complained. The names are Greek. "They chose Stephen, a man full of faith and the Holy Spirit, and Philip, and Prochorus, Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles; and when they had prayed, they laid their hands on them."

The appointment of this temporary committee for the pur-

pose specified, was the beginning of the organization of the disciples of Christ.

Was this the beginning of what is now called "the diaconate?" Probably it was, but the seven are not called deacons by the Holy Spirit. Some of the members of this committee developed soon into preachers of great power. Stephen did great wonders and miracles among the people. In a short time, apparently, after he is introduced to us as a man of honest reputation, full also of the Holy Spirit and wisdom, he delivered an address that cost him his life. Nor did the speech alone, recorded in the seventh chapter of Acts, bring him to a violent death. Before this he had presented such a catholic view of the gospel, and presented it with such power, that he was charged before the Sanhedrim with affirming "that this Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered us." Stephen was a grand, broad man, and a mighty proclaimer of the truth. The modern deacon in the modern Christian Church is not a descendant of this first martyr.

Philip is the name of another of the "seven men of honest report, full also of faith, of the Holy Spirit and wisdom," selected by the Grecian Jews and appointed by the apostles to superintend "the daily ministrations." For a time Philip served tables; but he soon comes into view as a zealous and successful preacher of Christ, and is called "Philip the evangelist."

The next hint at organization, after that contained in the sixth chapter of Acts of Apostles, is found in the last verse of the eleventh chapter.

When the disciples in Antioch heard, by the mouth of Agabus, of a great dearth that would prevail throughout all the world, and in which their spiritual kindred in Judea would be especial sufferers, they determined, every man, to send such relief as they were able to give. And this they did, we are told, sending their contributions to the elders in the famine-stricken region by the hands of Barnabas and Saul.

This is the first mention in the New Testament of elders in the church of Christ. It is evident that at this time there was no such sharp division of labor and responsibility among the officers in the household of the faith as at the present time. The present theory is that the elders have charge of the spiritual interests of the Christian brotherhood, while those whom we call deacons give attention to the temporal concerns of the church. If this had been the understanding of the disciples of Christ when the famine prevailed in the days of Claudius Caesar, the contribution would have been sent to those whose sole or peculiar function it was to receive and disburse the offerings of their charitably disposed and financially fortunate brethren. Deacons exist in the church to-day, in theory at least, to receive and disburse money—to have a care for the poor—to serve tables—to see that the widows, the poor, the needy, the helpless are not neglected in the weekly ministrations—that is, in the distribution of money, food, medicine and raiment. Why was not the offering for "the brethren which dwelt in Judea" at the time of "the great dearth," "which came to pass in the days of Claudius Caesar," sent to the deacons? Why was it sent to the elders? Because not yet had our distinction between the eldership and the diaconate grown up.

At first, the apostles, as we have seen, had charge of everything pertaining to the life of the new-born church. By and by, when there was temporary dissatisfaction with their administration of the temporalities of the church in Jerusalem, a committee of seven discreet men was appointed to have charge of this business. This was only for a time. As the number of disciples increased, it became impossible for the apostles to care for the spiritual health of all the babes in Christ. They gathered about and associated with themselves, therefore, men qualified to assist in this superlatively important department of Christian effort. At first these men were associated with the apostles as ministerial assistants. By these holy men, inspired lay the Holy Spirit, they were instructed and trained for the

work of the ministry. As the Christian community grew, these helpers became, in an important sense, independent workers. What the apostles did, in the beginning, in the way of general superintendence, they now in their respective places did. Like the men of whom they had learned, they had charge alike of the temporal and spiritual concerns of the brotherhood. Hence the contribution of the disciples in Antioch for "the brethren which dwelt in Judea," was "sent" "to the elders."

Thus "the eldership" came into being in the church of Christ, and this was its character and function. Persons occupying the position here indicated, and doing the work here spoken of, are called in the New Testament, "elders," "pastors," "teachers," "bishops." These are not four words descriptive of four different officers, but four names for one officer.

These various names present different sides of this official character, and suggest different phases of the work performed by this spiritual functionary in the church of Christ. In this church at Antioch, the church whose members sent relief to their "brethren which dwelt in Judea," there were "certain prophets and teachers." A prophet is any one who speaks for God; he is, according to Paul, one who "speaketh unto men to edification, and exhortation, and comfort." "He that prophesieth edifieth the church."

An examination of the brief history of the church in Ephesus, as contained in Acts of Apostles, will aid in understanding the origin and function of the New Testament eldership, pastorate, bishopric.

When Paul entered Ephesus he found twelve disciples. Their understanding of the things pertaining to the Christ and his reign was exceedingly imperfect. They had not, for instance, heard of the descent of the Holy Spirit. They had not been baptized in the name of the Lord Jesus. Under the teaching of Paul they were led to faith in the Son of God and were baptized as an expression of this faith in harmony with the manifest requirement of the Great Teacher. This was the beginning of

a great work in Ephesus. "For three years," "with, all humility of mind, and with many tears and temptations," "publicly and from house to house," Paul "taught" the people, "testifying to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." The result was a great congregation of Christians in the capital of Asia. The magnitude of the work, and of the number turned to the Lord, may be inferred from the speech of "Demetrius, a silversmith, which made silver shrines for Diana," "when he called together" "work men of like occupation." He said in his inflammatory address that Paul had persuaded and turned away much people. "Our craft," said he, "is in danger to be set at naught" "The temple of the great goddess Diana" "whom all Asia and the world" worshiped, was falling into contempt in the minds of the people, as a result of Paul's faithful gospel ministry. "The whole city was filled with confusion" after the speech of Demetrius.

The excitement was so intense, that when one Alexander, a friend of Paul, attempted to offer "his defense unto the people" they "all with one voice about the space of two hours cried out, Great is Diana of the Ephesians." By the skillful intervention of the town clerk, the lives of Alexander and Paul were saved. These facts indicate to some degree the extent of Paul's influence in Ephesus as a result of his three years' ministry.

There can be no reasonable doubt that there were several thousand disciples of Christ in Ephesus—Christian men and women, who had turned to the Lord Jesus from among Jews and Gentiles alike. The magnitude of the work, the number of converts made, the wide extent of the preacher's influence in that great city in turning men to the Lord, will explain why there were "elders of the church." After Paul left Ephesus, on his way to Jerusalem, he paused at Miletus, where, by appointment, he met and addressed "the elders of the church." The great number of believers in Ephesus made a plurality of "pastors," "bishops," "teachers," "elders," a necessity. Only by a plu-

rality of "bishops" could this enormous church, be properly cared for.

An examination of Paul's address at Miletus to "the elders of the church," discloses the fact that their work was to be such work as they had seen him carry on in their midst and perform in their behalf. Hence his reference to himself and his course of life. He seems to present his own conduct as an example in the pastoral office, and to say to them, "As you have seen and heard me during the three years that I have been with you, so do you conduct yourselves as overseers of the flock, and speak as you have heard me speak the truth of God." "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'" In other words, "Take up my work and carry it forward. Be to this people, as nearly as possible, what I have been to them."

Why was there a plurality of elders in the Church of Christ in Ephesus? The great number of disciples made a plurality a necessity. No one man could care for the thousands who, in that city, had turned to the Lord. If now, in any community, the number of disciples makes a plurality of pastors a necessity, or if the work to be done in a given place requires more than one "elder," "bishop," or "pastor," then let more than one such functionary be called to and engaged in the work. If one man can do the work in a given community or church, then, in such community or church, let there be one, and only one, "elder," "pastor," "bishop." This seems to be the teaching alike of Scripture and common sense. Seven men were summoned to act on the committee in Jerusalem, because that number of men was needed and could do the work. It is safe to say that if, in that great congregation, two or three men could have served tables satisfactorily, then only this number would have been appointed; but if twice or ten times seven had been needed, that this number would have been called to the work.

It is important also to call especial attention to the work

which, was to be done "by the elders in Ephesus. Already the suggestion has been made that these persons were expected to take up and carry forward the work so successfully inaugurated by Paul, and as nearly as possible in the manner in which they had seen him conduct it. They were to be ministers of the gospel. There is no difference between the New Testament eldership in the Church of Christ and the preachers of the Word. Preachers were elders; elders were preachers. No man was an "elder," a "pastor," a "bishop," who was not a teacher of Christianity—a preacher of the Word. The distinction made by our Presbyterian brethren, and some others, between teaching and ruling elders is, as I read the New Testament, without a adequate warrant. There was no such distinction in the apostolic church; there should be no such distinction now. The qualifications of "elders," "bishops," "pastors," are given at length and in detail in the Epistles to Timothy and Titus. Hence these are called the "Pastoral Epistles." They contain instruction to the churches as to the character of men suitable for the sacred office; and to those who fill "the office of a bishop," instruction is conveyed as to their work. But it is clear from the reading of the Pastoral Epistles, as well as from the hints contained in Acts of Apostles, that every man who desired "the office of a bishop," and attained thereunto, desired "a good work," and was expected to give himself wholly to the work. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

After this brief, rapid and imperfect induction of some of the principal facts contained in the New Testament on the subject, we are now prepared to answer definitely the question propounded in the beginning of this series of papers on organization.

"How far are we limited by divine legislation and precedent in the organization of churches of Christ, and how much is left to the wisdom of men, guided by the Spirit of the gospel?"

There is no divine legislation for the organization of the churches of Christ. The New Testament is not a statute book; it is a book of principles. The nature of Christianity and the work which it proposes require that certain men, qualified by nature, culture and grace, shall give themselves entirely to the ministry of the Word, while others are detailed to have a care for the temporal concerns of each church of Christ, or congregation of Christians. Not only do the genius of Christianity, and the work which it proposes to do, alike for the bodies and the souls of men, require this, but there is, as we have seen, *New Testament* teaching for this. It is apparent also from the recorded teaching of inspired men that it is the duty of "him that is taught in the word to communicate unto him that teacheth in all good things;" but there is precedent, also, for the latter's working with his hands during the secular days of the week, while engaged on the Holy day in teaching the truths and principles of the Christian religion. Paul certainly did this in Ephesus and Corinth. In this, as in a hundred other things, he was an example to the ministry in all ages. If there is no divine legislation to guide in the organization of churches of Christ, everything is left to the wisdom of men guided by the spirit of the gospel. To discover the spirit of the gospel in this matter, there is in the New Testament writings a record of the conduct of men guided by the Holy Spirit. Imitating these men, we cannot go astray. They had from the Master himself the promise of infallible guidance, and of being led into the truth.



A. McLEAN.

ARCHIBALD MCLEAN is the son of Malcolm and Alexandra McLean. His parents left Scotland in their youth and settled in Prince Edward Island. His father lives there still; his mother went to her long home when he was a child. On this beautiful island in the Gulf of St. Lawrence the subject of this sketch was born, and received an elementary education. He united with the church in Summerside under the preaching of the saintly D. Crawford. Having worked for some years at carriage making he entered Bethany College in September, 1869, and was graduated in June, 1874. The Sunday following Commencement he began his ministry in the church at Mt. Healthy, Ohio, a suburb of Cincinnati. At that time Isaac Errett was editing the *Standard*; W. T. Moore and A. I. Hobbs were preaching in Cincinnati. In March, 1882, he was elected Corresponding Secretary of the Foreign Society. For three years the work demanded a part of his time. In 1885 he gave up the work in Mt. Healthy that he might devote his whole time and strength to the work of the Society. On the death of W. H. Woolery he was elected President of Bethany College. For two years he filled both positions. The double work proving too onerous he resigned the presidency of the college, June 17, 1891. He is yet a young man (the exact date of his birth is not known, as the record was destroyed) and in a letter to the editor says, "My record is yet to be made." Those who know him best, have no doubt as to the character of that record. As the leader in our foreign mission work, he holds a position of great responsibility and usefulness.

THE EVANGELIZATION OF THE WORLD.

A. M'LEAN, LL. D.

THE ETERNAL PURPOSE.

The mystery which, had been revealed to the apostles and prophets was, that the nations should be fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel. Those who were alienated from the commonwealth of Israel, and strangers from the covenants of promise, should become fellow-citizens with the saints and of the household of God. Those who were far off should be made nigh in the blood of Christ. This was in accordance with the eternal purpose of God; in this his manifold wisdom was seen. This is the marvel of the ages, that Christ should be preached among all nations as the hope of glory. The gospel is not for the most advanced nations, nor for choice spirits simply among all nations; it is for all men everywhere. God is not willing that any should perish, but that all should come to a knowledge of the truth. He has ordained that the gospel of his grace should be preached unto every creature under heaven for the obedience of the faith. This is the mystery which had been kept in silence through times eternal, but now is manifested. This truth is presented with great clearness and fullness in the Old Testament and in the New.

Thus to Abraham it was said: "In thee and in thy seed shall all the families of the earth be blessed." His own descendants were God's chosen people. To them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. They were intrusted with the oracles of God. They were chosen and

exalted that they might be the means of communicating blessings to all the families of the earth. David, speaking of Christ, said: "He shall have dominion from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him: all nations shall serve him. His name shall endure forever; His name shall be continued as long as the sun; all nations shall be blessed in him." He shall bless his own people, but his blessings shall not be confined to them alone; they shall extend to all peoples. Isaiah said: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." He represents many people as saying, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths." Daniel said: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed." Habakkuk said: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Malachi said: "For from the rising of the sun even until the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." To these holy men, who spoke as they were moved by the Holy Spirit, Christ was not to be the Savior of one nation only; he was to be the desire and salvation of all nations. His kingdom should fill the whole earth and should endure forever. The heathen were to be given to him for an inheritance, and the uttermost parts of the earth for a possession.

When we pass to the New Testament we find the same truth.

The angel said to the shepherds, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, who is Christ the Lord." These good tidings did not concern them only, or the Jewish people only; they concerned all people. When Simeon took the holy child in his arms, he said: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared for all people; a light to lighten the Gentiles, and the glory of thy people Israel." He was to be the Savior of both. John the Baptist said: "Every valley shall be filled, and every mountain shall be brought low; and the crooked shall become straight, and the rough ways smooth; and all flesh shall see the salvation of God." Christ was destined to sit upon the throne of universal empire. In his own teaching he said: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Divine love is not bounded by the limits of Judea, or Palestine, or Asia; it embraces the whole world. Speaking of his death, he said: "And I, if I be lifted up from the earth, will draw all men unto me." He tasted death for every man. He gave himself for all, the testimony to be borne in its own time. After he rose he said, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead on the third day; and that repentance and remission of sins should be preached in his name among all the nations." On a mountain in Galilee he said to the eleven, "Go ye into all the world, and preach the gospel to the whole creation." Just before his ascension he said, "But ye shall receive power, when the Holy Spirit is come upon you, and ye shall be my witnesses both in Jerusalem and in all Judea, and Samaria, and unto the uttermost part of the earth." The lost sheep of the house of Israel were to hear the truth first, but there were other sheep not of that fold; they also should hear the message of salvation, and there should be one flock and one shepherd. Truth is the inalienable birthright of every

human soul. Christ is the light that lighteth every man that cometh into the world.

The apostles did as they were commissioned to do. They "began at Jerusalem. They preached the gospel first of all to their own countrymen. Thus Peter when speaking to the Jews said: "Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blest. Unto you first God having raised up his Son Jesus sent him to bless you, in turning away every one of you from his sins." Paul has the same thought. He said to the Jews: "It was necessary that the gospel should be preached first to you; but seeing you put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath God commanded us, saying, I have set thee to be a light unto the Gentiles, that thou shouldest be for salvation unto the ends of the earth." They began with the Jews, but they did not stop with them. Their field was the world. For all nations there was one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all. There was no distinction between the Jew and the Greek; for the same Lord is Lord of all, and is rich unto all them who call upon him. Writing to the Galatians Paul said: "Christ has redeemed us from the curse of the law, having been made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith." And again: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female, for ye are all one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." John saw an angel flying in mid heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation, and tribe, and tongue, and people. He saw also a great multitude which no man could number, out of every

nation, and of all tribes, and peoples, and tongues, standing before the throne of God and the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, "Salvation unto our God which sitteth on the throne and unto the Lamb." Christ must reign until every enemy is put under his feet. The kingdoms of this world must become the kingdoms of our Lord. And when the triumph is complete, the redeemed shall chant the thunder-psalm of victory, "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing." Other passages might be quoted, but these are sufficient to show that the gospel of the glory of the blessed God must be preached to every creature under heaven. We may hinder or we may hasten the accomplishment of this grand design; we cannot defeat it. With us or without us the world will be evangelized. The work will be done in any case. If we fail to do our part, the kingdom will be taken from us and given to those who bear the fruits thereof. May God help us to do our whole duty, that when the nations of the saved shall come up from the continents and the islands of the sea, we may have a right to the tree of life and may participate in the jubilee of a ransomed world.

WHAT HAS BEEN ACCOMPLISHED.

It has been said that the Christian religion is by its very nature missionary, progressive, world-embracing; it would cease to exist if it ceased to be missionary, if it disregarded the parting injunction of its founder: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you." Christ gave himself a ransom for all, the testimony to be borne in its own times. The promise is, "Whosoever shall call on the name of the Lord shall be saved." "But how shall they call on him in

whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach excepting they be sent?" The gospel is not for a select and favored few; it is for all men everywhere. Those who have received it are under obligation to send it into the regions beyond. Christianity is therefore essentially a missionary religion. The history of the church shows that in carrying out the great commission there have been three epochs, namely: the Apostolic, the Medieval and the Modern. Let us take them in their order:

I. *The Apostolic Age.* Just before his ascension, our Lord said to his disciples: "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." When the Holy Spirit was given, there appeared tongues, parting asunder, like as of fire, and it sat on each one of them. This was a symbol of their office. At first the gospel was preached to none, but to Jews only. Even the apostles did not understand that the Gentiles were to be fellow-partakers in the promise of Christ Jesus through the gospel. When Peter was told to go and preach to the household of Cornelius, he did not think that he ought to go. He thought that it was unlawful for a Jew to join himself or come unto one of another nation. In the vision which he saw, God showed him that he should not call any man common or unclean. It was not until the conversion of Cornelius, ten years after Pentecost, that it was known that the door of faith was open unto the Gentiles. From that time the apostles made no distinction on account of race. Their aim henceforth was the evangelization of the world. Every Christian was a missionary; every proselyte was a propagandist; every church was a training-school and a missionary center, radiating gospel light far and near.

