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Elements of Truth

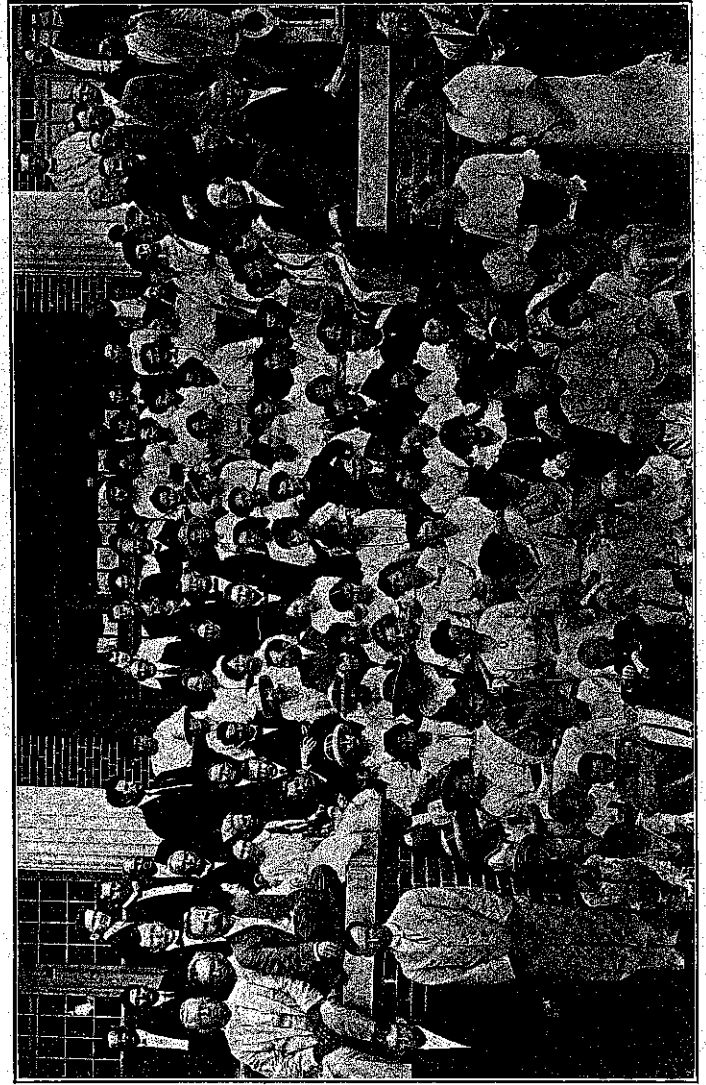
ADDRESSES DELIVERED AT
Synod's Training School
JUNE 16 to 26, 1914

AT
Belhaven College
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BY EMINENT LEADERS AND WORKERS OF
THE PRESBYTERIAN CHURCH

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CHRISTIAN WORKERS SCHOOL, JUNE 16-26, 1914.

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The Church and the Nations

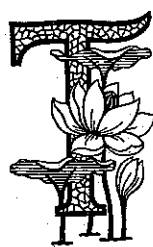
"Is this the time, O Church of Christ, to sound
Retreat? To arm, with weapons cheap and blunt,
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground,
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?
No! Rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's,
Great things attempt for Him, great things expect,
Whose love imperial is, Whose power sublime.

INDIVIDUAL EVANGELISM.

"And he brought him to Jesus."—John 1:42.

To their band of Home
Missions and Sun-
day School Workers
whose praise and re-
ward are meager on
earth but shall be
great above, this book is af-
fectionately dedicated by the
Synod of Mississippi

Proem



THE PURPOSE of this Volume is to put in permanent form the Addresses given at Synod's Training School for Christian Workers, June 16-26, 1914.

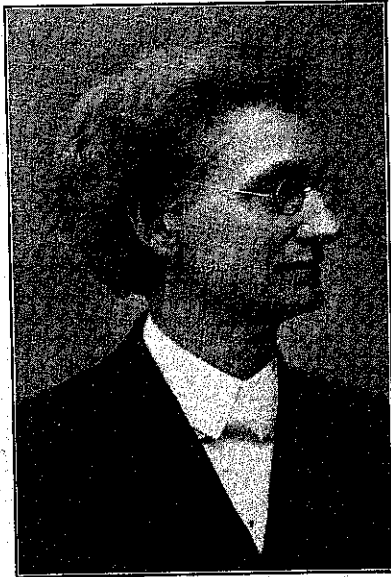
We desire the instruction and inspiration, which came to those who attended this School, to be extended to that larger circle in our Synod and in the Church, who came not up to this Mount of Privilege.

The high merit, superior worth, and deep spirituality of those addresses preclude the necessity for any apology for their publication, while the wide-spread distribution of the literature of false teachers filled with vicious doctrines makes an imperative call to the Church to send forth a literature filled with those truths which make for the redemption and uplift of man, and the glory of God.

Sincerely yours,
COMMITTEE OF SYNOD.

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Doctrines of the Bible

Chapter 1
The Religion of Hope

CHAPTER I.

THE RELIGION OF HOPE.

Hope and Fear have played a large part in human story. They will continue to be potent factors in the life of man, until Hope is swallowed up in fruition, and fear is consummated in despair.

They define two attitudes of soul, two postures of spirit, towards the things that are yet to be. Each looks into the future—the one with desire, the other with dread. They are the obverse and reverse sides of the same emotion; hope is the expectation of future good, and fear is the dread of future evil. The dictionaries and metaphysicians define hope as *desire based on expectation*, and fear as *aversion based on apprehension*. Happiness describes that state of mind in which hope is realized, and despair that state of heart into which all fears have come. Heaven is hope attained; Hell is fear realized.

Man is a creature of hope. It "springs eternal in the human breast." It differentiates him from all lower life of sublunary being. Animals have consciousness, but no self-consciousness; no memory to store up the past; no hope to capitalize the future; they live and die in the present tense. But in the grammar of man's existence there is a past, a present, and a future tense. His today is brief, his yesterday is long, his tomorrow is endless. He lives very little on what he now has, and chiefly upon what he has had and yet expects to have. Indeed his past is but the premise upon which he stands and hopes for the future; the echo of the years that are behind resound in the depths of the time that lies out before him. The human race is a race of hope.

Of this unique characteristic, so distinctively human, philosophers have discoursed, and poets have sung, and artists have dreamed, and the heart of the great multitude has been sensible. Hope makes human life promissory, and human history prophetic, and human literature look out and beyond.

Christianity is pre-eminently a religion of hope, and appeals to man because he is a creature of hope. The objects

of desire which it reveals and the grounds of expectation which it creates, give it a deathless hold upon the heart of the world, and insure its immortality in the earth. Everywhere hope looks out of the windows of the Christian Scriptures, and beckons with a thousand hands to the sun-browned, dust-covered, toil-worn, and fear-smitten sons of men, as they track their way across this world. The Gospel promises to take the gloom out of sorrow, the despair out of life, and the sting out of death. It stretches a rainbow upon the face of the clouds, and gives pledges and bonds that the deluge of human pain and misery shall cease from the face of the earth. It hangs the twin stars of immortality and resurrection in the firmament of human night to guide the victims of dissolution and death. It commands the human race to stand between the gateposts of the cradle and the grave, and watch the rising sun hang morning glories upon the trellis of the sky. Our religion gives man an outlook, a prospect, a future. It is a religion of hope.

But so is every other religion; otherwise it could command no disciples, awaken no enthusiasm, acquire no prestige, and develop no power in the earth. Hope is an essential ingredient in any religion; for whether revealed from heaven or invented by man, whether the grossest fetichism or the highest and most exalted form of Christianity, it exists but to minister to that hope which sits and begs at the center of the human soul. A religion of absolute despair, of bleak and desolate pessimism, could acquire no favour nor gain any adherents among a race that lives to look out and long, to wish and to hope. Between such a religion and a hoping creature there could be no common point of attachment. Even Brahminism, commonly cited as a religion of despair, kindles a hope, however gross and inadequate, in the bosom of its votaries—the hope of returning to this interesting world in the form of beast or bird, insect or flower—a tiger raging in the jungle, or a seagull skirting the foamy seas, or a fly buzzing about its carion, or a flower blooming by the wayside, or some gnarled and decrepit specimen of humanity nursing his sores among the ashes and begging for a