The book of Acts records some of the triumphs won. On Pentecost three thousand were added. Soon after, the number

of men was five thousand. A little later, we read that "believers were the more added to the Lord, multitudes "both of men and women. Again, we are told that the disciples in Jerusalem multiplied greatly, and that a great company of priests became obedient unto the faith. In Joppa many believed in the Lord. All that dwelt at Lydda and Sharon turned to the Lord. In Antioch a great number of them that believed turned to the Lord. In Iconium a great multitude both of Jews and Greeks believed. In Derbe many disciples were made. In Thessalonica some of the Jews were persuaded and of the devout Greeks a great multitude, and of the chief women not a few. In Corinth many hearing, believed, and were baptized. In Berea many of the Jews believed: also of the Greek women of honorable estate, and men, not a few. In Ephesus the word of the Lord grew mightily and prevailed. It was here that Demetrius said to the silversmiths: "You see and hear, that not alone at Ephesus, but almost through all Asia, this Paul hath persuaded and turned away much people." Converts are mentioned in Tyre, Caesarea, Troas, Athens, Philippi, Lystra, and Damascus. Paul speaks of the gospel as bearing fruit in all the world. Peter writes to Christians in Pontus, Galatia, Cappadocia, Asia, and Bithynia. The brethren in Jerusalem said to Paul: "You see how many myriads there are among the Jews of them who have believed! "

Friends and foes agree respecting the early success of the gospel. Thus Tacitus says: "This detestable superstition broke out on all sides, not only in Judea, but in the city of Rome itself. At first, only they were apprehended who confessed themselves of that sect; afterwards a vast multitude was discovered by them." Pliny, in his letter to Trajan, says: "Suspending all judicial proceedings, I have recourse to you for advice; for it has appeared to me a matter highly deserving consideration, especially on account of the great number of persons who are in danger of suffering; for many of all ages, and of every rank, of both sexes alike, are accused and will be

accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country." According to Pliny, the temples were forsaken and the sacred solemnities were ignored and the victims for the altars found few purchasers. Tertullian says: "We are but of yesterday, and, lo, we fill the whole empire; your cities, your islands, your fortresses, your municipalities, your councils, nay, even the camp, the sections, the palace, the senate, the forum." And again: "In whom have the nations believed, but in the Christ who is already come? In him believe the Parthians, the Medes, the Elamites, the dwellers in Mesopotamia, in Armenia, Phrygia, Cappadocia, in Pontus and Asia, in Pamphylia, in Egypt, and in the parts of Libya beyond Cyrene, inhabited by Romans, Jews, and Proselytes; this is the faith of several tribes of Getulians; the Moors, the Spaniards, and the various nations of Gaul, the parts of Britain, inaccessible to the Romans, but subject to Christ, hold the same faith, as do also the Samaritans, the Dacians, the Germans, the Scythians, and many other nations in provinces and islands unknown to us." Justin Martyr says: "There is not a single race of men, barbarians, Greek, or by whatever name they may be called, warlike or nomadic, homeless or dwelling in tents, or leading a pastoral life, among whom prayers and thanksgiving are not offered in the name of Jesus the crucified, to the Father and Creator of all things." Gibbon says: "While the Roman Empire was invaded by open violence, or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the cross on the ruins of the capitol." Pressense describes the steady, forward march of the church, which no obstacle could impede, and no danger daunt. The followers of Christ go far and wide over the vast field open to Christian labor. The gospel spreads over the whole of Asia Minor; it reaches the borders of India, penetrates the deserts of Africa, and touches the heart

of Egyptian Africa. The great apostle and his companion carry it into Greece—to the very center of ancient civilization. Everywhere flourishing churches flame out like beacons through the darkness of pagan night. In this age the gospel was preached as far as the limits of the Roman Empire, and in some instances far beyond these limits. The work of the church was facilitated by the great roads which had been constructed for military and commercial purposes, by the diffusion of the Greek language, and by the dispersion of the Jews.

II. *What was done in the Middle Ages.* When the Empire fell, a wave of barbarism swept over Europe. The church was one of the few institutions that survived. Christian people went to work to convert these barbarians. By far the greatest missionary activity was seen in the North. Christianity entered Britain with the Romans, but its success was very limited. When the Romans withdrew, the Saxons came, and Christianity perished before them. For a century and a half Britain was pagan territory. The work began in this part of the world with St. Patrick, the apostle of Ireland. This illustrious man was born in Scotland in 395. While yet a lad he was carried off by pirates and sold as a slave in Ireland. He escaped to the continent, and being converted, went back to Ireland to preach the gospel. He met the king and his Druids at Tara, and made so favorable an impression that he was allowed to continue his work. He won the hearts of peasants and nobles; he instructed whole tribes in the gospel; he trained the best of them to be missionaries in turn. He established schools in which missionaries were trained for their work for several centuries after his death. Before he died he won Ireland for Christ. The work began in Scotland with Columba. This man was educated in one of the schools of St. Patrick. In his forty-second year he and twelve associates started to Scotland. He landed at Iona. Here he founded that famous establishment whose ruins still cause hearts to glow with admiration and gratitude. He founded schools and churches from the Orkneys and Hebrides as far

south as the Humber. His pupils became known as the Scotsmen of the next four hundred years, all over Europe. The work began in England with Augustine. Gregory the Great saw some Yorkshire boys exposed for sale in Rome. Learning that they were Angles he said: "Not Angles but angels, if they had the gospel." He wanted to go himself to England and started, but was recalled. When he became Pope he sent Augustine with forty monks to win England to the faith. Ethelbert, King of Kent, had married a Christian princess. *No* doubt this had much to do with the conversion of the king. Under the labors of Augustine the first English city of Canterbury sprang up. The Kingdom of Kent expanded into the Christian Empire of Great Britain. This in turn led to the conversion of Germany, of North America, of Australasia, and of the islands of the Pacific.

British Christianity did not fail to possess a proselyting spirit. The disciples of Columba went everywhere, planting where they went the banner of the cross. They swarmed like bees into the dark places of heathen Europe, carrying with them the light of the gospel of the glory of Christ. Thus Columbanus went to France and settled among a barbarous people. He preached from Burgundy to Lombardy and the Roman Apennines. His life was often in peril because of his denunciation of sin and his opposition to idols; but he went on with his work until he was called to his reward. So Boniface, an Englishman by birth, went to Germany and labored among the Thuringians, Hessians and Saxons. He won thousands to Christ by his self-denial, his courage, and his toils. Wherever he labored heathen temples disappeared, churches were built, schools were opened, the land was brought under the plow, and the sound of prayer and praise was heard. The roll of missionary heroes contains few names more glorious than that of Boniface, the apostle of Germany. So when the terrible Vikings of Scandinavia were the scourge of every land and the terror of every sea, there were men brave enough to penetrate the regions

whence they came and plant among them the germs of Christian civilization. In the ninth century the children of the North "burst forth from their creeks and icebound lakes, and prowled along the defenseless shores of Germany, France and England. Anskar was ready to go to the homes of these men and preach Christ to them. He went to Denmark, to Jutland, to Sweden and to Norway. Did space permit, it would be easy to tell of the noble men who took part in this work, and to whom the world owes so much for its present Christian civilization. Of these were Ulphilas, who won the Goths to Christ; Valentinus, the apostle of Noricum; Kilian, of Franconia; Fridolin, who Christianized the Alemanni; Willibrord, who carried the truth to Friesland, Westphalia, and Batavia; Gallus, the apostle of Switzerland; Gregory, of Utrecht; Sturmi, of Fulda; Cyril and Methodius, who preached the word in Bohemia, Bulgaria, and Moravia; Vicelin, who toiled amid many discouragements among the savage Wends; Meinhard, who evangelized Livonia; Adelbert, who suffered death in Prussia; Otho, who penetrated into the farthest recesses of Pomerania; and Raimond Lull, who did so much for the conversion of the Saracens. By the close of the fourteenth century missionary activity ceased. Europe was nominally Christian. Xavier went to India, Japan and China. The writings of Marco Polo caused Columbus to seek a more direct route to India. He was anxious to win India and Cathay for Christ. But Xavier and Columbus were exceptions. The work of that period was done.

III. *The Modern Period.* Luther and his associates did not concern themselves about missions. They thought that the end of all things was at hand. For two centuries after the Reformation scarcely anything was done for the conversion of the heathen world. The present era began less than a century ago. The Moravians and the Society for the Propagation of the Gospel began their operations long before that time, but their work was on a small scale and did not attract much attention. The Modern Period began with the departure of William Carey

for India in 1793. The fullness of times was come. Cook's voyages gave new life to the interest felt by Christendom in foreign lands and peoples. The French Revolution and the American war of Independence gave currency to new ideas of political freedom and to the worth of man as man. The Colonial expansion of England, and the use of steam in navigation, brought the heathen world to our doors.

William Carey is regarded as the father of modern missions. This man was a cobbler by trade. As he worked at his bench he thought of the countless millions in heathen darkness, and he resolved with God's help to do something to better their condition. He used every spare moment to increase his stock of knowledge, and after a while was called to preach. At a ministerial association he proposed, as a suitable topic for discussion at the next meeting, this: "The duty of the church to attempt to send the gospel to the heathen." The president heard the proposal with surprise and anger, and said: "Young man, sit down; when it will please the Lord to convert the heathen, he will do it without your aid or mine." His brethren regarded him as a well-meaning but weak-minded brother. He sat down, but he was not daunted by the rebuke. He continued to plead in public and in private on behalf of this cause, and soon others began to see it very much as he did. The next year he was invited to preach the opening sermon to the association. He spoke from the words of Isaiah: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." He dwelt on two leading thoughts, namely, "Expect great things from God," and "Attempt great things for God." Soon after a missionary society was formed and, he was sent to India. His life and work mark an epoch in the history of the church.

Ten years after Carey was commanded to be silent, some

member of the General Assembly of the Church of Scotland brought up the same question. The leading men in that body declared that the idea was laughable and fanciful; some said it was dangerous and revolutionary; it was thought to be highly improper and absurd to think of sending the gospel abroad while there remained a single person at home unsaved. They went on in this strain until the aged Dr. Erskine arose and quoted the commands and promises of the Lord on this subject, and thus recalled the Assembly to a recognition and to a performance of a long-neglected duty. A society was organized in Scotland, and some of the choicest young men of the nation were sent out to heathen lands to preach the unsearchable riches of Christ.

The leader in this movement in this country was Samuel J. Mills. While he was yet a child he heard his mother say, "I have consecrated this boy to God as a missionary." When he gave himself in love and trust to the Lord he resolved that his mother's prayer should be answered. In 1806 he entered Williams College. The next year he invited several students to take a walk with him. He led them out into a meadow behind a haystack, and there they spent the entire day in prayer and fasting, and conversation about missions. They formed themselves into a band, the object of which was declared to be the establishment of one or more missions among the heathen. After graduation they went to Andover, where they were joined by such men as Adoniram Judson and Samuel Newell. The American Board was organized to send out those young men to preach the gospel where Christ had not been named.

Many of the first missionaries were tradesmen and mechanics. Thus Carey was a cobbler, Ward was a printer, Johnson was a baker, Morrison was a last maker, Moffat was a gardener, and John Williams and Samuel Marsden were blacksmiths. The cause of missions was so poorly esteemed that it was said that no man of moderation and good sense could be found who would give his life to work in the mission field. Now all that is

changed. It is no uncommon thing for men of ability, and character, and culture, to offer to go wherever their services may be needed. The roll of modern missionaries contains the names of Martyn, Heber, Judson, Duff, Wilson, Selwyn, Patteson, Schwartz, Livingstone, Gutzlaif, Burns, Williams, Hannington, Mackaye, and a host of others. These men were worthy to stand before kings. Recently over six thousand college students signed a pledge expressing their willingness and desire to go out as missionaries when the Lord opens the way. The conviction is spreading that the best men are needed for this work. "God had only one Son, and he made a missionary of him, and sent him into the world to seek and to save the lost." «.

The whole world is now open to the Gospel. A century ago this was not the case. At that time the largest fields were closed against the truth. It was for this reason that the first missionaries went to such places as Greenland, Labrador, Madagascar, the West Indies, and the Islands of the Pacific. British statesmen felt that the preaching of the gospel in India would imperil the integrity of the Empire. Those who sought permission to labor in India were refused it. Fifty years ago Ray Palmer said: "I fancy I am coming back to the earth after five hundred years, and then I will find Japan open to the gospel." The Jesuits had been expelled. The converts had been called upon to renounce their faith in Christ. Thirty thousand refused and were beheaded. Their bodies were buried in a common grave, and over that grave these words were written: "While the sun warms the earth, let no Christian be so bold as to enter Japan." China was hermetically sealed against Christian people. She dreaded Christianity far more than she dreaded cholera, and took far greater pains to protect herself against its contagion. Africa was the Dark Continent. Some lights had been kindled along the coast that by God's grace shall never be put out, but the interior was as dark as the shadow of death. How these lands are open everywhere. Missionaries are in all the provinces of India, from Cape Comarin to the Himalayas.

The British government has built fifteen thousand miles of railroad in India in the last forty years. Schools and colleges and universities have been established. The missionaries are free to go where they please, and wherever they go they are protected in person and property by the British flag. Ray Palmer has been dead only three years, and for thirty years Japan has been open to the gospel. So China is open, and along all her highways the servants of the Most High God are free to travel, to preach the gospel, and to build schools and churches. Africa has been traversed from salt sea to salt sea, from the Cape to the Pillars of Hercules. The Congo Free State has been founded. This State has a population of fifty millions, and missionaries are permitted to enter it and to set up their banner in the name of the Lord. With the single exception of Thibet, the whole world is now ready to receive the gospel. Nations that once sat in darkness and sullenly and stubbornly rejected the message of salvation are now asking that it be sent to them.

A brief statement of what has been accomplished in the different missionary fields is all that space will permit. Work began in India in 1813. The East India Company was hostile and did all it could against the missionaries. The directors thanked God that the conversion of the natives was impracticable. There are now 500,000 adherents to Christianity in India. Chunder Sen has said: "India is already won for Christ. None but Jesus, none but Jesus, is worthy to have India, and he shall have it." Sixty-five years ago there was not a single Christian in Burmah. Now there are 84,000 adherents out of a population of 8,000,000. Japan did not permit public preaching until 1872, though certain treaty ports have been open since 1853. There are 20,000 Christians in Japan. The triumph of the Gospel in this land is the miracle of the age. Morrison entered China in 1807. His work was done in secret. In a deep cellar he translated the Bible. In 1845 there were six converts in China; now there are 40,000. Seventy-five years ago Sierra Leone was without the Gospel. The people represented a hun-

dred hostile tribes. They had no morals, and were brutal thieves and murderers, crowding together in filthy huts without even the conceptions of marriage. Their religion was devil-worship. Now out of a population of 37,000, there are 32,000 professing Christians. Sierra Leone is now a center of great missionary activity. The Moravians began work in South Africa in the last century. There are now 200,000 Christians in South Africa. There are in all Africa about 600,000 Christians. In 1800 the people of Madagascar were all idolaters. The first missionaries were told they might as well try to convert sheep or cattle. Now there are 230,000 adherents to Christianity on that island. The Bible and the laws of the realm lie side by side on the coronation table. A great work has been done in the South Seas. John Geddie went into the New Hebrides in 1848. He found the people cannibals, without clothing, without a written language. He won these people from savagery and superstition to civilization and to Christianity. They have sent 150 of their ablest men and women as missionaries to the adjoining islands. His epitaph is this: "When he came among us, there were no Christians; when he left us, there were no heathen." The Sandwich Islands were evangelized by missionaries of the American Board. John Williams won Samoa to the faith. In ten years 30,000 believed the Gospel, and heathenism passed rapidly away. John Hunt did his great work in Fiji. He found the people degraded and demonized. Whole villages were depopulated simply to supply their neighbors with fresh meat. Now cannibalism is extinct. There is not a single avowed heathen left. Bishop Selwyn said of the work among the Maories: "I seem to see a nation born in a day." Darwin thought it utterly useless to send the Gospel to Terra Del Fuego. The natives seemed to him to be the troubled spirits of another world. He did not think that all the missionaries in the world could make them decent and moral. The Fuegians have been won, and Darwin spoke of their conversion as most wonderful. New Guinea was entered in 1871. Already six

hundred miles of coast line have been opened; seventy stations have been founded; six languages have been reduced to a written form, and sixty young men are being prepared to teach. In Corea and Siam the work has been auspiciously begun.

At the beginning of the century the churches were opposed to missions. The idea of sending the gospel to the uttermost part of the earth was regarded as the very essence of folly. What was done was done by a few earnest souls who cared nothing for ridicule or opposition. Now we can speak of an army of laborers. All sections of Christendom are animated by the missionary spirit, and the missionary spirit is everywhere leading to missionary activity. We are now in a missionary century. In it the age of world-wide missions has begun. More than any of the generations past we can take up the sublime words of the Psalmist: "All the ends of the earth have seen the salvation of our God." The movement was never so powerful and so extensive as it is now. It is wider and more systematic than in the medieval or apostolic age. It is larger in the results accomplished than either of the two great missionary epochs preceding. We can now speak of world-wide missions as we can speak of a world-wide commerce. We can say of the missionaries: Their sound has gone out into all the earth and their words unto the ends of the world. In the Apostolic age the gospel reached as far as the limits of the Roman Empire. In the middle ages it touched a rude and barbarous people here and there. Now the fixed determination of the church is to carry out the great commission in the spirit and in the letter of it, and reach every creature. Never were there such open doors of opportunity, never such providential removals of barriers, never such grand preparations for the universal and immediate dissemination of the gospel, and never such cheering results in the work of missions. The church is taking up the old watchword: "Christ for the whole world, and the whole world for Christ."

THE MISSION OF THE CHURCH.

Our risen Lord gave one charge to his disciples. The work they were charged to do was to evangelize the world. They were not to turn every one from the error of his way, "but to preach the gospel to every creature. This is *the* work of the church. As individual Christians we are to make our own calling and election sure. We are to cleanse ourselves from all filthiness of the flesh and spirit, perfecting sanctification in the fear of God. But when we have done all that we can do to make our characters perfect, we must not think that we have done our whole duty. We are to work out our own salvation, not that we may selfishly enjoy the blessing of redemption, but that we may aid in the conversion of the world. As members of the body of Christ, we are to provoke one another to love and to good works. We are to edify one another. But that is not all; nor is it the chief thing. The evangelization of the world ought to be our supreme concern.

In recording the last command of our Lord not one of the evangelists alludes to what we owe to ourselves and to those who are Christians already. The commission, as given by Matthew, reads thus: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you." As given by Mark, "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." As given by Luke it reads: "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 among all the nations." As given by John our Lord said: "As the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said to them, Receive ye the Holy

Ghost; whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." As long as He was in the world, he was the light of the world. Now He was going to the Father, and they were to be the light of the world, and they were to let their light shine far and wide that those who sat in darkness might be guided into the way of peace. Just before his ascension he said to them: "But ye shall receive power when the Holy Ghost is come upon you; and ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." These are his last words, and they are words of supreme moment. On the day of Pentecost the promised Spirit was given, and their work began. They bore witness for Christ everywhere. They published what they had heard and seen and knew to be true.

The commission agrees with what the prophets and apostles have written. Thus David prays: "God be merciful to us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." He does not so much as mention their own good or enjoyment. He asks for mercy and for spiritual blessings that they might be able to communicate them to others. Isaiah said: "It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the nations, that thou mayest be my salvation unto the end of the earth." The church is to look after her own members; the elders are to feed and to oversee the flock; but this is too light to constitute the entire mission of the church. Her business is to seek and to save the lost. Paul tells us that his aim was to preach the gospel where Christ was not already named, that he might not build upon another man's foundation; but, as it is written, "They shall see, to whom no tidings of him came, and they who have not heard shall understand." In the parable the man that lost one sheep left the ninety and nine in the wilderness, and went after the

lost one until he found it. We reverse that, and do more to entertain those that are in the fold than we do to save those that have gone astray. It is not thus that our Lord would have us do. He would have us saved and blessed, not that we may eat and drink and be merry, but that we may contribute to the enlightenment and conversion of the whole world. This is the great work of the church to-day. This is the duty of every one who has named the name of Christ. We are to save ourselves; we are to build one another up on our most holy faith; but that is not all: we are to help evangelize the world. This duty rests upon us as heavily as it did upon the apostles, if not more so, on the ground that where much is given there much shall be required. We have facilities and opportunities such as they had not. Steam and electricity have brought the heathen world to our doors. All races are neighbors now. Commerce is worldwide. The printing-press has enabled us to multiply the word of life like the leaves of the forest. All peoples are accessible now. God is speaking to us as never before, saying: "Go ye into all the world and preach the gospel to the whole creation." We cannot ignore this command and be guiltless. The command to evangelize the world is as binding upon us as is the command to repent, to believe, or to be baptized. Apart then from all other duties of the church, as it has been said, rising far above the claims of lands already Christian, eclipsing every other obligation which God has placed upon the souls of enlightened men, is the duty of making known to the nations that have not known him, the fact that Jesus Christ has come to the earth as a divine Savior.