pittance on the roadside—this, that, anything, would be better than extinction and nonentity. And Buddhism seeks to immortalize life and justify man's desire to be, by its poor doctrines of renunciation and self-improvement. It is to be criticised not as a hopeless gospel, one that has "rung down the curtain" and shut out the last ray of light; but it is to be censured for the miserable meagerness, the dwarfed and shriveled character, of the hopes which it has to offer in the name of religion; for the pitiful programme which it has espoused; for the cramped and crumpled things which it dares hold out to the hungry hand of the inhabitants of this world.

Christianity has no monopoly of hope. It is to be discriminated from non-Christian religions by two things: (1) by the objects of desire which it offers—by the contents of its hope; and (2) by the grounds of its expectations—the foundations of its hope. The dignity, the value, the glory, the worthfulness of the contents of the Christian hope, and the reasons with which it supports all Christian expectations—these two distinguish our religion from all others. While hope is a feature common to all religions, the nature of the hope fostered by particular religions differ widely both in the things hoped for and in the reasons upon which these hopes are based.

The modern science of "comparative religion" makes a threefold grouping of the religions of the world: (1) nature-religions, (2) culture-religions, (3) prophet-religions. Whatever we may think of the principle of classification employed, or of the terminology used, the divisions are sufficiently descriptive to serve our purpose of finding that object of hope which each type presents to its devotees, and relies upon as the most dynamic attraction of its system.

1. The nature-religions are the crudest and most primitive forms—the products of man's earliest efforts to discover a God and worship. They were treated by the older writers as the most degenerate types of that true religion which was at first revealed to the race by its Creator. But by such modern expositors as have yielded to the philosophy of evolution and work with the methods

of rationalism, they are looked upon as the instinctive and untutored, the spontaneous and unscientific, interpretations of the childhood of the race. Under this designation are embraced all forms of fetichism and superstition, all the coarse rites and silly ideas and uncanny practices of savage and uncivilized peoples. Their "deities" dwell in rocks and trees, in birds and fishes, in animals and all sorts of creatures, in all manner of charms and carved images. The forces of nature were supposed to be displays of the power and wrath of those "deities," causing all sorts of strange phenomena in the earth, and producing all sorts of distresses in the world. These nature-religions, the lowest in order, are characterized as religions of "fear," because they are supposed to have been generated out of that terror and awe which all unusual things produce in the minds of the ignorant and unscientific. Yet these low grades do not make their appeal exclusively to fear and apprehension; they also have their objects of hope which they hold out to desire and expectation. These objects of hope are largely confined to this life, and identify themselves with some temporal good—success in enterprises which may fail, victory over enemies which are feared, fertile fields and abundant harvests, the cure of diseases and the aversion of impending calamity. Thus are the hopes of these so-called nature-religions almost entirely individualistic, and their objects predominantly temporal and earthly; and as far as they go beyond this life, their chief concern is with some dim underworld of ghosts and shadows. How great the contrast between their gloomy prospects, their cramped and crumpled hope, and the glad and exuberant anticipation of the Christian who stands in the bosom of his religion and looks out upon the life that now is, and upon that which is to come. To the one, the things that are seen and perishable are most to be desired; to the other, the things that are unseen and eternal possess the supremest value. To the one, life is a nightmare of disordered sleep; to the other, it is a glorious vision of a wide-open eye. To the one, death is the supreme fear; to the other, it is the golden gate of hope.