Let us inquire how the church has obeyed the parting command of her Lord. The apostles preached in all parts of the Roman Empire. Constrained by the love of Christ they went everywhere. Paul said: "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the foolish." He said again: "Unto me who am less than the least of all saints was this grace given that I should preach among the Gentiles the

unsearchable riches of Christ." Nothing could daunt his lion heart. He knew that in every city bonds and scourgings awaited him, but none of those things moved him, neither did he count his life as dear to him, if he could finish his course with joy and the ministry which he had received of the Lord Jesus to testify the gospel of the grace of God. In that age every Christian was a witness for Christ. So active and so aggressive was the early church, that Paul in his day could speak of the gospel as being preached in all creation under heaven. In the fourth century the Empire became Christian. In the Middle Ages Europe was won to Christ. At the close of the fourteenth century all missionary activity ceased. Here and there a man like Raimund Lull, or Francis Xavier, or Las Casas, or John Eliot did something, but the church was asleep or engaged in fruitless controversies. For centuries nothing was attempted and nothing was accomplished.

When the era of modern missions began, Christian people, for the most part, were either hostile or indifferent. The efforts of the first missionaries were greeted with universal and unmeasured ridicule. The men who were agitating this question were spoken of as vermin who ought to be caught and cracked and exterminated. What is being done now is the work of a few. Nine-tenths of all the contributions come from one-tenth of the members, while one-half give nothing. With the Moravians every church has its missions. Every man, and every woman, and every child has an interest in this cause. But the Moravians are an exception. The churches, as churches, are not responsible for the maintenance or the management of this work. What ought to be *the* work of the church is left to such churches and individuals as see fit to co-operate. The work of missions is not now the chief concern of the churches. It is a by-play, instead of being the supreme business, and demanding the highest talent and the most devoted service.

We are in the last decade of the Nineteenth Christian Cen-

ture, but the world is not yet evangelized. Two-thirds of the race have not heard that Christ died for them. There are a thousand millions stumbling on the dark mountains and going down to the pit with none to deliver. Lord Shaftesbury has said that in the latter part of these centuries those who held the truth have had it in their power to evangelize the globe fifty times over. All Christendom has 6,230 agents in the foreign field. Of these 3,000 are ordained, 730 are unordained, and 2,500 are women. In addition to these are 30,000 native helpers. All Christendom gives a little over \$12,000,000 a year to support this cause. In these United States we pay one-sixteenth of one per cent, on our real and personal property for the greatest enterprise on earth. Of all moneys raised for religious purposes, only two per cent, goes into the mission field. London has a thousand more ordained workers than all the pagan world. In this country we have one preacher for every eight hundred people, while in all pagandom there is only one ordained missionary for every four hundred thousand people. While the church is thus playing at missions, a thousand millions are living and dying without hope and without God. Thirty millions go down to the grave every year in heathen lands, a hundred thousand a day. The church has not been and is not in earnest. She has treated the parting charge of her Lord as if it had been abrogated long ago. Since the age of the apostles the evangelization of the world has not been *the* work of the church! By far the greater part of her resources has been spent upon her own instruction and edification. She has put that last which God has put first, and has reckoned that least which he pronounced greatest.

What ought we to do in the premises? We should realize, as we have not done, that we are called of God to evangelize the world. We have no option in the case. If we would be loyal to the Captain of our salvation, we must obey his last command. What we need is not more money, but an entire consecration of what we have. This work could be done in a generation. An

English soldier computed that the English army and navy could reach every human being alive with the Gospel in eighteen months, if that duty were assigned them. If it were our heart's desire and prayer to God that all nations might hear the Gospel, we would make short work of it. The truth is we do not feel about the matter as we ought. A few are doing well. Of them it can be said that to the extent of their power, yea, and beyond their power, they are willing to do. Moffat spends fifty years in the field, and then regrets that he cannot be ground out a young man that he may sally out again. Bishop Taylor wishes he could be multiplied into a thousand men and then live a thousand years for the redemption of Africa. A rich man like Otis gives a million dollars; a servant girl like Mary O'Hara gives five hundred dollars. But what is needed is that all should make this work their chief concern. The bulk of the church are asleep, and they need to hear the voice of God like a fire-bell at midnight, saying: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." We are not interested in this cause as we are in business or in politics. We want to know what is being done in all parts of the world, and we search the papers that we may learn. We should be as eager to know what is being done to evangelize Africa, China, Japan, Asia, and the Islands of the Seas. We should watch to see what new advances are made into the kingdom of darkness, and what new strongholds are won and held for Christ. The average Christian knows little and cares less about the cause for which Christ laid down his life. We must inform ourselves, and thereby feed and foster our interest in this work.

We should pray for the success of this enterprise. We should say with the prophet, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness and her salvation as a lamp that burneth." The request that comes most frequently from missionaries is this: "Brethren, pray for us." Great and effectual doors are open before them, but there are many adver-

saries. They need that wisdom which is profitable to direct. They are anxious that the Word of the Lord may have free course and be glorified. Our prayers ought not to end with ourselves. It is right to ask for grace and strength and all needed blessings, but we should seek for these that His way may be known on the earth, His saving health among all nations. The first half of the Lord's prayer is for the coming of the kingdom; it is not until we come to the second half that we ask for any personal blessing.

We should encourage a great many more gifted young men to enter the field. There has been a great uprising among college students, but if all would go who signed the pledge, they would be to the need only as a drop in a bucket. Those on the ground are doing good work, but what are they among so many? If every one had a thousand tongues, and every tongue were a trumpet, they could not reach all who are still unevangelized. A Brahmin said to a missionary: "Do the Christian people of England really think that it would be a good thing for the people of India to become Christians?" When he was told that they did so think, he said: "Why then do they act in such a strange way? When there are vacancies in the civil service, there are numerous applicants at once; when there is a military expedition, a hundred officers volunteer for it; in commercial enterprises, also, you are full of activity, and always have a strong staff. But it is different with your religion. I see one missionary with his wife here, and a hundred and fifty miles away is another, and a hundred miles in another direction is a third. How can the Church of England expect to convert the people of India from their hoary faiths with so little effort?" We must send out a great many more men, and we must send the best. The early church understood that. Paul wanted to stay in Jerusalem, but the Lord said to him: "Depart, for I will send thee far hence to the Gentiles." In Antioch the Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." There is need of wise master-builders to

lay foundations and to superintend the work. And there is need of men of consecration and good sense to build thereupon. It may be that some can go at their own charges. In the Middle Ages nobles sold their estates and went out to fight the Turks. There are forty self-supporting missionaries laboring in connection with the China Inland Mission. Those who are unable to go at their own charges should be sent.

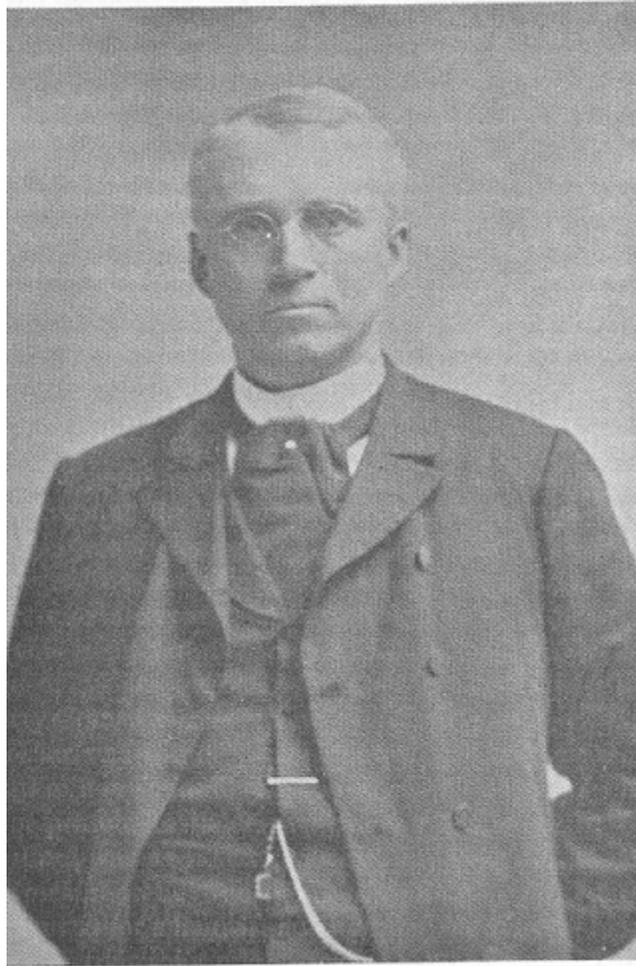
There remains much land yet to be possessed, but we are well able to take possession in the name of the Lord. All the signs of the times indicate that a crisis is at hand. The powers of darkness are preparing for a mighty conflict. Skepticism is compassing sea and land to make proselytes. The works of Voltaire, Paine, Hume, Strauss and Ingersoll are sent into India, Japan, and China. The real Armageddon is about to be fought. Of the ultimate victory there can be no doubt, for the mouth of the Lord has spoken it. The promise of Jehovah is confirmed with his oath. But he expects us to do our part. Every Christian must come up to the help of the Lord, to the help of the Lord against the mighty. Then we may expect to see the kingdoms of this world become the kingdoms of our God and of his Christ. Then may we look to see the knowledge of his glory cover the earth even as the waters cover the sea.

MEANS OF SPIRITUAL GROWTH.

F. D. POWER.

Growth is a characteristic of all life. It is natural. It is a vital act. The child grows without being instructed to grow; the roses grow without being commanded to grow; the Christian grows without taking thought how he may add one cubit to his growth. The child, the rose, the Christian only need the conditions in order to grow, and these conditions are all supplied. The conditions of growth and the inward principle of growth being both provided by nature, all that man has to do is to apply one to the other, to do nothing that may dwarf himself or pervert his nature, to suffer himself to grow.

The great purpose of the Christian institution is the reformation of the world. To the principalities and powers in heavenly places the manifold wisdom of God is to be made known by the church. The establishment, edification, and growth of the church, therefore, must be abundantly provided for by its Founder. The apostles treat of the church under the figure of a building, a house, a temple, a habitation of God. The terms edify and edification, in reference to the building up of an edifice, are often used by them to set forth the advancement, enlargement, improvement and adornment of the church. Of this building Jesus Christ is the chief corner-stone laid by the doctrine of apostles and prophets; the living stone, elect, precious, tried and sure; and believers in Christ, united together in one body upon this foundation laid in Zion, are "living stones built up in a spiritual house," constituting "the household of God," or "the household of faith." The vast importance of the church as a body, united and developed in its associated capacity, is seen here. The apostles do not deal with disconnected



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FREDERICKD. POWER, pastor of the Vermont Avenue Christian Church, Washington, D. C., has been for sixteen years located at the capital. He was born near Yorktown, Va., Jan. 2:5, 1851, the second of a family of nine children. His parents were Dr. Robert H. Power, of Yorktown, and Abigail M. Jencks of DeRuyter, N. Y. He entered Bethany College in 1868 and graduated in 1871. He began preaching at eighteen years of age, was ordained at twenty, and located with three country churches in Eastern Virginia. In 1874 he was married to Miss Emily B. Alsop of Fredericksburg, Va., and in January of that year took charge of the Christian Church in Charlottesville, Va. He remained here until September and was appointed Adjunct Professor of Languages in Bethany College. He taught in the College until September, 1875, when he entered upon his work in Washington. He was instrumental in building a new house of worship in Washington, which was dedicated in January, 1884. In December, 1881, he was chosen by acclamation chaplain of the 47th congress and served two years in that capacity. He has succeeded in building up the church in Washington from a membership of 150 to 700, and a second church was organized in April with 200 members. The subject of this sketch is six feet in height and weighs 175 pounds. His lectures on popular themes are pronounced among the most entertaining and instructive, and his services are in frequent demand in that field. Bro. Power's position at the Capital of the nation, and his relation to the late President Garfield, who was a member of his congregation, in those trying scenes culminating in his death and burial, have brought him before a much wider public than that of his own brethren. He seems admirably adapted to the important station he occupies, and it is to be hoped that many years of useful labor yet remain to him in that great center of our national life.

individuals striving after personal edification. The doctrine of Christ, the writings of his inspired ambassadors, the ordinances of the Lord's house, the consolations of the Spirit—all in their largest measure refer to brethren walking together in unity, to disciples joined in one body as fellow-members one of another, holding fellowship in the institutions of the gospel, and partaking as one body of the abundant provision made in the infinite wisdom and grace of their great Head for their comfort, edification and conquest. It is a great mistake to suppose that separate from the church the means of grace and growth in divine life may be fully realized and enjoyed.

As the head of the body, as the foundation of the edifice, the great source of all spiritual life and progress is Christ. Does he not say: "I am the Vine, ye are the branches. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing?" Does not Paul tell us in his splendid anatomical figure that, speaking the truth in love, we grow up in all things into him which is the head, even Christ: from whom the whole body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh increase of the body unto the building up of itself in love? Is it not expressly declared that "unto every one of us is given grace according to the measure of the gift of Christ," and that he gave some to be apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the nature of the fulness of Christ?

The first essential of growth, then, is a knowledge of Christ and his word. The holy Scriptures, of which Christ is the central figure, simple and unadulterated, are able to make us wise

unto salvation, contain all things necessary to faith and godliness, and are profitable for teaching, for reproof, for correction, for discipline in righteousness, that the man of God may be complete, furnished thoroughly unto every good work. As light in the darkness of ignorance, superstition and sin; as the power of God unto salvation to every one that believes; as the water of life to satisfy the thirst of the soul; as the bread of heaven to feed the spiritual nature; as the sword of the Spirit to cut away all false growths and overcome all resistance; as the store-house of all things needed in the development of souls along the lines of the only perfect life the world has ever known—the word of God is revealed to us. At the windows of Scripture God pours into the soul the radiance of his Spirit, and through the doorway of his Word he sends the manna that nourishes his needy children.

To answer its great purpose, however, the Word of Truth must be rightly divided. Distinction must be made between the dispensation of Moses and that of Christ, between the teaching of the prophets and the doctrine of apostles; between the will of God with regard to the Jews, and the will of God with respect to us. The Chronicles of the Old Testament do not answer the question, "What must I do to be saved?" Nor does the Apocalypse unfold the organization and office of the church. The Acts of the Apostles show us the character of conversion, and the Epistles set forth the duties of the subjects of Christ's kingdom.

It must, moreover, be so administered as to give each his portion in due season. There is milk for babes and meat for strong men. There is instruction for the unbeliever: "Believe on the Lord Jesus Christ and thou shalt be saved." There is instruction for the believer: "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." There is instruction for the believing penitent: "Arise and be baptized and wash away thy sins, calling upon the name of the Lord."*

There is instruction for the obedient penitent believer: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love." There is suitable food at the gospel feast for all that hunger.

Furthermore, it must be given pure. The Bible, the whole Bible, and nothing but the Bible is the divine pabulum. A false, perverted, or imperfect growth must come from the adulteration of this teaching with the commandments of men. Truth is the very soul of God, and that men may be godlike they must have truth in its purity without any mixture of error. "As new born babes, desire the unadulterated milk of the Word that ye may grow thereby." "This is my beloved Son, hear ye Him."

Here, then, are the fountains of divine wisdom. Most excellent of all God's gifts for the edification of his people is the gift of His word. Among green pastures and by still waters the great Shepherd leads his flock. Like a tree planted by the rivers of water which bringeth forth his fruit in his season, and whose leaf never withers, is the man whose delight is in the law of the Lord. In such a garden, rooted in the soil of divine grace, watered with the dews of divine love, and trained by the skill of a divine hand, the growth of the church, day and night, summer and winter, must be beautiful and glorious and fruitful beyond conception. Without these advantages there must be leanness, famine and blight, which no human means can remedy.

Unfolding the divine word in its myriad beauties and helps, we find prayer instituted as a means of growth in spiritual life. Our Lord taught his disciples to pray, "Thy kingdom come, thy will be done in earth as in heaven. Forgive us our debts as we forgive our debtors. And bring us not into temptation, but deliver us from the evil one." The apostles taught the churches to pray without ceasing; to pray always with all prayer and supplication in the Spirit, and to watch thereunto with all per-

severance; to come boldly to the throne of grace that they might obtain mercy and find grace to help in every time of need. The kingdom of Christ began in a prayer-meeting, and the early disciples continued steadfastly in prayers, and the apostles' doctrine and fellowship, and in the breaking of bread. All great onward movements of the church have started in prayer. "Pray to the Lord of the harvest," said Christ, "that he may send forth laborers into his harvest." Paul, the greatest of Christian leaders, began his service praying, and over and over again appealed to the churches: "Brethren, pray for us that the word of the Lord may have free course and be glorified." Luther, who broke the spell of ages and gave the church its mightiest impetus since the days of the apostles, was a man of obstinate pleading with God. The prayers of John Knox were feared by Mary more than an army of ten thousand men. Whitefield, Wesley, Payson, Judson, Livingstone, were all giants of the closet. As the church prays, the church grows. As the Christian communes with God, he becomes like God. As men and women frequent the banqueting house of their Lord, evening, morning and at noon, they become healthy, vigorous, aggressive, strong in the Lord and in the power of his might. Growth in piety and in power are not possible without the spirit of grace and of supplication. Prayer, in accord with the teachings of the Holy Spirit, is one of God's indispensable agencies for the upbuilding of the kingdom of Christ among men. It is the hand of God's child laying hold of the hand of his Father, lifting himself and being lifted into a serener atmosphere of happier fellowship and of nobler achievement.

Another means of growth is the public worship of the Lord's house. Meditation, prayer, education in the Holy Scriptures, self-examination, communion with saints, are all helpful agencies of God's grace that are brought to bear upon the soul as the sunshine and dews of heaven upon the tender and growing plant. Under the law, God ordained the public worship of the synagogue, and the very name church applied to a Christian

society indicates an assembly for sacred exercises. The Holy Spirit, through the Apostle Paul, counseled the Corinthians concerning the order of worship when they came "together in the church," and exhorted the Hebrews "not to forsake the assembling of themselves together." Here the church publicly confesses the name of Christ, sets forth her faith in his resurrection, and proclaims his gospel for the conversion of the world. Here the ignorant and vicious are instructed and warned, and the sorrowing are comforted. Here the Holy Spirit diffuses his sanctifying influence, and gives foretaste of the deep and hallowed pleasures of eternity. Here intercessions and thanksgivings are made for all public and private interests, and the principles of morality and religion, which preserve society from decay, are published to all men. Here the obligations of State, neighborhood, family and individual life are enforced, barriers between rich and poor are broken down, and the vital interests of piety, "benevolence, and patriotism are inculcated. What has so great a tendency to quicken faith, to promote zeal, to enliven devotion, to elevate morals, to build up men and women and little children in the likeness of Jesus Christ, and thus to advance the growth of the kingdom of God! We become assimilated to the moral character of the object we worship. He that worships Buddha is transformed into Buddha, says the Buddhist. To the sacrifice of Hercules none were admitted that were dwarfs, and to the worship of Bacchus none that were sad. Odin and Thor, conceptions that were blood-thirsty and cruel, shaped the character of the Northmen so that death in battle or by one's own hand alone could admit to the halls of Valhalla. Adoring a God of love, of mercy, of justice, of righteousness, men become righteous, just, merciful and loving. They grow to will what God wills, to love what God loves, to hate what God hates, to be like God.