2. The second place in the ascensive scale of the evolution of the race's religious life is occupied—we are told—by the *culture religions*. No people can long remain stationary at the stage of primitive paganism, nor abide content and happy in the meager hope of the nature-religions. The law of struggle and survival, of progress and improvement, of culture and civilization, must reign in the religious sphere as it does in every other department of human story and achievement. The crude "deities" which spring from nature cannot satisfy man's intellectual and moral personality which has now emerged out of the general racial experiment, nor can those objects of desire which they offer the human heart, gone beyond its infancy, exhaust its aspirations and fill all its horizon with a hope commensurate with the degree of progress which has been made. Hence, wherever the race's personality and self-consciousness have attained a higher plateau of development in the general, there a higher conception of God and a loftier form of worship have arisen—a God who stands above and behind nature, and a ritual more consonant with the advanced modes of thought and reflection. Primitive nature-religion is thus advanced; by the lore and science of the priest, into pantheism; by the creative power of poetry and imagination, into an ethical polytheism; by the arts of the politician and publicist, into a social programme; by the genius of philosophy, into a civilization. The forms which this stage of religious development have yielded are called *culture-religions*, because they are the products of thought and reflection, of intellectual growth and ethical culture. In Mesopotamia and the valley of the Euphrates they have been specialized as Zoroastrianism; in India and the land of the Ganges, as Brahminism; in China for its swarming millions, as Confucianism; in Egypt and the valley of the Nile, as Isisism; in the isles of Greece and on the banks of the Roman Tiber, as Olympianism; in Scandinavia for the Norsemen, as Odinism. They all represent individual forms into which religion has been hewn and shaped by the progressive thought and advanced culture of mankind, as it has had its history in different localities and periods

and environments. By historic Christendom, these culture religions, so-called, have been regarded as degenerate forms of the original religion which was revealed to man by his Creator, while modern evolution treats them as the second stage in the development of man's religious history.

But whatever their explanation, what is the hope which they foster, which commends them to their votaries and floats them for the time being with both philosophers and the populace? Hope, in the nature-religions, is chiefly individualistic in its nature, and holds out a future earthly good as the supreme object of personal desire and expectation; but hope, in these so-called culture-religions, has become socialistic, and a renewed and blessed state of earthly society is the great promise with which it allures, the brightest prophecy with which it can cheer—a throne that is great and glorious, a citizenship that is peaceful and prosperous, a democracy of equality and fraternity, an earth that blossoms as a rose, and after death some vague and shadowy social state. In these culture-religions it is these social aspects of hope that are most prominent—hope for the tribe, for the people, for the nation, for the state, for society-at-large.

How striking the contrast between the individualistic hope of the nature-religions and the socialistic hope of the culture-religions and the heavenly hope of the Christian religion! To the individual, Christianity holds out the hope of personal immortality; to society it holds out the hope of heaven—a future state in which society shall be fully utopianized by the fulfillment of Christian promise and prophecy.

3. But the highest forms of generic religion are **prophet-religions**. They are so called because they have been founded by persons who claimed to be prophets of God. The primary and elementary forms are called nature-religions, because nature is supposed to be the source from which they rise; the intermediate and secondary forms are called culture-religions, because culture is claimed as the source from which they spring; and the tertiary and highest forms are called prophet-religions because the prophet is the source from which they originate.

“Neither priestly philosophers nor poets nor statesmen have been able to guide religion towards its true development. Only when it calls forth in souls endowed with religious genius so powerful and unique a sense of its reality that their religious life takes that of others captive and carries it on with it toward a goal, can religion perfect itself. Where that happens we speak of prophet-religions. And we do not primarily inquire whether this sense of the divine is a pure and true revelation. The main thing is that such religions spring from overwhelming religious experiences of personalities endowed with religious genius. In them the founders always constitute, directly or indirectly, the main content of the religion, because the way in which they experience the divine is decisive for the community.” (Schultz's *Apologetics*, p. 172).

A prophet, in the etymology of the word, is a spokesman for another; but in the religious sense of the word, a prophet is a spokesman for God—a self-appointed imposter, or a divinely commissioned organ for the communication of religion. He may be a true prophet or a false prophet, one who has designated himself or one whom God has ordained. In either case it is proper to designate the religion of which he is the founder a prophet-religion and leave it to apologetics and criticism to test the soundness of the claims.