Finally, the Lord's Supper as a means of growth in easily first among the public exercises of the assemblies of the Lord's people. An ordinance which is commemorative of the Lord's

death, as baptism is commemorative of his burial, and the first day of the week of his resurrection, must be of precious moment and of invaluable service to the church. Waiting at the cross, crowded with memories of the dying love of Jesus of Nazareth, as the Son of God and Savior of the world; solemnly observing the farewell request of our great leader and exemplar, "Do this in remembrance of me," we must imbibe his spirit and be transformed into his likeness. In all the world millions perpetuating his memory on every Lord's day in this simple feast must keep alive the flame of Christian zeal, impress mankind with the power of Calvary, and mightily advance the Messiah's kingdom as nothing else can. Hence the observance of this institution upon every first day of the week by the primitive Christians. The Lord's death and the Lord's resurrection; the Lord's day and the Lord's Supper; the Lord's house and the Lord's table, were forever associated in the assemblies of the Lord's people. The departure from this order has been a great loss to Christianity, and with the restoration of this ordinance to its true position must come great gain in the growth of the Christian, religion.

These are means of grace and growth: Bible study, prayer, the public worship, the institutions of the Lord's house. Through these channels the gracious influences of the divine Spirit are imparted. We do not have to make these conditions any more than the plant makes air, heat, light and moisture. All we have to do is to allow them to operate for our development, to place ourselves in a proper position to grow. We are not born full-grown into the kingdom of Christ, any more than the plant into the vegetable or the child into the animal kingdom. We do not spring through a miraculous conversion to the full stature of spiritual manhood. The very idea of growth is opposed to such a theory. The law in all the universe of God is progressive. "Grow in grace." "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby." "Leaving the principles of the doctrine of Christ—the milk of

"babes—let us go on unto perfection." "I count not myself yet to have apprehended; but one thing I do, forgetting the things that are behind, and stretching forward to the things that are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Not that I have already obtained or am already made perfect." Nor do we continue as infants in the household of our Father. The child that is checked in its development becomes a freak, a dwarf; the prattle of the babe that charms us becomes the gibberish of the idiot that fills us with pain. As men and women in Christ Jesus, we are not called upon to be always confessing ourselves miserable sinners. A ceremonial religion demands this; a New Testament Christianity exalts us above this condition; an intelligent and faithful use of the means of grace must bring the happy consciousness of growth. "Behold, now are we the sons of God." How are we treating these agencies? Does the soul hunger, and we refuse to feed it? Does it pine for light, and we keep it in darkness? Does it long for showers of divine favor, and we suffer it to wither and waste? Does it ask for bread, and we give it a stone?

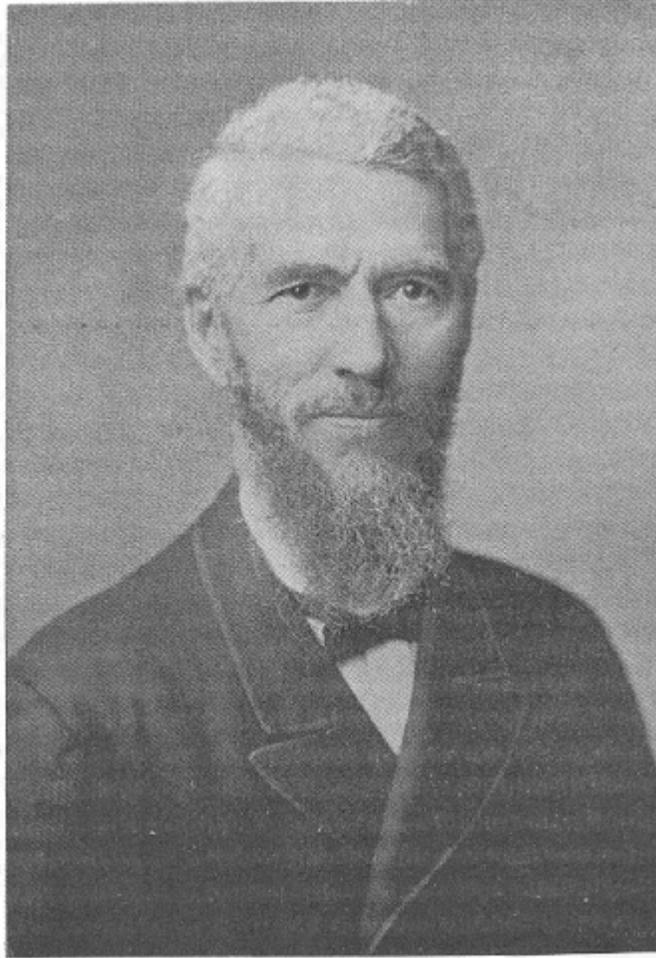
CHRIST AND THE FUTURE LIFE.

BY B. W. JOHNSON.

THE HOPE OF THE ANCIENT WORLD.

When the curtain rises in the drama of humanity, one of the first scenes revealed is the discussion of the riddle of human life. What is man? Is he a worm, or is he a God? When he dies, does he "surrender his individual being and go to mix with the elements, to be a brother to the rock and to the clod which the rude swain treads upon?" Is he dust and does he return to dust, or has he a divine and deathless spark which shall survive the dissolution of the body, the grave, and even the wreck of worlds?

Probably no one of the mysteries of which our anxious souls ask the solution has had so painful and absorbing an interest as that question of the ages: "If a man die, shall he live again?" When the first parents stood over the bruised body of their slain second born, they confronted the great problem, and it is hardly indulging the imagination to suppose that the heart of the great mother suggested to her a hope, even while her tears were falling over the sad fate of her son. Since that first funeral and first grave of the world, there has been a battle between human hopes and fears. On the one hand, to outward appearances the grave seemed to end all. The last breath is succeeded by the death pallor, dissolution, and the disappearance from human sight, apparently forever. As far as the ken of the senses can go, they have seemed to say that man died and perished as the worm, or as the brute. Where are the millions of the fathers of our race? Where are the storied heroes of the past? Where are the pious and the good who served the world so well that it will not let their memories die?



... our agent, paid by **B. W. JOHNSON** ...

BARTON W. JOHNSON was born in 1833, in a log cabin on a clearing in Tazewell County, Illinois. His ancestry, on both sides, is of stock which had settled in this country before the Revolution; his father's parents were South Carolinians; his mother was born in Tennessee. His early education was such as could be obtained in a backwoods school, on a farm, and from the few books he could buy or borrow. In his eighteenth year he commenced to study at Walnut Grove Academy, now Eureka College, where he attended for two years. Then, after teaching for one year, he went to Bethany College in 1854. At that time the college was presided over by Alexander Campbell, aided by such professors as E. Milligan, W. K. Pendleton, R. Richardson, and others of less note. In 1856 he graduated in a class of twenty-seven, the honors of which were divided between him and W. A. Hall, of Tennessee.

In the fall of 1856, he engaged in a school in Bloomington, Ill., preaching on Sundays in the vicinity. The next year he took a position in Eureka College, where he remained in all seven years, two years as its president. In 1863. he acted as corresponding and financial secretary of the American Missionary Society, and was re-elected to that position at the convention of 1864. but he declined to continue, having accepted the chair of mathematics in Bethany College. Here he remained two years, until after the death of Alexander Campbell, when he returned to the west. After a pastoral charge at Lincoln, Ill, he accepted the presidency of Oskaloosa College, in connection with the care of the Church at Oskaloosa. A failure of health compelled him to cease teaching two years later, but he continued to preach for the congregation for four more years. In the meantime, THE EVANGELIST, long published as a monthly, had assumed a weekly form, and he became its editor. For about sixteen years he has been engaged in editorial work; on THE EVANGELIST, in Oskaloosa and Chicago, and subsequently on the CHRISTIAN-EVANGELIST in St. Louis. In the meantime he has written several books which have had a wide circulation: *The Vision of the Ages*, *Commentary on John*, *The People's Testament*, in two octavo volumes, and the successive volumes of the *Christian Lesson Commentary*, from 1886 to the present time. In the summer of 1858 he was united in marriage to Miss Sarah S. Alien, of Bloomington, Ill., who has made him a devoted and self-sacrificing companion. Three children, all living, have been borne to the marriage. In his Bible studies he had been made to feel the need of a personal knowledge of the places mentioned in the Bible, of the people, manners and scenes of the east; and hence, in the summer of 1889 he crossed the Atlantic. During his absence of between four and five months, he visited Great Britain, France, Switzerland, Italy, Greece, Turkey in Asia, Palestine and Egypt. The enforced absence from his desk was of great advantage to his health, which had become somewhat impaired by his arduous labors. If his life is spared, additional volumes will in due time appear from his pen, which are already in preparation.

On the other hand, there has always and everywhere been some kind of intimation, whether from without or within, from nature or from revelation, which has filled the world with a vague hope. This was shown when the old patriarchs so carefully carried their dead, even from afar, to the cave of Machpelah in the Promised Land. The afflicted sage of the Land of Uz, in the midst of his sorrows, cried out in exultation as his soul caught a glimpse of the future life. When the Egyptians brought their dead to the embalmer, spared no art to render the lifeless body imperishable, laid it away in rock hewn tombs and sealed it up from the destroying hand of time, they did it in the hope of a final reunion of the soul and body. The great sages of southern Asia attempted to solve the problem by the doctrine of the transmigration of souls. The soul which left a dying body entered into some other body, whether of man or beast, and lived again. The Greek myths and poets painted the Elysian Fields and Tartarus as the homes of disembodied spirits; the Sagas of northern Europe pictured Walhalla as the abode of departed heroes; the American Indians sent theirs to the Happy Hunting Grounds; the Chinese worship their ancestors as living and divine. Indeed, wherever men have been found, as soon as their language and life is understood, it is found that in some form, however vague and imperfect, their thought has been colored by an intimation of immortality. So general is the diffusion of this hope that Cicero in his *Tusculan Disputations* makes the argument that a universal belief can only be accounted for by referring it to a divine intuition, and hence, that the belief in a future life is due to God's voice in the human soul whispering to it that the grave does not end all.

Yet we always come away dissatisfied after endeavoring to silence our fears, and to give our hopes a basis of certainty, by listening to the arguments drawn from human philosophy. The death of the old year, the suspended life of the winter season, and the resurrection of the spring whisper a hope. The

transformations of the worm after its burial in the chrysalis to a glorious winged life seem like a corroboration. The fact that the noblest minds are often found in those "whose bodily presence is contemptible," in feeble and diseased earthly prison houses, shows that the life is something distinct from matter. The fact that we often observe the mind in a slowly dying body as vigorous as ever until the moment of separation seems to teach the same lesson. Then, too, the personal consciousness of every man declares to him that the body is only the clay tenement in which he, the *Ego*, dwells. I speak of "my arm," "my head," "my body," and contemplate them all as my servants. I do not regard them as *Me*, but as *Mine*. But there is something, the *Ego*, that is *myself*, and it is impossible to think of myself apart from this. This self is one, a unit. I am therefore conscious of an existence of which the body is one of the possessions and the dwelling place. Why, if this something is not the body, may it not change its home as we change dwellings, and take another dwelling such as pleaseth Him who made both body and spirit ?

Then again, to pursue this line of thought a little farther, free will is a matter of consciousness. We know that we weigh motives and exercise choice. We know that we are free moral agents. But matter is subject to immutable laws. Matter can never exercise choice, and hence is not a moral agent. Mr. Darwin says that "free will is a mystery insoluble to the naturalist." If matter cannot will, and *we* can, it follows that there is something dwelling in our bodies, the *Ego*, which is not matter. The life itself, that which constitutes our personal identity, must then be immaterial and spiritual since it is not subject to the laws of matter. Hence, the dissolution of the body does not necessarily end its existence.

And there is yet another argument which has carried weight. The lesson of God's great world is that where he has created wants he has also furnished the means of supplying those wants. There are mutual correspondences. There is air for

the lungs; light for the eye; sounds for the ear. The body hungers and thirsts and God furnishes the harvest and the crystal stream. He has given to every species what it needs in its environment. But shall we say that the great Heavenly Father has provided the means of supplying every sense, every lower want, and yet has utterly denied the intense longing planted in every soul for life? "All that a man hath will he give for life;" ease, property, comfort, home. The whole soul cries for life.

"It is life, whereof our nerves are scant,
Thee, O life, not death for which we pant,
More life, fuller life, is what we want"

Nay, all nature declares that He who has answered every lower want of our being, would not close his ears to the universal, never ceasing, agonizing cry of his children for life. Who will say that when millions of hands are outstretched to God as they cry for life that the Heavenly Father thrusts them back and pushes all his weeping children into hopeless graves!

These arguments are noted, not in order to exhaust this source, but to indicate the kind of evidences which nature provides. Yet, in spite of all, the natural world has left man with his doubts, his hopes and his fears. If there was a Cicero who could argue immortality from an eternal hope, there was also a Caesar who could declare in his speech in the Senate on the fate of the Cataline Conspirators that death is an eternal sleep. If there was a Socrates who could insist, as he received the hemlock, on the immortality of the soul, there was also a Cebes who could dispute the fact of future existence with the dying philosopher. If there were Platonists who declared that the soul was deathless, there were also Epicureans who claimed that in this life was our only hope, and hence that it was the part of wisdom to give full rein to pleasure, because to-morrow we die. If there were Pharisees who believed in a future world, there were also Sadducees who denied that there was angel, spirit, or the resurrection of the dead. Cato, when all hope of the Republic had been crushed out by Caesar's legions, might

read in his last hours Plato's dialogue on the immortality of the soul, but its pages furnished no prospect which stayed his hand, when, in despair, he turned the dagger upon his heart.

Indeed there was little in the vision of immortality vouchsafed before Christ came that could fill men with joyous hope. The poets could touch their harps to sing of the beauties of the Elysian Fields, but the departed heroes who made them their eternal abodes were empty shades who looked back with longing on the real joys of the earthly life. Socrates, the greatest saint of the pagan world, could, in the moment of departure, speak words of consolation to his weeping friends, but in the same breath he declared that whether the change would better his condition he could not tell. Death was a departure from the known to the unknown; a leap into an unexplored abyss awful in its silence and mystery. Even when Plato and Cicero exhausted their powers, all that they wrought was to convince their countrymen of the deathless existence of the soul. They had no power to reveal a heaven that would brighten their lives with the radiance of an eternal hope. That was reserved for Him who is the Resurrection and the Life.

LIFE AND IMMORTALITY BROUGHT TO LIGHT.

We have just seen how feeble and glimmering was the light of eternal hope in the pre-Christian world ; too faint and uncertain to be a strong power and consolation when the great horror of darkness came down upon the dying soul. Men might submit themselves to the inevitable decree with philosophic resignation, but there was no glorious hope in death. The sublimest height of the old-world faith was reached when the Psalmist could exclaim, "Though I walk through the valley of the shadow of death, I will fear no evil." There was no voice in all the ancient world except that of a prophet who caught a glimpse of a brighter morning and put in words the hope of a

better age, which could cry in triumphant exultation, "O death, where is thy sting? O grave, where is thy victory now? "

It was a new era which dawned upon the world's hopes when the Man of Calvary entered upon his work. A new keynote is at once discovered in history, when we open the pages of the New Testament. "He hath abolished death, and hath brought life and immortality to light through the gospel." From some cause, the old fears have passed away, and the world is stepping to the music inspired by a new hope. The first martyr of the church, in the crisis of his fate, has a vision of the opened heavens and the Risen Lord, and dies with prayers upon his lips for his murderers. The mightiest apostle of the new religion, in the midst of a life of "weariness and painfulness," of want, suffering and ceaseless persecution and peril of death, could exclaim: "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. * * * For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." And when his weary course was run to the end, out of the depths of his Roman prison he could look serenely at the scaffold and the headman's axe prepared for him, and speak with radiant hope of the "crown of righteousness" which would soon rest upon his immortal brow. If I had to choose a single sentence which would compress within its limits the attitude of the new dispensation with reference to death and a future life, it would be that of the voice from heaven, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." From that time onward saints could be found who cheerfully accepted the crown of martyrdom, and rejoiced that they were counted worthy to suffer somewhat for a Savior who had filled their souls with glorious hope.

Nor is it difficult to account for this blessed hope which had been begotten in human hearts. The one all-sufficient explana-

tion is the gospel of Jesus Christ. The world had other great religious teachers before the Man of Nazareth, such as Moses, Buddha, Zoroaster and Confucius, but never had a teacher, Jew or Gentile, inspired or uninspired, appeared upon the earth who had dared to take upon his lips other than the timid, hesitating, lipping words of mortal man. It was a new era when one in the flesh, as the Son of Man, could declare in language only fitting for Divine lips, "I AM THE RESURRECTION AND THE LIFE." Never before had there been One walking among mortals who could claim the high prerogative of holding the keys of death and Hades, and the power to deliver man from their dominion. Never before had prophet or sage spoken such mighty words as, "The hour is coming in which all that are in their graves shall hear the voice of the Son of Man, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation;" "He that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die;" "I am the Bread of Life;" "I am the Way, the Truth and the Life;" "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

Such Godlike words might possibly have been held to be the wild ravings of a crazy enthusiast had they not been spoken by one who was Godlike in every feature, in life, in teachings, in death, and in the mighty transforming power he has wrought in the history of our race. "Never did man speak like this man." "He speaks as one who has authority, not as the scribes." Never has the earth seen a teacher of such equipoise, seemingly such a master of every subject; never at a loss, never confused, never mistaken, apparently in possession of the keys of all knowledge, and familiar with every mystery. "In him was no darkness at all," and to him all, whether past, present or future, in this world or the world to come, was clear as the sunlight of heaven. It would be utterly impossible that a character so peerless in the judgment of all the world, unbelieving

as well as believing, should speak wild and foolish words on the subject of death and future existence. It is contrary to all the probabilities that one who had analyzed the human heart and life as had never been done before by mortal man, one who has been demonstrated by the wisdom and experience of eighteen centuries, to have spoken calm, deliberate, unerring truth on ninety-nine subjects out of the hundred, should have indulged in idle, vain, blasphemous and false boastings on the hundredth theme. Is it conceivable that the lips, which the universal judgment of man declares to be the lips of embodied truth, were denied by falsehood when they declared to man the words of Eternal Hope!

There is another aspect in which Christ and the Gospel differ from all other teachers and their systems. There has been no founder of any other religion who, while still a living teacher, staked his religion upon his triumph over death, and from whose tomb a church sprang into existence, and into power, buoyant with the hope of immortality demonstrated by his own resurrection from the dead. Judaism left Moses sleeping in the lonely sepulcher of Mount Nebo. No Chinese or Buddhist Bible tells how the stone was rolled away from the sepulcher of Confucius or Gautama, and how they rose again to cheer their despairing disciples by their presence and by the promise of a like victory over the grave. As far as the dim legends of Zoroaster tell us, when he died he went to the same "towers of silence" as all his followers. The Mohammedan, borrowing a hope from Christianity, believes that his Prophet is in Paradise, but has never dared to affirm that he has been seen by mortal vision since his body was placed in the tomb at Mecca. And in more recent times, though Mormonism adores the murdered Joseph Smith as a saint, a prophet and a martyr, as well as the founder of their faith, they have never risked the proclamation of his resurrection from the dead.

In contrast with all other religions of humanity, Christianity bounded into existence big with the hope of immortality, and

pointed to the empty tomb and to the Risen Lord as the demonstration of its hope. Peter, a craven while his Lord was in the hands of his enemies, has now been transformed by some new element into a hero, and fifty days after the tragedy of the cross, declares to the men who had crucified his Master, "Him * * whom ye have taken, and by wicked hands have crucified and slain, God hath raised up. * * * *Whereof we all are witnesses;*" and the Twelve who fled in terror when their leader was seized, "all witness with great power of the resurrection of the Lord Jesus." The burden of every sermon was the resurrection of the Savior, and eternal life. So it was in the first sermon; so it was again in the discourse at the Beautiful Gate. The one thing that turned upon the church the rage of the Sadducean rulers was that "they were grieved that the apostles taught the people, and preached through Jesus the resurrection from the dead." Indeed, the gospel, which in its mighty workings wrought out a church whose progress could not be stayed by sword or fagot, or by all the might of Sanhedrim or Caesar, was the gospel of a Risen Lord. That was the "old Jerusalem gospel," and it was no less the gospel which wrought out the transformation of the Gentile world. "I delivered unto you," writes the greatest of the apostles to a Gentile church which he had founded, "first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures."