The prophet-religions which have figured in a signal way in the history of the world are listed as four: (1) Mosaism, (2) Buddhism, (3) Christianity, (4) Mohammedanism. In other words, the four great prophets of history, true or false, are Moses, Buddha, Christ and Mohammed. Christian apologetics admits and defends the claims of Moses and Christ, but denies and combats those of Buddha and Mohammed. The first two are true prophets, and the second two are false prophets. The Christian apologist, however, goes further and relates Moses and Christ as type and anti-type in the prophetic office, and holds that Moses was really prefatory and ancillary to Christ; and so reaches the conclusion that Mosaism and Judaism are but stages in the revelation of Christianity as the only true and divine religion. Hence Christian

theology contends that Christ is the only real Prophet the world has ever had, and that all Old Testament prophets are strictly nothing but his under-prophets. Mosaism and Christianity are but sections of the same scheme of faith and piety, differing from each other as the premise differs from the conclusion, as the introduction differs from the book. There are, consequently, but three prophet-religions worthy of consideration and comparison—Buddhism, Mohammedanism and Christianity.

What are the supreme objects of hope in these three rival religions? It is a good way to test their relative claims by comparing their respective eschatologies. It is the end of the way that defines the wisdom of the journey, the conclusion of the syllogism that tests the soundness of the major premise.

The hope of Buddhism is *Nirvana*—that state which results from the extinction of desire and the cessation of consciousness, fittingly emblemized by an endless and dreamless sleep. Fixing its thoughts upon the gloomy and distressing facts of life—the endless conflicts between good and evil, the persistent alterations between satisfaction and disappointment, the everlasting struggle against diseases and poverty, the constant wanting of something possessed and cannot be had—Buddhism finds conscious existence an evil, and the extinguishment of all desire the chief end of life. To exist is to want, and to want is to be disappointed; and to be disappointed is to be unhappy. Self must be renounced, the soul reabsorbed, individuality lost, consciousness extinguished and the person undergo such a reincarnation as gives him existence without desire, essence without self-consciousness. Its supreme hope is an endless, dreamless sleep in the bosom of universal spirit. It does not offer even the poor hope of annihilation, but only the hope of perpetual unconsciousness.

No pessimism could be darker, no faith could be more dreary. Existence without self-consciousness is to be as unaware as the tree or stone. Man loves life and hates death; and not to think nor feel nor will is equal to being dead. To call such happiness is to perpetrate a cheat.

Tennyson was truer to human nature and its deepest longings when he sang:

“Whatever crazy sorrow saith,
No life that breathes with human breath
Ever truly longed for death.

’Tis life, whereof our nerves are scant,
Of life, not death, for which we pant;
More life, and fuller, that I want.”

While Buddhism thus hopes for a never-ending mental unconsciousness, Mohammedanism hopes for an endless physical sensation. While one would put the soul to sleep forever, the other would keep the body awake for eternity. While one would diminish the mental faculties to zero, the other would raise the physical appetites to the mathematician’s *n*th degree. The dream of the Moslem is for a sensuous life, which shall be immortal in its duration and exquisite in its intensity. The eschatology of its faith is gross and sensual, crude and vivid. Both heaven and hell are material in their pleasures and pains, and death is but a door of entry to all the delights of a sordid imagination for the faithful Moslem, and to all the sensational pangs of a frenzied fanatic for his enemies. Islam hopes not for a regenerated and transformed world, but for the world that now is turned over to his enhanced carnal nature to be enjoyed in a riotous manner.

What, in comparison with these other systems, is the supreme object of Christian hope? Before answering, let us recall what has been said: that the hope of the nature-religions is the happiness of the individual; that the hope of the culture-religions is the happiness of an earthly society; that the hope of Buddhism is a world of unconsciousness; that the hope of Mohammedanism is a world of sensuous pleasures. The hope of paganism centers upon self; the hope of civilization centers upon social institutions and conditions; the hope of Buddhism centers upon a certain state of the world; and the hope of Mohammedanism centers upon a certain kind of world. The

Christian's hope circles about four great objects: (1) himself, (2) his cause, (3) his Saviour, and (4) his world.