The faith of Christianity that "Christ is the Resurrection and the Life, and that he rose from the tomb as the first fruits of them that slept," is a full explanation of the new hope, joy and inspiration which came into human life from the tomb of our Lord.

THE BASIS OF OUR HOPE.

Future existence is not future life in the full and blessed sense in which the phrase is used by our Savior. Even the

wicked may exist "where the worm dieth not, and the fire is not quenched." Nor is existence here on earth recognized by him as life. In him was life, and in him *The Life* walked and moved in a world that was lying dead in trespasses and sins, which he invited to him in order that he might have life. Those who received him were born to a new life received from him, and henceforth were moved by the power of an eternal hope. For them eternal life had begun, and what we call death was only a transit to a higher stage of its existence in which all the ills of "this present evil world" were left behind.

Hence the intimations of nature that the spirit of man survives the passage of death fall short, when we seek proof from these sources of the blissful immortality which is the promised inheritance of the Christian. If I were asked for the basis on which our hope of a happy state in the eternal world rests, and was required to give the answer in a single word, that word would be CHRIST. Upon him hang all our hopes. In him all proofs center. He is the Light that illumines not only this world, but which casts its rays through the gloom that gathers around the mysteries of death, and reveals a Better Land. To me the future is not hopeless death, nor even a shadowy and uncertain existence, but a joyous and inspiring hope, because I believe with all my heart that Jesus is the Christ, the Son of God. It is he "who hath abolished death, and hath brought life and immortality to light." When the stone was rolled from the door of the sepulcher in which the body was lain it was rolled from the hopes of humanity, and when he came forth living it was not only a triumph over death, but the beginning of a new era, the birth of a new world.

I shall not take space to discuss the proofs of the resurrection of the crucified Lord. They have been ably considered in other portions of the series to which I am only contributing a part. It is sufficient now to quote the testimony of Dr. Thomas Arnold, of Rugby, Regius Professor of History in the University of Oxford, and himself the author of a number of valuable his-

torical works, who declares: "I have been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them; and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the mind of a fair inquirer, than that Christ died and rose again from the dead." "Why should it be thought incredible that one should rise from the dead?" Indeed, this is far less incredible than to believe that the church which rose out of the tomb of Christ, based upon faith in his resurrection, was based upon a delusion; that the suffering martyrs, who gave up all that the world values, and endured every trial and sorrow that causes the world to shrink and shudder, were either deceived by the conviction that they had seen the Risen Lord, or were deceivers; and that Saul of Tarsus, the bitterest of persecutors, was transformed into the saintly Paul, the apostle, the apostle of prisons, stripes, weariness, painfulness, hunger, cold and nakedness, by an optical illusion! The resurrection of Jesus Christ must be accepted as a historical fact, unless we plant ourselves upon the dictum of Hume, accepted by Huxley, that "no testimony can prove a miracle."

Yet, if the resurrection of Jesus stood alone it would not furnish an impregnable basis for our hope. If the voice of Jesus had remained silent concerning the wonders of the divine love, and there had no promise of eternal life for man fallen from his lips, we would still be left in doubt concerning our future. Indeed, the resurrection did not take place, primarily, in order to demonstrate that we should live beyond the tomb. It was the primary purpose of the resurrection to demonstrate that the crucified Jesus was the Christ, the Son of God. The Sanhedrim condemned him to death for blasphemy because, in reply to their own question, he had affirmed his high claims. When they had nailed him to the cross, Sanhedrists, populace, and Roman soldiers, all taunted him with his inability to prove that he was the Christ by coming down. And when the lifeless

body was sealed in the tomb, they felt that the demonstration was complete, that he was either a deluded fanatic or an impostor. So it would have been had the tomb held him. Had he seen corruption, the lot of mortality, his very name would have been forgotten. But he had affirmed, "On *this rock*" the rock of the fundamental truth that he is the Christ, the Son of God, "I will build my church, and the gates of Hades (the great unseen world of death) shall not prevail against it." The Jewish nation declared that these gates should prevail, and that question between the words of Christ and the Sanhedrim was at issue during the three days that the stone closed the door of the sepulcher, and of human hopes.

But on that glad Sunday morning the stone was rolled away! The sepulcher was empty! The Lord is risen indeed! The accounts of the women were not idle tales. Simon hath seen him! Nay, all have seen him but the skeptical Thomas. Nay, one week later, Thomas, convinced, exclaims, "My Lord and my God!" Five hundred disciples see him at once, and last of all, as one born out of due time, the raging persecutor sees him on the way to Damascus. Then on Pentecost, a mighty power descends on the little band of saints, and as Israel gathered in wonder, Peter declared to the men of Joppa and Jerusalem that "Him whom ye have taken, and with wicked hands crucified and slain, God *hath raised*, having loosed the pangs of death, because it was not possible that he be holden of it. * * * This Jesus hath God raised up, *whereof we all are witnesses*. * * * * God hath made that same Jesus, whom ye have crucified, both Lord and Christ." The gates of Hades did not prevail against this grand truth, the foundation of the church. The resurrection demonstrates that Jesus, the condemned, the crucified, is both Lord and Christ.

But if Lord and Christ, the seal of the living God is placed upon every word that has fallen from his tongue. When he, in the flesh, uttered those words in which Omnipotence seemed to

speaking with human lips, "I am the Resurrection and the Life;" "I am come that ye may have life, and have it more abundantly;" "Because I live, ye shall live also;" "He that liveth and believeth in me shall never die;" "They that are in their graves shall hear the voice of the Son of Man, and they that hear shall live;" and when he declared that in the last day he should say to his followers, "Come, ye blessed of my Father, inherit the kingdom prepared for you;" when he uttered these and many other words equally gracious, it was the voice of him who holds the Keys of Life, of Death and Hades, which spoke. When he, whom the resurrection demonstrates to be the "Brightness of the Father's glory," speaks, we who have heard him have heard the voice of the Father, whose offspring we are. And we know that if we have fellowship with his life and death that we shall have the fellowship of his resurrection also. He is Life; he is Immortality. Because he lives we shall live also. Yet one more sweet thought full of hope comes from the demonstration that Jesus came into the world to show us, not only the Father's will, but the Father Himself. In him we behold how the Father loves us. We hear it in his words. He tells us that if we want a definition of God, it is comprehended in the one word LOVE. Yet love will never let what is loved die if it can have its will. He who loves a flower or a singing bird, is saddened if it dies. A mother's love would hold back her child as it is drawn towards the gates of death, and would even give her own life that it might live. Love would always dower the loved one with life. Hence, when we look up to the great God, and know as we see his face that we are gazing upon the depths of an utterable love, then there comes to us the unfaltering conviction that the Omnipotent Father is not deaf to his children's cry, will not thrust back the hands extended in supplication, and that even of his own will, because love is not death, but life, he will dower them with immortality and eternal peace.

THE HOPE OF THE SAINTS.

When the risen Lord finally bade adieu to his disciples on the eastern slope of the Mount of Olives and disappeared behind the curtain of the clouds, he left behind him a great and inspiring hope. That hope not only changed the lives of the disciples who had followed him on the earth, but has changed the current of human history. It was that which made the saints of the apostolic age disdain threats, trials, hardships, poverty, prisons, scourgings, sword and fagot, and move steadily onward in the work of imparting to the world their own blessed hope. It was the assurance of a glorious immortality bestowed by Christ, and in fellowship with Christ, that led those who turned away from Judaism or Paganism to the gospel to seek to purify themselves even as he is pure. When the philosophical historian seeks to account for the wonderful change that gradually shows itself in the moral condition of the world, he cannot fail to recognize the new hope as one of the most powerful factors. Pliny, in the closing years of the first century, takes note of the fact that this hope had disarmed the persecuting power of imperial Rome of all its terrors. What cared the saint for the flames of martyrdom when he felt a firm assurance that they were only another chariot of fire which would carry him, like the Tishbite, up to heaven and to God?

What was the nature of this hope which has been such an inspiration to mankind? When the Lord was about to go away from the earth he assured his disciples that he was going in order to prepare a place for them in his Father's house, and that he would return to take them to himself that they might dwell there with him. There seems good reason for believing, notwithstanding the positive statements of the Savior, that the time of his second personal coming was known only to the Father, that the early church was in expectation of his speedy appearance once more upon the earth. Yet they soon realized

the fulfillment of the promise in their own experiences. He came to Stephen when he was suffering a martyr's death, and the dying saint was permitted to look up and see the heavens opened and the Lord standing ready to receive him. So he came to James, the brother of John, when he was killed by the sword of Herod. So he came to apostles, saints and martyrs, and they obeyed the summons in the joyful expectation that what men call death is a deliverance, a great gain, a release from bondage, the passage to eternal honors.

The first fact that I wish to lay emphasis upon is, that they regarded death as an immediate deliverance. There was no thought of a sleep of ages upon ages before the eternal awakening. There is no hint of a long period of unconsciousness which lasts until the final trumpet of the archangel. There was no cloud across the heaven of their hope which suggested years or centuries of purgatorial suffering. On the other hand, the saints closed their eyes on the scenes of earth with the belief that they would at once open them in the brightness of that country which needs no sun. To the penitent sufferer by his side the dying Savior said, "*To-day* shalt thou be with me in Paradise." As the martyred Stephen was suffering his death wounds, he saw the heavens already opened to receive him. The apostle Paul declares that if the earthly body is dissolved, there is ready another body, "a building of God, a house not made with hands, eternal in the heavens," and declares that "we groan" while clothed in the flesh for the heavenly clothing which our spirits shall wear when the earthly garments of the flesh shall be laid aside. In the same connection (2 Cor. chap. 5) he says that to dwell in the body is to be absent from the Lord, and he declares that he would "rather be absent from the body, and to be present with the Lord." And again, in writing to the Philippians he declares that for him to die would be gain; yet for him to continue to *live in the flesh* is of advantage to the churches; hence he "is in a strait between two, having a *desire to depart and to be with Christ*, which is better." In the Pauline

theology death is simply the departure of the spirit from the body. In the case of the Christian, the earthly tabernacle is dissolved, he departs from it; he then receives a new body fitted to his new sphere of existence; a spiritual body, a "building of God;" to depart from the body is to "be with Christ," or to listen to his call and go to dwell with him, and such a departure is "gain," "better" than to remain "in the flesh." This theology harmonizes fully with the facts stated in three of the gospels and alluded to by both Peter and John, that two of the Old Testament saints came back from their immortal homes to stand with Christ on the Mount of Transfiguration and to converse with him over his approaching suffering. It is in full harmony with the picture drawn of the future life by the Savior himself, in which he portrays all of the earthly actors in the parable of the Rich Man and Lazarus as existing consciously in the future world, and Abraham and Lazarus as enjoying the bliss of Paradise. The New Testament hope of immortality, inspired by the gospel of Jesus Christ, is a hope of an immediate passage through the darkness of death to the light of eternal day; of a deliverance from the pangs of the dying body to eternal bliss; of ending the journey of life by passing through the gates of that eternal city which has been sought by the saintly pilgrims of all the ages.

"But some will say, How are the dead raised up? And with what body do they come?" Surely not, as Mohammedans believe, with the bones, flesh and blood of the earthly body, even to the point that where limbs are amputated here, they are lost to the body forever. Certainly not, as Talmage has so vividly described, with the old body formed again by its scattered members being drawn together, from wherever they have been dissolved, back again into the original earthly form. Rather, in the vigorous language of the great apostle: "Thou fool, that which thou sowest is not quickened except it die. * * Thou sowest not that body which shall be. * * God giveth it a body as hath pleased him." Observe closely

the apostle's statements. The seed is planted and dissolved, but lives again, not as a seed but as a stalk, or plant. It lives again in an entirely new form. To every kind of life is given the kind of body needed; to the bird a body suited to the air; to the fish a body suited to the water; to the beasts bodies suited to their sphere; to the stars a glory that is their own; to everything, everywhere, a glory and a form suited to its state.

"So also in the resurrection of the dead." On earth there was a body adapted to earthly condition. At death that earthly body was "sown" or planted in the earth. "It is sown in corruption," or subject to corruption. "It is raised in incorruption." * * It is sown a natural body; it is raised a spiritual body." Our earthly bodies, like that of the earthly Adam, are of earth; the new body, "the house not made with hands," is in the image of the heavenly man, the glorified body of Jesus Christ, for "as we have borne the image of the earthly, so shall we also bear the image of the heavenly." Then, to silence forever those who expect a sensual heaven in which they shall abide in the flesh eternally, he exclaims, "Now, this I say, brethren, *that flesh and blood cannot inherit the kingdom of God*; neither doth corruption inherit incorruption." This, in its connection, can only have one meaning. Flesh and blood bodies, bodies made of corruptible earthly materials, are not compatible with a home in the world of redeemed and glorified spirits. The soul's tenement, if it have one, must be adapted to the new conditions of being.

Are we then denied a body in the future state'? By no means. I may not be able to understand the nature of that body, because I have never seen such an existence, but I can accept the statements of the word of God and believe that it is exactly fitted to the happy sphere of glorified existence. It "is a building of God," it is made "as it hath pleased him," it is "a spiritual body," it is "incorruptible," it is "immortal," it is after the image of the heavenly man, and "our vile bodies are changed into the likeness of his glorified body." In order

to comprehend what this means do not look at the Lord when he was here in the form of a servant, but look at him as seen in glory on the Mount of Transfiguration, and as revealed to John on Patmos, shining with eternal splendors. What material of the old tabernacle may be used by the Lord in building the new form is unknown, but it is known that he does not use its flesh and blood. Hence, because these immortal bodies are freed from their earthly dross and from all the ills to which the present dwelling places of our souls are incident, there can never be in our-eternal home "any more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

HEAVEN.

The existence of sinless man began in Paradise; the existence of man, after life's journey is over, if he has chosen his lot with the children of God, is in Paradise. "To him that over-cometh," says Christ, "I will give to eat of the tree of life which is in the midst of the Paradise of God." Paul, caught up into the *third heaven*, whether in the body or out of it he could not tell, calls it *Paradise*. The paradise of the infancy of our race is described as a garden, which is, indeed, the meaning of the term itself; the future home of the redeemed is pictured forth by the symbol of a city; the city for which the ancient saints were seeking; a city which hath eternal foundations; a city of which God is the builder. The earthly Jerusalem was for a thousand years the center of the worship of God's people on the earth, and in contrast with it the blessed home above is styled the Heavenly, and the New Jerusalem.

The teachers of the various religions which have been accepted by men have been wont to describe in detail the future home of those who are so happy as to gain their heaven. The Greeks portrayed the Elysian Fields in their richest strains; the savage Germans and Scandinavians painted eternal banquets in the halls of Odin, where mighty warriors quaffed

liquors from drinking cups made of the skulls of slaughtered enemies. The Mohammedan heaven is a gigantic harem where the followers of the Prophet are surrounded by groups of beautiful Houris, and dwell forever among green trees, shady groves and sparkling fountains. The American Indian expected to go with his favorite dog and gun to the Happy Hunting grounds, where he would find abundance of game, and chase it forever. So each race has been wont to paint its heaven in the colors of earth, tinting it with those things which it loved best in the present life. On the other hand, the Scriptures are content to assure us of a heavenly home, a home prepared by the Savior, a blessed abode which trouble and pain can never enter, a home provided by the love of a Heavenly Father, and for some reason have failed to give us detailed descriptions. It is true that our poets have transferred into their songs the things that enter into their conceptions of a beautiful home, and we sing in our songs of "the green fields of Eden," "the fields that are eternally fair," "the glittering strand," "its gardens and pleasant greens," etc., but these pretty thoughts have been drawn from the imagination of the poets rather than from the word of God. The paucity of details is due, I suppose, not to the unwillingness of our Heavenly Father to inform us, but to the limitations of our understanding. We can only understand what we have not seen by comparison. When we read or hear of a country we have not seen, a picture is impressed upon our minds by the words, and that picture is made of ideas drawn from things we have seen. Its mountains, lakes, rivers, animals, vegetation are all represented by images drawn from things within the bounds of our experience. The more enlarged our experience is, the better we can understand. Some things the child cannot understand, which will be clear to it when it becomes a man. Some things the savage cannot comprehend which are clear to the enlightened. Our state in heaven, heaven itself, our life, employments and enjoyments there, differ entirely from life and enjoyments in the flesh, and since there is nothing

within our present knowledge that we can make a standard of comparison, it is impossible for us to have clear and correct conceptions. If we now picture heaven, that picture is made up of earthly scenery, tinted in earthly colors.

Yet there are certain general features we can understand. Some persons have turned to the Book of Revelation and hung over its sublime imagery, as if these were literal descriptions of our eternal home; but we must remember that this is a book of symbols, and that this fact will not permit a strict adherence to the letter in seeking the meaning of its glowing visions. Revelation does not aim to teach us, as some have thought, that the ceaseless employment of heaven is eternal singing or praising, *lout* that it is an abode of rapturous joy of which, song and praise are the natural expressions. Nor are we to conclude that the heavenly city is literally paved with gold and fenced in with jasper walls and pearly gates, but that it is a splendid and glorious home beyond anything that mortal eye has ever seen. The seer of Patmos sees sweeping before the eyes of his soul visions of unearthly beauty though drawn in earthly colors, and blessed is he that reads and understands their real signification. In addition to these apparent descriptions, we rejoice in the thought that our own Lord and Savior arose from earth, ascended to heaven, and assured us that he was going in order to prepare a place for us in the Father's House. That place will be prepared by the hands of Love, and those hands are Omnipotent. We are therefore assured that it will lack no beauty, no comfort, no blessing, no good thing that God's great universe can supply.

With a few condensed thoughts which might be expanded into a volume, I must bring this article to a close. The first is, that no place can be heaven to any being *who does not take heaven to it in Ms soul*. Heaven is a state, as well as a place. No man can be happy unless he has the elements of happiness within. Some carry hell with them wherever they go. Heaven was a hell to Milton's Satan; heaven would be hell to the sinner

steeped in sin, hating God and righteousness. In order to have an eternal heaven, we must have the love of heaven, of God and heavenly things, planted in our souls while below.

In the second place, we gain some idea of the bliss of heaven by the eternal absence of the things that distress us here. These frail bodies of ours are often bundles of pain so severe that we sigh for release. There are those who are upon the rack day and night, and life is a long-drawn agony. How sweet the thought to these tired and weary ones; to all whose bodies are aching, whether it be from the burdens of toil or disease, to think of a home near at hand, where there is no pain any more, where strong crying and tears are unheard and unseen forever! These aching bodies of flesh and blood and nerve shall be exchanged for spiritual, incorruptible, undying bodies which will never get out of repair, and hence will never suffer pain. And this fact also excludes another of the dark shadows which clouds our earthly life. With such bodies there will be no death in the eternal home, no funerals, no broken circles, no bereaved hearts, no mourners, none of that great sorrow that cometh sooner or later to every earthly household, and the dread of whose coming always casts a gloom.

Then, again, the curse of this present world is sin. Sin unsheathes the sword, devastates a country with war, burns cities, turns brutal soldiery upon wives and daughters, opens the saloon, the gambling den, and the brothel, beggars millions of our race, poisons with slander, cheats, robs, murders, and indeed perpetuates every wrong that fills the world with wretchedness. Who hath not felt its bitter sting! Who hath not known the sorrow of unmerited wrong! Who hath not traced his greatest misery to the presence of sin in this world! In view of this sad experience of our race there is no statement concerning the heavenly city which contains sweeter comfort than the assurance that "there shall no sin enter there." "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are

written in the Lamb's book of life." Not in the holy city, but "without, are dogs, and sorcerers, and whoremongers, and murderers and idolaters, and whosoever loveth and maketh a lie." Never in that blessed abode shall the righteous soul be grieved by the sight of impurity or wrong; never shall the saint endure the sting of an angry, spiteful or slanderous tongue. There shall no shadow fall upon the spirit, no penalty for broken law, nor shall there "be any more curse," because the defiling touch of sin shall never stain that pure and holy home of the redeemed. There will be no discord in heaven, but union and peace forevermore.

I shall not draw upon my imagination for the employments of the happy dwellers. They will not be idle, nor will their employments be useless. They have on earth worked the work of God, and they will work it still; their earthly life has been a continual growth in divine knowledge, and heaven will not bring that growth to its end. If there be work forever for the angels, surely there will be work for God's redeemed children. But one of the most delightful prospects of heaven is the blessed company that shall gather in the holy, happy land. Socrates, in the *Phaedo*, is made to speak of the worthies beyond, whom he expects to see when he passes through the gates of which the hemlock was to be the key. And what a holy and happy reunion will be ours on the celestial shores! Not only will we be greeted by our own sainted dead, the loved ones whom regretful memory still keeps near us, but also by the grand heroes of whom the world was not worthy, who have laid themselves upon the altar of humanity. In that heavenly society we will meet Judson, and Luther, and Savonarola, and the mighty host of sufferers, male and female, who loved not their own lives; the ever glorious Paul, and the other members of that immortal band of apostles, evangelists and martyrs who put in motion the new forces that changed the world; the sweet and blessed women who told the first news of the Risen Lord; and there, too, will "gather many from the east and the west

who will sit down in the kingdom with Abraham, and Isaac and Jacob," and the rest of the men of God of the infant world.

"There the saints of all ages in harmony meet,
Their Savior and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

When the day comes for the parting of the nations of men, will it be found that your name, dear reader, is recorded in the Book of Life?



J. H. GARRISON.

JAMES HARVEY GARRISON was born on the 21 day of February 1842, near Ozark, in what was then Greene (now Christian) county, Mo. His maternal grandfather, Robert Kyle, was an Irishman, who migrated to this country soon after the revolution, and located in Virginia. He was a soldier in the war of 1812, and died of sickness contracted in the army. His paternal grandfather, Isaac Garrison, was a North Carolinian, who migrated to East Tennessee about the beginning of the present century. His parents, James and Dianna (Kyle) Garrison, moved from Hawkins county, East Tennessee, about the year 1835, and located in Southeast Missouri at the place above mentioned. In his early youth he attended school at Ozark, and became an expert in reading and spelling at a very early age. When eleven years of age, his parents moved to a new and then unsettled part of the county, near where Billings is now located. Here school advantages were scant, and hard work in opening a new farm took the place of study for a few years. At the age of fifteen he made a public profession of religion and united with the Baptist Church, of which his parents and grandparents before him were members and began to take an active part in religious meetings. About this time a Yankee school teacher, C. P. Hall, came into the neighborhood, and taught an excellent school for several terms, of which the subject of this sketch was a constant member, missing only a part of one term to teach a district school when he was sixteen years of age. The outbreak of the war found him again at Ozark attending a high school, taught by the Yankee teacher referred to above. The excitement following the firing of Sumter caused the discontinuance of the school, and he identified himself with a company of Home Guards whose rendezvous was Springfield. After the battle of Wilson's Creek, he enlisted in the 24th Mo. Inf. Vol., was soon promoted to the rank of 1st Sergeant, and was wounded quite severely on the evening of the second day of the battle of Pea Ridge, in March, 1862. He raised a company for the 8th Mo. Car. Vols., as soon as he was able for active duty, and was commissioned as Captain Sept. 15, 1862. He continued his services in the Union Army until the close of the war, participating in several battles, acting as Assistant Inspector General of his brigade for more than a year, and being promoted to the rank of Major, for meritorious service, during the last year of the war.

When mustered out of the army in St. Louis in 1865, he entered Abingdon College, in Abingdon, Ill., and graduated in 1868, as Bachelor of Arts. One week after his graduation he was married to Miss Judith E. Garrett, of Camp Point, Ill., who graduated in the same class with him, and who has been to him all that a faithful and affectionate wife can be to her husband. He entered college with the purpose of devoting himself to the law, but during his college course he had surrendered his denominational name and allegiance and had identified himself with the Reformation, a fact which changed all his plans. He at once began preaching, and in the autumn of 1868 located with the church at Macomb, Ill., to share its pulpit with J. C. Reynolds, who was publishing and editing the *Gospel Echo* at that place. A partnership was formed with Bro. Reynolds, beginning Jan. 1, 1869, by which he became one of the editors and publishers of that magazine. This was the beginning of his editorial career, which continues to the present. In 1871, *The Christian*, of Kansas City, Mo., was consolidated with the *Echo*, and Mr. Garrison removed to Quincy, Ill., where he published the consolidated paper under the title of *Gospel*

Echo and Christian at first, and later as *The Christian*. In the year 1873 a joint stock company was organized and incorporated as the "Christian Publishing Company," and *The Christian* was moved to St. Louis, and was issued from that city from Jan. 1, 1874, under the auspices of the publishing company, with J. H. Garrison as editor-in-chief. He has resided in St. Louis ever since, except nearly two years spent in England, when he was pastor of the church at Southport in 1881 and 1882, and almost two years spent in charge of the work in Boston in 1885 and 1886. His connection with the *Christian-Evangelist*, however, has never ceased. His temporary absences from the office were the result of ill-health, brought on by too close confinement to office work. He is also the author of "Heavenward Way," published in 1880, "Alone with God," published the current year, and several smaller works, which have had a wide circulation.

**LESSONS FROM OUR PAST EXPERIENCE ;
OR, HELPS AND HINDRANCES.**

J. H. GARRISON.

PRELIMINARY.

If history be but philosophy teaching by example, as has been said, then the experience of those associated with any great movement in human thought ought to contain instructive lessons for those interested in such movement. The nation or people, civil or religious, that refuses to learn from its own history, is already foredoomed. Closing its eyes to the Past, it finds itself out of sympathy with the Present, and therefore with no promise of the Future.

The question has sometimes been asked concerning us by others, and sometimes by ourselves, as to whether we have changed any in our teaching and practice within the brief limits of our history as a religious movement. The usual reply to such an interrogation has been that any seeming change on our part is occasioned by the distinct advance toward the truth made by others, and by the diminution of prejudice which formerly prevented them from understanding our real position. And, no doubt, there is much truth in this statement of the case. But to affirm that we have had no part in the wonderful religious progress of the past half century, that we have remained stationary amid the advancing hosts, would be to accuse ourselves of intellectual stagnation, and incapacity to profit either by the lessons of our own experience, or by the ever-increasing sum-total of human knowledge. The proud boast of the church of Rome that she is always the same (*semper eadem*) is based on her claim to infallibility, but as we make no such absurd claim either for ourselves or for the

fathers of the Reformation, neither can we consistently adopt its vain boast, *semper eadem*, as our motto. Such a boast on our part would ill comport with our claims as reformers, seeking to restore, in its purity and power, that gospel which makes perfection the goal of Christian hope, and is the mainspring of human progress. Neither would such a claim harmonize with that name by which, more than any other, we are designated, Disciples of Christ, signifying *learners* at the feet of Christ. Being human we have often erred ; being fallible we have committed many mistakes; being men of "like passions" with others, we have not always been free from party spirit, or from the tendency to extreme views on questions in discussion.

But does this frank admission, which candor compels, invalidate, in the least, the truth, value, or providential character of our reformatory movement? No more than the acknowledged errors and divisions in Christendom invalidate the claims of Christianity as a divine and perfect religion. Whatever mistakes may have been made, in the historical development of our, reformatory movement, we maintain that there was no mistake in its aim and its great underlying principles. That divisions among God's people, hindering their mutual fellowship and cooperation, are wrong, and should be healed; that these divisions have resulted from the corruption of the pure Christianity of the New Testament, and that unity among Christians can only be secured by freeing Christianity from such corruption, and restoring it in its faith, its doctrine, its ordinances and its life, are propositions that have stood the test of the fiercest criticism of the past, and stand acknowledged to-day by the ablest minds of Christendom. In undertaking, therefore, to promote Christian unity, and to hasten the fulfillment of Christ's prayer, through the restoration of the gospel in its original simplicity, our fathers made no mistake. Indeed, it is not yet seen how they could have been loyal to Christ and to their convictions of truth, without undertaking such an effort.

In carrying out this lofty aim, they adopted, as a working principle, the rule that whatever was without divine sanction or authority, had no legitimate place in the faith or practice of the church, and was not to be imposed on men's consciences by human authority ; and whatever *has* such divine warrant is not to be *omitted* from the faith and practice of the church. This principle assumed the form of the now famous motto : "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent." That is, they agreed to be bound where God's word binds men, but refused to be bound or to bind others, with human fetters, where God's word leaves them free.

In this aim, and in these principles, they clearly made no mistake. It was but carrying out to its legitimate results the Protestant battle-cry of the 16th century: "The Bible and the Bible alone is the religion of Protestants," The time was ripe for such a movement. The world needed it, a growing sense of the evil of a divided church demanded it. God's providence had opened up the way and raised up the men for it and it must needs be. Even Gibbon, in his *Decline and Fall of the Roman Empire*," recognized the distinction between Christianity as it came from Christ and a modern, corrupt Christianity. He says : "The theologian may indulge in the pleasant task of describing Religion as she descended from heaven, arrayed in her native purity. A more melancholy duty is imposed upon the historian. He must discover the inevitable mixture of error and corruption which she contracted in a long residence upon earth, among a weak and degenerate race of beings." It is the duty of reformers, not only to "discover the inevitable mixture of error and corruption" by which Christianity has been denied, but to seek to *purify* this divine religion from such mixture. In bending their energies to this most difficult task, our fathers certainly made no mistake. This leaves, therefore, our reformatory plea, as to its essential principles, in all its integrity and commanding importance, and with all its binding obligations upon us.

But to expect that these principles, so manifestly true, could be applied to all the difficult problems of modern times without any mistake, would be to expect an impossibility. We may indeed claim as much exemption from erroneous and hurtful tendencies as often falls to the lot of mortals, but they themselves—the leaders in this movement, and those who succeeded them—would be the last to claim infallibility for their work. Experience is a teacher from whose school none are exempt, and there are some lessons which have to be learned in that school, and in no other. The Great Teacher himself chooses to teach his followers wisdom in practical matters in this school.

It must be our task now, ungracious as it may appear to some, to point out some of the more important lessons taught us in our experience of three quarters of a century. Our motive in so doing is to impress these lessons more fully and more generally upon the minds of the brotherhood, that those who come after us may profit thereby. Great as our success has been in clarifying the religious atmosphere on many questions, in winning men to the acknowledgment of Christ, in organizing churches, building up schools, producing a literature and in making our influence felt in the world, no one can doubt, that, unhampered by the fetters of error or partial truth which have hindered us, we could have accomplished a much grander work for God than that which we have wrought. While we could not reasonably have expected freedom from all mistakes in the past, it is certainly not unreasonable to expect that having grown older and wiser, we shall correct the errors of the past and make them stepping stones to larger success in the future. To do this, however, requires a higher order of courage than that which has hitherto prompted us to defend our position against all attacks from without. As it is greater to rule one's spirit than to conquer a city, so it is greater and more difficult to acknowledge and correct our mistakes than to defend the truth we hold against the assaults of the enemy.

NEW WINE IN OLD BOTTLES.

It was not the original purpose of those who inaugurated the movement for the unity of Christians by the restoration of primitive or New Testament Christianity, to form a separate or distinct religious community. They recognized the evils of division, deprecated the party spirit that was everywhere so prevalent, saw the superstition that had been engrafted upon the religion of Christ and conceived the only remedy for this disordered state of things to be the repudiation of all human creeds, as bonds of union, and of all party names as religious designations, and to make the word of God *alone* their rule of faith and practice. So conceiving, they formed an association for the purpose of promoting these principles. It was not intended or foreseen that membership in this association should or would interfere with membership in any of the evangelical churches. They felt that the reasonableness and manifestly scriptural character of their plea would commend it to the pious, truth-loving members in all churches, and that the gradual adoption of its cardinal principles would eventually work a peaceful revolution in the religious world, resulting in a united church, a restored Christianity, with its old time zeal and conquering power, and, soon, a converted world. Who can deny that this was a magnificent dream, or feel surprised that those who were enamored of its glory, saw in the enthusiasm of its first visible triumph, the foregleaming of a brighter day— a true millennial harbinger? And so the first lesson to be learned by the heroic men who unfurled to the breeze this banner of reform was the old lesson taught by Christ eighteen centuries before, namely: the impossibility of preserving new wine in old bottles.

The idea of advocating these new and revolutionary principles within the old denominational lines was soon found to be impracticable. The old parties were too narrow, too prescriptive, too zealous of their party names and peculiar dogmas to

tolerate within their communion men whose avowed principles looked toward the demolition of party walls and the reconstruction of the religious life of Christendom on the lines of the apostolic church. Nor is it to be wondered at that this was so. When was it ever found to be different in the history of any religious movement? Did Christ find the religious leaders of his time ready to accept his plan for founding a spiritual kingdom? Did Luther meet with the co-operation of the hierarchy of the Romish church, when he sought to purify its faith and teaching, or did he even meet with toleration within the bosom of the church while seeking to correct its abuses? When John Wesley undertook to revitalize the cold formalism of the Church of England and to foster the true piety and scriptural holiness "throughout these islands," did he meet with aid, encouragement or even religious toleration from the priesthood of the Established Church? In all these instances the new wine of the reformers was found to be too expansive and effervescent for the inflexible and non-expansive bottles of the then existing religious institutions, traditions and usages. Christ never expected the legislation of Moses, or the forms of Judaism, to contain the free, expanding life of his religion, but nothing is more natural than that Luther, Wesley and Campbell should aim, at first, to accomplish the reformations they respectively sought to realize, within the limits and fellowship of the churches with which they have been identified. They could not be expected *to* foresee the results of the movements they inaugurated as Christ foresaw the outcome of the principles and truths which he taught, and of the gospel which he commissioned his apostles to preach among all nations.

The mistake in the case of all these reformers was not in conceiving it to be a very desirable thing to accomplish their reforms without a new and distinct organization exercising ecclesiastical functions, but in supposing that such a thing was practicable in the then existing condition of things. It is not difficult to see many advantages in the method of procedure

they marked out, if only it had been permitted to *proceed*. The inaccessibility of the very persons who most need the light, which inevitably results from separate organization, might in that case have been largely avoided. The liability of being misunderstood, both as to aim and principles, would have been much lessened in that event, and the antagonism would not have been so sharp and bitter. Moreover, all the expense and machinery involved in a separate religious movement might have been avoided could the reformation have been allowed to work out its results under the protection of charity and religious tolerance. But, for reasons stated, this could not be. In spite of all the protestations against such an intention, the men who began the advocacy of the principles we yet hold dear, soon found themselves religiously ostracized and *compelled* to assume a distinct position among the religious forces of the age, or abandon a cause they felt sure to be from heaven. Every great reformation founded on vital principles demands freedom of utterance and of action in order to accomplish its aim. Such freedom our fathers did not find within the denominational walls, then so high and so jealously guarded. They must come out or religiously perish. They came out.

Experience, then, has taught us this lesson. There is no room even now, much less then, in any denomination in Christendom, for the man whose deep conviction is that denominationalism is wrong, is an abnormal state of the church, is contrary to Christ's prayer for the unity of his disciples and is an insuperable obstacle in the way of the conversion of the world. As soon as men come to possess this conviction, or rather when such a conviction comes to possess *men*, they must, for the present at least, seek a broader basis than that afforded by any sect of Christendom, if they would breathe the air of religious freedom and find scope for activities along the lines of their conviction.

The lesson we have pointed out has a wider bearing than the religious world. The principle applies to the whole field of

social reform, and is specially pertinent, just now, to the condition of things in our national politics. It lies just outside the limits of our present discussion, but we trespass far enough, to venture the prediction that not many years hence, the *real* friends of prohibition—those who believe the liquor traffic to be the supreme social evil of our time—will be *compelled* to act together, regardless of former party affiliations, in an organization pledged to the prohibition cause, because there will be no *room* for them within the old party lines.

PERILS OF A SEPARATE EXISTENCE.

We have pointed out the impracticability of carrying on our reformatory work within existing denominational lines, and the necessity which came upon us, as it had upon other reformers, of assuming a separate position among the religious bodies of Christendom. But let no one suppose that such a course involved no subtle dangers, no temptation to repeat the very mistakes we were seeking to amend.

In the first place there was the danger of being misunderstood. How could the world be expected to see in this new religious organization anything more than another one of the numerous sects of Christendom? True, a candid and careful examination of the motives, principles and aims of the movement would have disclosed fundamental differences, but the world is not given to such examinations. Practically, therefore, we were under the disadvantage of being misunderstood in the most vital part of our plea. Being, primarily, a movement for *union*, it *seemed* to be, on the surface, a *divisive* movement, and was so regarded by superficial observers. That an effort to realize Christian union should begin in separation, is not more strange than that the King of Peace, in establishing a kingdom, of peace, should send a sword, and strife into the world. But the world has never understood either the one or the other.

But this was a danger from without and one for which,

within certain limits, we were not responsible. A more subtle danger came from within. Having the outward form and semblance of another religious party contending for certain peculiarities, how easy it was, all unconsciously, to foster party spirit, party pride, and to glory in party more than in the cross! How great the temptation to magnify our virtues, our work, and our success, and to minify those of others! This virus of party spirit is so subtle that it steals into many hearts unawares and is not unfrequently extolled as a virtue, such as zeal for the truth or extraordinary soundness in the faith. Closely allied thereto, is a species of narrowness and bigotry which identifies its own limits with those of the kingdom of God! To what extent this perversion of an anti-sectarian movement has prevailed, is not easy to say. That we have all seen some manifestations of its existence, however, is certain. That it exerts no *controlling* influence among us, and that to whatever degree it may have prevailed it is now a diminishing and vanishing force are the important and consoling facts in the case. It must, nevertheless, be reckoned among the hindrances which have retarded the progress of a movement which holds the indestructible and victorious principles of religious reform.

That we may identify this lurking spirit of sectarianism, and exercise it, let us consider a few of its marks :

1. It is incapable of appreciating and rejoicing over all the good that is being done in the world outside the religious body with which it claims identification. Although heathendom may be receiving the light of Christ's gospel, and souls steeped in idolatry are being lifted up to the adoring worship of the true God, the sect-spirit rejoices not at this, if it bear not the name and trade-mark of its own party. It takes no satisfaction in the conquests of the gospel, at home or abroad, unless its party banner is thereby exalted. A Christian having the spirit of his Master will bid God-speed to whatever and whoever is building up the Kingdom of God, even though in a way he does not think wisest or best, and though the truth thus preached be mingled

with error which does not wholly neutralize its power for good. He will not rejoice in the error, but in the truth which can reach and purify human lives and fill them with faith, hope and charity, in spite of the error mixed with it. Not to be able to do this, is to live a poor, dwarfed life, with the sympathies of the soul hedged in by artificial barriers.

But some one will say, Is this wide sympathy with all human efforts to promote the truth and the welfare of the race, consistent with the highest fealty to the truth which God has committed to us? Certainly it is. Why not? Is not all truth one? If so, whoever helps on any truth, and accomplishes any good, is to that extent, a co-worker with us, and is hastening that bright day when we shall no longer "know in part, and prophesy in part," but "shall know even as we are known." The author of "Ecco Homo" recognizes in Jesus' rebuke of John for forbidding a certain one from "casting out devils in his name," because he "followed not with us," and in his statement that "He that is not against us is for us," indubitable marks of a great and extraordinary Teacher, who was infinitely superior to all other teachers of his time.

2. Another feature of party spirit by which it may be identified, is the tendency to abandon the quest for truth and to rest satisfied with what has been gained; an unwillingness to accept new truth because the fathers did not see it, and the desire to make the opinions, teachings and customs of the fathers a bar to further progress, a sort of unwritten creed whose authority must not be questioned. Here again is the old mistake of attempting to confine new wine in old bottles. One difference between the juice of the grape and the wine of Christianity, is that the one ferments and becomes old, but the other is always new, and that the bottle which is to contain it must be one capable of continuous and indefinite expansion. Such a bottle is the divinely-inspired creed of Christianity. The mistake of all previous reforms had been premature fossilization. What the world needed was a *principle* of reform which would lead those who

accepted it, to a continual and never-ending progress in the knowledge of the truth, and in the adjustment of life, teaching and practice to this ever-expanding rule. If there be any justification for our separate existence, as we have asserted there is, it is the acceptance by us of a rule of faith which not only makes possible the essential unity of Christendom, but which renders practicable that continual growth in the truth which the Scriptures require, without again destroying the unity of the church or breaking allegiance with its fundamental truth. There is, therefore, probably no form of error that more effectually perverts the aim and genius of our religious movement, to the extent of its prevalence, than a slavish obedience to the opinions, traditions and customs of the fathers, or a stubborn unwillingness to surrender an old prejudice for a new truth.

3. Another sign of this unseemly spirit of party is the inability to recognize the image of Christ in those who company not with us. It is right, of course, and praiseworthy, to wish to convey to such the truth which we hold and which we believe they do not understand. But this may be done with a glad recognition of all the Christly graces they possess. Indeed, what other door of opportunity is there open for us by which we may reach such noble spirits with any message we may have for them, than this perception and acknowledgment of what is true and lovely in their lives and characters? There are persons, however, so constructed that it is difficult for them to believe in the honesty and sincerity of those who differ from them; nevertheless, God's grace should enable us to conquer this defect as well as others, for a very grave defect it is. It is the dead fly in the ointment of social and religious life whose malodorous presence embitters, often, the tenderest and most sacred relations.

If these characteristics have in any degree manifested themselves among us in the past, let no one charge them to the spirit of a movement of which they are a base caricature, but rather

to that human weakness whose touch has ever denied and corrupted the purity of heavenly-descended truth.

AN ABUSED MOTTO; OR LOYALTY AND LIBERTY.

We have already referred to the motto coined by Thomas Campbell, which was made the rallying cry in the early days of the Reformation: "Where the Scriptures speak we speak; and where the Scriptures are silent, we are silent." To those who have studied this saying in the light of history, and who are acquainted with the condition of things in the religious world at the time of its origin, there can be no doubt as to its meaning in the mouths of the Campbells and their co-adjutors. It was a declaration of independence from human authority in religion. There had grown up a body of traditions among Protestants, just as there had among the Jews in the time of Christ, and among Roman Catholics in the time of Luther, which had become equally binding with the Scriptures, and in some instances, as among the Jews, had ' made void the commandments of God." Many additions had been made to the things necessary to be believed and to be done in order to orthodoxy and to Christian fellowship. In so far as these did not make void any divine requirement, and were not inconsistent with Christian character, persons were permitted to hold these opinions and practices, *but in no case were they to be imposed on others as terms of fellowship.* "Where the Scriptures speak" there must, indeed, be compliance with the divine command. Loyalty to God requires that. But "where the Scriptures are silent," allowing freedom to choose within the limits of divine requirements, there no human authority may bind the conscience. Christian liberty requires that. The first part of the motto affirms unswerving loyalty to Christ's will, and is the centripetal force of the Reformation; the latter asserts human freedom, throws off the yoke of religious tyranny, and is the centrifugal force of our movement. These

two forces, held in proper equilibrium, describe the circle of truth which is the symbol of completeness.

As illustrations of the practical working of this principle, Thomas Campbell, who never ceased to be a Calvinist in opinion, and Aylett Rains, who, coming from the Universalists, was not required to abjure the opinion that, in some way, God would ultimately bring all men to repentance and to salvation, were both received in full fellowship, they agreeing to hold these opinions as mere opinions, and not to preach them as the gospel, nor to require others to accept them as terms of fellowship. This course their motto and the very genius of the movement required, for the faith which the Scriptures demand is neither Calvinism nor Arminianism, on the one hand, nor "Universalism, or its opposite, on the other, but faith in Jesus Christ, as the only begotten Son of God and the world's only Savior. If the opinions above mentioned—the deductions of finite minds—may be held without contravening this essential faith, or the obedience which it involves, then it would be speaking where the Scriptures are silent, or binding men where God has left them free, to exclude such from Christian fellowship.

This is not saying that the Scriptures do not contain teachings on the questions referred to, which are sufficient to guide an intelligent, unbiased Bible student to pretty safe and certain conclusions; but it is only saying that such conclusions do not belong to the category of *faith*, but of opinion, or, if you please, of *understanding*. There are many children of God who are neither intelligent Bible students nor unbiased in their minds. These are to be received, also, for Christ has received them, without disputation concerning doubtful matters.

But then there is the practice of infant baptism, concerning which the "Scriptures are silent"—what about that? It must not be required of any, as of binding obligation, since there is no scriptural authority for it. That much is clear, if the motto be a correct one. But is that all? May not its practice be per-

mitted among those members who believe it to be a reasonable deduction from scriptural premises and incidents? No, for the practice nullifies the baptism of believers and thus "makes void the commandment of God." In so far as the practice of pedo-baptism prevails, to that extent the great commission of our Lord commanding his chosen ministers to "make disciples of all nations, baptizing them," etc., is rendered nugatory, and if it were universal there would never be another penitent believer baptized. It is because the practice contravenes positive divine instruction and prevents those who accept it from speaking where the Bible speaks, that it has been repudiated by the advocates of this Reformation. While the Bible is "silent" concerning *infant* baptism, it is not silent concerning the subject of baptism, but speaks freely and fully, by precept and example, as to who should be baptized, *why* they should be baptized, and what *is* baptism. These illustrations we give to show the practical working of the principle embodied in the motto under consideration. It is the severe application of this principle to the whole field of religious faith and practice that has moulded the position we occupy *as* reformers to-day.

If it should be found that we have erred in the application of this principle, no one need be surprised at that. "To err is human," and we, like the rest of our species, are very human. If the motto used by our fathers, as a slogan of liberty from religious tyranny, has become with some in our day a wail of lamentation over the progress of truth; if a principle potent and all-puissant in the hands of our honored pioneers, in breaking the shackles of bondage to human creeds and traditions, has become, in other hands, an instrument for binding on the minds and consciences of men the traditions and limitations of a past age, history is only repeating itself. As a matter of fact we are prepared to affirm that the abuse of the excellent motto of Thomas Campbell, and its utter perversion to ends and aims wholly foreign to its originator, has been one of the chief obstacles in the way of an orderly and healthful progress, and the most

fruitful source of bitter and unprofitable controversy. This will be more apparent as we trace the influence of this error in our historical development.

A RIGHT PRINCIPLE WRONGLY APPLIED.

That the principle embodied in the saying of Thomas Campbell, when rightly understood, is a true one, no Protestant can well question. It was only a striking way of affirming the Scriptures to be the only authority in religion, and that its requirements must not be omitted, on the one hand, or added to by human authority on the other. But how often it is that a true principle, wrongly applied, works the most disastrous results! The inquisition, St. Bartholomew's Massacre, and all the martyr-fires of the Christian centuries are instances of this truth.

It was not long after the publication of the famous motto, and the inauguration of the actual work of Reformation when there were evidences of a grave misapprehension, on the part of some, of its meaning and application. It is related of a certain congregation that when one of its members, in the cooling autumn, suggested the propriety of procuring a stove to warm the room wherein they met for worship, one zealous brother vehemently opposed the motion on the ground that there was no "Thus Saith the Lord" for the use of a stove; that Peter "warmed himself by the fire," and that we ought not to introduce such an innovation upon apostolic practice! One of the earliest editorials of the writer was in reply to an attack, by our then leading paper, on the practice of using baptisteries- in churches. We were told that the custom was entirely without apostolic sanction; that Christ was baptized in a flowing stream, and that such a thing as a "box" in which to baptize people was a clear departure from Scriptural example; that as the Scriptures are "silent" concerning baptisteries, therefore we ought to "speak" out against them!

In the earlier years of the writer's ministry an aged preacher

spent a night with us where we were engaged in a protracted meeting. Before retiring, the aged brother was asked to conduct family worship. He declined, saying he had been unable to satisfy his mind that there was any scriptural authority for the practice! These are, of course, rare and exceptional cases. But it is remembered well by many of our readers that Sunday-schools were violently opposed by certain brethren, for the double reason that the "sects" had them, and the Scriptures were "silent" on the subject. We are by no means sure that this opposition has entirely ceased yet. It did not satisfy these objectors that the duty of teaching the word of God was plainly taught in the Scriptures; what they demanded was a specific command or example for this particular *method* of teaching it.

We all know of the sharp and often bitter controversy that raged among us for a quarter of a century on the right of the churches to use instrumental music in the worship, or to co-operate, through missionary societies, in the work of evangelizing the world. The echo of this controversy, specially as it relates to mission work, has scarcely died away yet. There are still among us many as true and tried brethren as ever enlisted in any cause, who, by the false application of a right principle, are kept aloof from all our organized efforts to carry out Christ's commission.

"We have no account in the Scriptures," say they, "of any missionary society, with its President, Secretary and Board, and therefore they are unnecessary and unauthorized innovations, being in violation of the motto of Thomas Campbell, "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent." In vain has it been urged upon them that the duty of preaching the gospel to "all nations" and to "every creature" is clearly taught, and that since there are many methods of doing this work we are at liberty to choose any one which experience has taught to be most successful, provided it violates no principle of the gospel. The "silence" of the Scriptures about these societies is sufficient reason for their standing

aloof from their brethren in the great co-operative evangelistic movements of the age—the chief glory of the modern church!

It would be difficult to overestimate the harm that has resulted from this abuse of a noble motto. Instead of being able to mass all our forces in united action to carry the pure gospel to the ends of the earth, we have been hampered and divided by this pernicious error, and a large part of our strength frittered away in profitless controversy and desultory efforts.

Instead of presenting to the world an illustration of that unity for which we plead—a union, in Christ, of willing hearts and hands, working *together* for the salvation of the world—we have presented the spectacle of isolated and independent churches engaged in a heated controversy over their *right* to co-operate in an organized and systematic way, to evangelize the nations!

Instead of "standing fast in the liberty wherewith Christ hath made us free," a liberty re-asserted by our fathers, in the motto under consideration, and maintained by them at fearful cost of privations, toils and fierce conflicts, many, alas, have shown a tendency to become entangled once more in the yoke of human bondage, and bind themselves, hand and foot, with the very chains which their religious progenitors refused to wear, the chains of tradition and custom; for the misapplication of the Campbell motto is as veritable a human tradition as ever bound scribe or Pharisee in spiritual bondage.

Instead of drawing the line, clear and sharp, between the things essential and the things indifferent, between matters of faith and matters of opinion and method, as did the original leaders, for the most part, in this movement, and as do our real leaders to-day, the victims of a perverted motto fail to make any such distinction and apply to the methods of church work and worship, a principle applicable only in the realm of faith, of fundamental truth and organic law.

Instead of exhibiting in our church life the distinction between the bondage of law and the liberty of the gospel, which

our knowledge of the divisions of God's word, and of the distinctions between different dispensations, would seem to peculiarly qualify us to do, the error alluded to has caused many to manifest the spirit of legalism under the forms of the gospel.

Instead of being the foremost missionary people in the world, as the logic of our position compels us to be, we are far in the rear of the leading religious bodies of the age, partly, of course, because we are young yet, but chiefly because of the resistance we have had to overcome in this false application of a venerable motto, which denied us the scriptural right to organize our forces for the work.

In view of all these facts, one might reasonably question whether it were not a misfortune that Thomas Campbell ever uttered his famous motto. But it was no misfortune. It was a great principle and did noble service. Its abuse by those who never comprehended its true import has been the misfortune. But God can overrule human mistakes to the good of his cause, and we, and those who come after us, will prove dull students of history if we do not profit by the experiences of the past. A half or three quarters of a century is a brief period in the history of a great movement in religious thought. If this period shall suffice to demonstrate the folly and impracticability of certain hindering forces among us, and to make us wise in the application of the great principles of religious reform to the problems of this and of succeeding generations, the historian of the future will not reckon it a barren and a fruitless period in our religious development. Nor can we close our treatment of this error, which some may regard as too severe an indictment of the past, without expressing the sincere conviction that we are emerging from the shadows and errors incident to the preparatory stages of a religious movement, and have already entered upon a brighter and more prosperous era, an era to be marked with great increase in spiritual power and evangelistic aggressiveness, in which the world shall feel and know the meaning and power of our mission as never before.

DOCTRINAL EXTREMES.

The philosophy of tendencies, or the causes controlling the various currents of thought which have departed from sound reason and true principles of interpretation, would make an interesting and profitable study in itself. Oscillation from one extreme to another seems to be a law of mind no less than of physics. To any one familiar with this law it is not a matter of surprise that certain extreme views have been developed among us from time to time, both of a practical and doctrinal nature. Some of the former have already been pointed out, and it remains now to indicate a few of the latter. It should be stated in the beginning that most of the extremes to be mentioned were never held by the representative men among us, and that many of them are already in the past tense, showing that the general body is healthy and will in time correct all these evil tendencies.

Literalism or Legalism. A few years ago this charge was made against us by a certain theological professor, who applied it indiscriminately to the advocates of this Reformation as a fixed principle or permanent characteristic. This was not true, and the charge was rightly repelled by our religious press. Our own denial, however, contained the frank admission that there were some among us whom we believed to be vulnerable to the charge, but it was denied that they fairly represented the spirit of our religious movement. It is easy to see how a certain class of minds, starting with the admitted principle that the word of God is our only authentic guide in religion, would run it into the baldest literalism. The "word of God," under their manipulation, soon becomes a thing of mere letters and syllables, whose life and spirit have departed. "We have a law," said some of that class in our Savior's time, "and according to that law he ought to die." And he did die—the victim of a narrow, lifeless legalism. *Hoc est meum corpus*—"This is my body," cried Luther, unable, at once, to escape the bondage

of Romish legalism, as expressed in the monstrous dogma of transubstantiation. "We have a law of pardon," say modern legalists, "and by that law the pious unimmersed must be damned." No allowance, or certainly no *sufficient* allowance, is made here for honest mistakes, for confidence misplaced in human leadership, or for early religious training, and no adequate distinction is made between those who knowingly disobey Christ, and those who obey him to the best of their knowledge, provided that knowledge be imperfect. Nor do these minds always discriminate between what the gospel requires of all who understand its provisions, and what God, in his infinite wisdom and compassion may accept from those who render the best obedience possible to them. They insist, rather, on binding God with the law wherewith He has bound us. This is literalism pushed to the extreme of baldest legalism. What Christ requires of us is to preach his gospel to the world and offer its salvation on the conditions he has named. To go beyond that, and limit his mercy to those only who render a perfect formal obedience, and pronounce unsaved all others, is as great disloyalty to him as to omit any of the express terms of pardon and reconciliation.

The worst feature of this legalistic spirit, however, is the false confidence it inspires in those who, having complied with the ordinances of the gospel, and its outward observances, as baptism, church membership and the Lord's Supper, imagine their spiritual condition to be all that could be desired. Others may be troubled about their fitness for heaven—these never. They know they are saved, not because they are conscious of having the mind of Christ; not because of that inward peace which comes from the spirit's harmony with the divine will, but because they have been baptized and belong to the church! This evil is most predominant, of course, in the Roman Catholic Church, where the question of personal piety, or even *ethics*, is entirely obscured by the overshadowing consideration of compliance with the rites of the church.

It has many victims, however, in Protestant Pede-baptist bodies, and has made its baleful influence felt both among Baptists and Disciples. The best men in all these bodies condemn the evil, but they have not extinguished it. In its essence it is elevating the letter above the spirit, and the ordinance above the life. When the ordinances are human and greatly multiplied, legalism reaches its absurdist climax. "Not on the Sabbath day, lest we be denied," said the red-handed murderers of Christ, and no doubt there are murderers now who would not dare to eat meat on Friday!

2. *The Crusade Against Mystery.* At the birth of this reformatory movement the amount of superstition that prevailed among religious people is almost incredible. Ghosts and apparitions of various kinds were not uncommon testimonials of conversion, and the Bible itself was regarded as enshrouded in an impenetrable mystery, save to the elect few whose duty it was to expound it. It was not only natural but eminently proper that the early reformers should make war against this mysticism which obscured the plainest commandments of God, and should present Christianity as an intelligible system which any man with good common sense and a sincere desire to know the truth could understand. They held that if God's word, as it relates to man's duty and the plan of salvation, could not be understood by common people, it was no revelation at all. So far this was well; but who, with any knowledge of human nature, could not have foretold that this habit of explaining mysteries would be carried to an extreme? And so it has been in some instances. Just as modern science, puffed up with its success in dissipating many former mysteries, has shown a tendency to discard what it cannot explain, and so to reject the miraculous or supernatural, so a few among us, carried away by this same tendency, have been led to deny some things which they have been unable to sound with the plummet of human reason. There are certain to be mysteries as long as we know only "in part." Paul declares the incarnation to be a great mystery,

but there are religionists who endeavor to relieve this sublime fact of all mystery by reducing it, until it comes within the compass of human reason, and so make it a purely human instead of a superhuman fact.

While the extreme just mentioned has rarely found utterance among us, and never had any considerable endorsement, there has been a more decided tendency to limit the operation of the Holy Spirit to such methods as are known to human reason. And here again the law of extremes begetting extremes holds good. At the beginning of this Reformation the word of God was considered a "dead letter," and the gospel was not relied on to convict men of sin, but the Holy Spirit must, by "naked impact," on the human spirit, produce conviction and conversion. Evidently, one of the first duties which reformers owed to the religious world, was to exalt the word of God, the gospel of our Lord Jesus Christ, to its rightful place as the chosen vehicle of God for illuminating the world's darkness, and as the Spirit's sword to pierce the sinner's heart. This was done grandly, and men were made to see that to ignore God's word, while calling on him for light, was to do despite to the Spirit of grace as well as to the God of truth. But, "as it was in the beginning, is now and ever will be," while men are in the flesh, some minds carried this truth to an extreme, and taught that the Holy Spirit has, or uses, no other means for influencing the sinner's mind than the written word. That is an extreme, and, as we believe, an anti-scriptural position. The Holy Spirit influences men through the church, by the individual lives of Christians, which show the fruit of the Spirit, by the preacher's tone and countenance, and tears, and, no doubt, by many special providence. When we limit the Holy Spirit to the written word, we go beyond the requirements of that word, and enter into a field of fruitless controversy.

3. *A Head Religion.* The mental confusion which prevailed among religionists half a century ago on the *rationale* of conversion, and the utter bewilderment of many honest inquirers

after the way of life, made it necessary for the early advocates of "the ancient order of things" to give great prominence to the Scriptural terms of pardon. It was no uncommon thing in those early days for the speaker to be interrupted with some exclamation of joy or approval from one who had been long "seeking religion," as the clear light of God's word was made to shine on his darkened faith. To answer clearly and in Scriptural terms the question, "What must I do to be saved?" early became a prime requisite for any one wishing to become an accepted preacher among us. The ability to define faith, show how it comes, how it saves, and its relation to other acts of obedience, explain repentance, what it is, what it is not, and what produces it; the place of baptism, its meaning and design, has ever been a marked characteristic of the preaching of this Reformation.

It is not unnatural, therefore, that one of the charges brought against us by our enemies is that we have nothing but a *head religion*. While we have insisted, rightly, that no religion will stand the scrutiny of this enlightened age that cannot vindicate itself at the bar of right reason, and give an intelligent account of its principles and processes, it may now be admitted, we think, with all candor and frankness, that many preachers have given, if not an undue, yet a *disproportionate* emphasis to the intellectual side of Christianity, or the *theory* of salvation. With the fondness for clearing up mystery, mentioned in a previous place, and the ability to prove from the word of God, that the order of faith, repentance, confession, baptism, pardon and church membership which they presented, was the "ancient order," there was a great temptation to dwell on these things, in an argumentative way, and purely from an intellectual standpoint, to the neglect of that heart-searching presentation of Christ, as Savior, which alone convicts of sin and prepares the soul for acceptable obedience.

Many of us whose heads are now streaked with gray, realize that we made a mistake in our earlier ministry in spending so

much time in telling people what to do to be saved who did not realize that they were *lost*. We have come to see that the great work of an evangelist— by far the most difficult, as well as the most important work he has to do—is to convict men of sin, to make them feel their *need* of salvation, and then to so present Christ, in all the fulness of his divine character and mission, that they may see in him the Savior they need. This great work accomplished, it is comparatively an easy task to point out how a willing soul can find peace in resting on the promises of God in Christ. It is to be feared that by pursuing a contrary course, and dwelling too exclusively on the conditions of pardon that many have mistaken their conviction of the truthfulness of the theory presented, for conviction of *sin*, and so have come to baptism without an adequate sense of their spiritual needs, or a proper appreciation of Christ as a perfect Savior. It is gratifying to add that this lesson has been learned by the great body of our ministry, and that probably there can be found nowhere in Christendom more incisive, heart-searching preaching of the great doctrine of the cross—human depravity, the ruinous effects of sin, the necessity of regeneration, and the all-sufficiency of Christ—than in the pulpits of this Reformation. And when there is joined with this sort of preaching the ability to state, clearly and forcibly, the scriptural terms on which an alien sinner may receive pardon, we have the elements for successful evangelization. Hence the remarkable success attending the labors of our evangelists.

It is now seen that in the tendency to emphasize, disproportionately, the true theory or *rationale* of conversion, we are departing from a fundamental principle of our own movement, namely, that Christ himself, in his glorious personality and Messianic offices, is the object of saving faith, and not doctrines and theories, however true they may be. No more valuable distinction than that between faith and opinion—the former resting on the sure testimony of God concerning his Son, Jesus Christ, and the latter on the deductions of human reason—was

probably ever made in any religious reformation. That preaching, therefore, which makes its theories and arguments about the *plan* of salvation so prominent as to obscure the *Savior*, is alike untrue to the New Testament models, and to our own declaration of principles. The true rule is to deal with religious errors just as they are seen to be obstacles in the way of persons coming to Christ, and never in such a manner as to substitute any view of Christ's ordinances or doctrine, for Christ *himself* as the sole object of a living and saving faith.

It is well to have persons come into the church with clear and intelligent views of the gospel and of the great scheme of redemption. It is absolutely *essential* that they come in with a sense of the demerit of sin, with the spirit of true penitence, with a personal love for Jesus Christ, and a determination to follow him whithersoever he may lead, if they are to be *living* members of the body of Christ. Let the head receive due attention, but neglect not the *heart*, "out of which are the issues of life." Let not theology usurp the place of faith in Christ, for we are justified by our faith, not by our opinions, not even by our orthodoxy.

The sum of what we have here written is that in our presentation of the gospel, due regard must be had for the *proportion* of truth; that its intellectual side must not be emphasized at the expense of the moral and spiritual, and that ordinances and doctrines must not be made so prominent as to obscure the personal Christ, to enthrone whom in the heart should be the supreme aim of all preaching ; that the ethical and spiritual elements of Christianity must hold the pre-eminence in our teaching that they held in the sublime doctrine of Christ, if this movement is to command the respect of the world and accomplish its mission in the church. The general recognition of these truths among our ministry, and the present tendency to correct whatever has been partial and disproportionate in their presentation of Christ's gospel to men, may be reckoned among the most valuable lessons gleaned from the experience of the past.

EXTREME CHURCH INDEPENDENCY.

The repudiation of all human creeds formulated by ecclesiastical councils as of any binding authority on the conscience, naturally enough gendered a strong anti-ecclesiastical sentiment among the early churches of this reformation. Those especially who had felt the oppression of the various ecclesiasticisms, greatly feared lest any movement for systematic, organized co-operative work would develop into ecclesiastical tyranny. This feeling, right enough within proper limits, led to an extreme view of church independency which experience has taught us to be utterly impracticable. One of the lessons which we have learned from the experience of the past is that the theory of church independency which prevents co-operation between churches and individuals, in an orderly and systematic way, for the spread of the gospel, and for doing anything that can be accomplished only by united effort, is a foe to religious progress, an apology for doing nothing, and a hindrance to the evangelization of the world. Such a theory, therefore, is as unscriptural as it is contrary to all the conclusions and results of our best civilization.

We have learned that co-operation in Christian work, so far from being identical with, or a tendency towards, ecclesiastical despotism, is the best remedy for, and the only safeguard against, such despotism; that as soon as the churches are turned away from their legitimate work in joining hands to evangelize the world, they are apt to indulge in vain speculations, to elevate human traditions to the place of divine authority, and inaugurate a tyranny of opinionism. Evidence of this fact is not wanting in our own history. Whatever tendency there may be among us to make mere opinions tests of fellowship will not be found, we think, to co-exist with a broad missionary spirit which finds expression in co-operative efforts to evangelize the world. And the reason for this is plain. The evangelistic spirit is also the *evangelical* or gospel spirit.

The danger among us has always been in the direction of an

extreme individualism rather than a tyrannical ecclesiasticism. The very circumstances under which this movement came into being, the independent spirit fostered by its own principles and the necessary reaction from the religious bondage against which it was a protest, all conspired to this end. It would be difficult to point out any victims of ecclesiastical tyranny among us, or any disasters that have resulted from such a tendency. On the other hand, our whole past history has been marked by evils resulting from the opposite extreme. In the establishment of colleges and religious papers, in the selection and ordination of ministers, and many other things which affect the interests of the whole body, individual preferences and conceits have too often ruled, instead of the wise counsel of all the brethren who had a right to be consulted in these matters. How often our cause has suffered in reputation by these ill-advised enterprises those acquainted with our history well know. These mistakes resulting from individual and church independency acting within the sphere of general interests, have been among the most serious hindrances to the progress of the Reformation. Indeed, nothing but the inherent power of the truths we have held and proclaimed could have overcome these blunders in our administrative policy, and enabled us to attain the success we have realized.

The time has fully come, however, when we should relieve our divine plea for the unity of Christians on the basis of a restored gospel, of all impediments to its progress and triumph, resulting from the mistakes of the past. Already, many of these mistakes have been recognized, and will not be repeated. But the morbid fear of ecclesiasticism still hinders the correction of some of the errors mentioned above. The line between legitimate oversight or supervision of those interests which are common, including the necessary co-operation and organization to this end, and the exercise of legislative or judicial functions involving matters of faith or the rights of conscience, needs to be more clearly drawn in many minds, in order to the harmon-

ious advance of all our forces along the various lines of Christian work. Never has there been less disposition to interfere with true Christian liberty or the scriptural freedom of the churches, than now, among those who are foremost in co-operative work, and in the advocacy of more system and order in our administrative methods. The admonition to be "subject to one another" has a wider application than it has heretofore received among us. In whatever affects the weal of the cause throughout any given region, whether that region be a single county or State, or embraces the whole brotherhood, we must learn to be subject to the judgment and wishes of the brethren, and a *part* must accept the mathematical axiom and be content to be less than the *whole*.

As our numbers increase, and our work extends over ever-widening areas, it will become more and more apparent to thoughtful minds, that some things must be managed differently from what they have been in the past, if we are to fulfill the possibilities of our mission. The habits of childhood and of youth will not suffice for manhood. Our whole method of supplying the ever-increasing demand for faithful and competent preachers of the word needs revision, both for correction and enlargement. The individualistic, hap-hazard method of the past, not yet wholly obsolete, by which every man who felt called to preach, was permitted to do so, and to stand forth as a public representative of our cause, without regard to his ability, his culture, his knowledge of the Bible, and in some cases without even the requisite moral qualifications, has heaped more reproach on the plea we make than a whole generation of worthy ministers can remove. Nothing among us presses more earnestly for immediate attention than the adoption of methods and means for supplying an adequate number of suitably qualified preachers of the gospel.

But this opens a field too wide for adequate treatment here. It involves the whole question of ministerial selection, education and ordination, and college endowment. Our only aim here

and now is to point out the need, and to indicate that it can only be met by intelligent co-operation of our forces, such as the extreme view of church independency and of individual supremacy has, in the past, made impossible. It is gratifying to know, however, that this anti-ecclesiastical extreme has well-nigh spent its force, and that we have entered an era of organization and of systematic work.

THE CONTROVERSIAL SPIRIT.

One of the standing reproaches against the cause of religious reformation that we plead is, or has been, that its advocates were too fond of controversy, and too much inclined to pugilistic preaching. Those who have most frequently made such a charge were regardless of two facts : 1. No great or radical reformation was ever inaugurated without severe conflict. 2. The warfare made against the Campbells and their early co-laborers in the work of restoring the original features of the New Testament church, was exceedingly bitter and relentless. It was, metaphorically speaking, war to the knife, and a struggle for the right to exist. There were gross errors to be exposed, dangerous apostasies to be denounced, time honored customs to be changed or abolished, and a new order of things, which was the "ancient order," to be established. Whenever God has this class of work to be done, he raises up the kind of men to do it, men of lofty courage and heroic mould. He had an Elijah for the priests of Baal, a John the Baptist for Herod, a Paul to make Felix tremble, a Savonarola to denounce Lorenzo de Medici, a Luther to confront the Pope and the Diet of Worms, a John Knox to stand unawed before "bloody Mary," and he had a Campbell to cope with vaunting infidels, haughty bishops of an apostate church, and the ardent sectaries of a divided Protestantism, in his mighty plea for a return to the purity and simplicity of the gospel. And this conflict, precipitated by the great reformer of the nineteenth century, and fearlessly carried

forward under his leadership during his life-time, was espoused and defended by as heroic a class of men as ever committed their lives, their fortunes and their honor to a holy cause.

It would be strange, indeed, if this early necessity of waging war against popular errors, and of hotly contending for every foot of ground occupied, had not, in some instances, formed a habit of thought and speech, which, by a sort of heredity, should have outlived the conditions which made it necessary. That such has been the case no candid and intelligent person will deny. And this habit of controversial preaching, while tending to sharpen the intellect, has, no doubt, been a hindrance to the development of the spiritual life of our membership where it has prevailed. The conflict waged for truth, from the love of truth, when the truth is assailed, is not a hindrance, necessarily, to spiritual growth; but when this degenerates into a morbid fondness for controversy, for controversy's sake, and goes about seeking occasion to gratify itself, it then deserves to be classified as "works of the flesh," where Paul puts it. That such degeneracy has never been known among us, we should be unwilling to assert. Indeed, we are persuaded that if our preachers had possessed the same zeal for prayer-meetings and missionary collections, during the last quarter of a century, which many of them have displayed for religious debates, the cause of primitive Christianity would be far more widely and favorably known than it is to-day. Nevertheless, as we have said concerning other mistakes, so can we say most truly of this one, that whatever evil tendency may have existed in this direction is being rapidly corrected, and there is no reason to doubt that the true equilibrium between the indifference to religious error, the extreme on one side, and the controversial *habit*, which is the other extreme, will soon be reached, and has been reached by the great body of our ministry.

If any one should conclude from the foregoing that, in our judgment, there is not as great demand for moral courage and heroism in the pulpit to-day, as there was at the beginning of

this Reformation, he would be entirely mistaken in such an inference. Never, perhaps, in all the centuries of Christian history, has there been greater need for true Christian heroism, the highest type of courage, than there is in the American pulpit of today. The old battles have been fought, and will never be fought again *on the old lines*. The attitude of the various religious bodies towards us, and towards the principles we championed in the early part of the present century, is very different from what it once was. Both infidelity and denominationalism have changed position. This necessitates a change in our *methods* of warfare, but requires no less courage. Besides that, new enemies appear on the field, new problems confront us and new dangers threaten. It is in vain that we turn our guns upon battle-fields that have long been vacated, except by a few camp stragglers. The great issues in modern thought are not, election, the possibility of a final apostasy, the precedence of pardon and baptism, or of faith and repentance, the methods of the Holy Spirit's operation, and the relative claims of rival sects to be the "true church of Christ." The world is now struggling with questions more fundamental, such as the personality of God, and his immanence in the universe, the nature, meaning and authority of his revelation ; the reality and assurance of a future life ; the person and mission of Christ; the foundation of the church and its function in society; the evangelization of the world; reaching and uplifting the masses with the gospel; distribution of wealth; adjusting the relations between labor and capital, and abolishing the liquor traffic—the great source of crime, of poverty, and of individual, social and political debauchery. These great reforms require a sublime emphasis on the ethical and spiritual side of Christianity. They require a simpler creed, and a religion that diffuses its sanctifying influence through all the ramifications of human society. Their triumph demands the bravest utterances from the pulpit in condemnation of popular evils, and in inspiring the churches with

a sense of their obligation to the great moral and social reforms of the age.

But these great battles must be fought in the spirit of love for humanity, for truth and for God, and on a plane far above that of sectarian zeal and ecclesiastical pugilism. The heroism that antagonizes our own errors, as well as those of our religious neighbors, ought specially to be cultivated and prayed for. But this, too, must be done in the spirit of brotherly love and of supreme devotion to Christ and to his cause. Let us, indeed, "fight the good fight of *faith*" looking well to it, meanwhile, that "the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds."

**WHAT THIS REFORMATION HAS
CONTRIBUTED TO RELIGIOUS THOUGHT.**

Every movement among men should be able to justify its existence by what it contributes to the practical solution of the great problems of human life, or to the promotion of human good. In what respects has this reformatory movement contributed to the progress of religious thought, or to the advancement of the kingdom of God in the world? In many things, among which we may mention the following:

1. In the strong emphasis it has laid on the evils of a divided church, and its victorious plea for Christian unity.
2. In pointing out those fundamental and catholic truths which constitute the scriptural basis of unity.
3. In the repudiation of the religious authority of all human creeds, or their use as bases of communion and fellowship.
4. In exalting the word of God as the only authoritative and all-sufficient guide in religious faith and practice.
5. In the restoration of the New Testament confession of faith—the confession of Jesus as the Christ, the Son of the liv-

ing God—as the foundation of the church and the only confession of faith precedent to baptism and church membership.

6. In demonstrating the practicability of preserving essential soundness in the faith and unity in religious teaching and practice, without the aid of a written authoritative rule of faith, other than the holy Scriptures.

7. In its efforts to free the human mind and conscience from the fetters forged by past generations, thereby making possible what God evidently intends, perpetual progress in the knowledge of our Lord Jesus Christ and of his wonderful revelation.

8. In its return to, and practical use of, the apostolic method of evangelization, namely, the simple presentation of Christ as the Savior of the world, and the urgent plea that those who sincerely purpose to take him as Lord and Savior, should confess him at once and enter upon the Christian life through the initiatory and confessional act of baptism.

9. In its removal of a vast amount of superstition and traditional usage which had accumulated about the subject of conversion, and presenting it in the clear light of the gospel, which has been found to be in harmony with reason and with the laws of man's mental and moral constitution. This process has accentuated human responsibility without, in the least, discounting the divine power which operates, not in disregard of, but through our human faculties.

10. In teaching and disseminating a clear, rational and scriptural view of faith—its nature, its object, its relation to divine testimony, and to salvation; that it is spiritual vision, leading to trust, has the personal Christ for its object, and not a dogma, comes by hearing the word of God, being based on divine testimony, and finds its end in salvation, because it leads the soul to commit itself to Christ in active, loving obedience. Thus discriminating between faith and opinion, it lifts the personal, historic Christ far above all human creeds and dogmas.

11. In discarding the unscriptural and anti-scriptural phra-

seology with which the theological schoolmen of the past have obscured the greatest truths of revelation, and insisting on a return to the pure speech of the Bible, "calling Bible things by Bible names." Much of the controversy and many of the divisions of the past have grown out of these unbiblical phrases and definitions.

12. In stimulating the study of the Bible and promoting a clearer understanding of the relation of the different parts of the Bible to each other, and the nature of, and distinction between, the different dispensations of the divine government. Especially has the emphasis laid on the *inductive* method of studying the Bible in order to ascertain the truth, been productive of incalculable good. It is receiving, now, recognition and endorsement by the ripest Biblical scholarship of the age.

13. In its restoration of the simple worship of the New Testament, with the weekly observance of the Lord's Supper as its central and controlling feature.

14. In uncovering and bringing to light once more that almost forgotten doctrine of the New Testament—the common priesthood of all Christians and the absolute equality of all believers in rights, privileges and spiritual prerogatives. "One is your Master and all ye are brethren."

15. In making prominent the *practical* and *ethical* side of Christianity, as against the emotional and theoretical side; in emphasizing *orthodoxy*, or right doing, as of greater value than *orthodoxy*, or right thinking; in discounting a faith that is purely sentimental, and insisting on a living faith that attests its vitality in good works. This conception of Christianity harmonizes well with the modern tendency, so full of promise, to apply the principles of the gospel to the social evils of our times, as the only adequate remedy for a disordered society, as they are of a disordered individual life.

It may readily be seen from this bare outline of some of the cardinal truths and principles for which this movement of the nineteenth century stands, along with other truths which it

holds and teaches in common with other religious bodies, that its success is identified with the triumph of New Testament Christianity. If the unity of God's people, the supreme authority and sufficiency of the Scriptures, the Christo-centric view of Christianity, which lifts the personal Christ above all human formulations of doctrine as the magnet around which the scattered fragments of a broken church are to be united, the repudiation of scholastic terminology, and a return to the simple, rational method of New Testament evangelization, the inductive method of Bible study and an intelligent treatment of the Biblical literature, the assertion of the common priesthood of believers and the necessity for a practical, beneficent faith which applies the gospel to all our human ills— if these principles are not to conquer in the world, then must Christianity, as taught by its Author and his chosen apostles, prove a failure. This is not saying that the success of the gospel depends on *our* advocacy of these principles, but only that the principles themselves are so vital, so fundamental, that they cannot fail if Christianity succeeds. *We* may, indeed, fail through faithlessness to these truths which it has been our mission to emphasize, but if so, and in *any* event, God will raise up others who will carry on this work of reformation until there is a purified and united church in the world.

It is ours to help or to hinder such a glorious consummation. We help it by recognizing for what purpose God has raised us up, and by discerning the times in which we live. We help it by facing the future, not the past. We can be used of God as a vanguard to march in the forefront of his advancing hosts, only as we recognize and follow the leadings of God's providence, the promptings of the divine Spirit, and obey the great law of religious growth and development. We may hinder or retard the work by failing to see that what has been accomplished is only the beginning of the Reformation which the church needs, and that the same independent investigation which marked the *inauguration* of this movement must *continue* to characterize it

at every stage of its development, or it must cease to be a *movement* and become only a *monument*.

The responsibilities of a sacred trust, the memories of a heroic past, and the inspiration of a more glorious future, all combine to urge us onward to the fulfillment of our great mission, and to the realization, in human history, of the divine ideal of the New Testament Church.