For himself, the Christian hopes for his personal triumph over death and a blessed immortality beyond the grave.

For his cause, he hopes for the complete triumph of the Gospel and the conversion of men to the Christian religion.

For his Saviour, he hopes for his triumphant return to the earth and an endless reign of bliss and glory on this globe which has been the theater of human story.

For his world, he hopes for the triumphant restitution of all things, and the establishment of the "new heavens and the new earth" of Christian prophecy.

These are the four sublimest objects which loom on the horizon of Christian hope and flash their light out of the bosom of the future. Every man wonders what is to become of him after death. Every Christian must wonder what is to be the outcome of the cause to which he has committed himself and every precious interest which he has. Every disciple of Jesus must wonder what has become of his Lord and Saviour who has gone from the world and left a train of splendid promises behind him. Every dweller on this earth must wonder what is to be the final fate of the old homestead where he was born and lived and died. These are the most momentous matters over which the human being ever holds awful and anxious debate with himself.

They compel him to hold "mute dialogue with death, judgment and eternity." That religion which can hold out hopes on these topics which satisfy desire and which can furnish grounds which justify expectation, will lay a commanding hand upon the heart of the world and constrain disciples by the visions which it paints and the assurances which it gives.

As to the drift of human history and the finale of human story, there are several possible opinions. There are pessimists who think the human race began on a high plane but has been steadily going down grade ever since, and that the ultimate goal can be only universal and abso-

lute disaster. There are naturalistic optimists, on the other hand, who think the human being began his career as a beast and has ever since been on an ascensive scale, climbing slowly out of bad conditions into better, and that ultimate destiny is an ideal race in an ideal world. Both are extravagant attitudes and extreme philosophies. One leaves no star to shine on the human horizon, and the other lights an *ignis fatuus* to cheat and deceive. The pessimist can support his gloom by a recital of the story of sin and misery in the world, and show how all ends in the grave—a mere gospel of despair. The optimist can array the facts of progress and improvement and bolster his cause by citing the conveniences and luxuries of life in the earth.

Christianity mediates between these two extremes. It denies that this is the worst possible world; it denies that this is the best possible world. It affirms that Hell is a worse and that Heaven is a better. It says to the inhabitants of this earth, "Behold I set before you a blessing and a curse" (Deut. xi, 26)—an optimism and a pessimism. "Choose ye this day whom ye will serve." Reject the gospel of the Son of God, and the imagination of no pessimist can portray final destiny in exaggerated colors. Believe in the Lord Jesus and no optimist can paint the glory of the final Heaven.



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Chapter 2
**The Hope of Eternal Life:
Immortality**

CHAPTER II.

THE HOPE OF ETERNAL LIFE:
IMMORTALITY.

The Christian hopes for Eternal Life. This is his first and most precious Hope. It is worth more than all the gold of Egypt, than all the gold of the world. If death ends existence—if it obliterates consciousness—there is nothing for the human being lying beyond the lip of the grave.

But as he is a composite being, possessing both a Soul and a Body, his Hope of Eternal Life divides into the Hope of Immortality, and the Hope of Resurrection.

I. Old Discouragements.

The old way of discouraging this Hope of Immortality was to appeal to three facts in every individual's story.

1. To the life partnership between the Soul and the Body. They seem to be co-sharers in the same history. Together they make their advent into the world. Together they grow from embryo to infant. Together they pass out of infancy into childhood. Together they advance into the full flower of maturity. Together they come to the feebleness and decline of old age. Are we not compelled to say that they are fellow travelers to the grave? The fate of the Soul would thus seem to be linked with the fate of the Body.

To this the old answer has been that death never means extinction or annihilation. It is dissolution. It terminates upon no substance, but only upon forms. It disintegrates organizations and changes the mode of being, but it reduces nothing to zero. If science is positive and assured about anything, it is certain of the conservation of all matter and energy.

Granted then that the soul and body are twined together and have a communal history through life to the grave, death is but the dissolution of a lifelong association, the separation of companions which have been in intimate fellowship. But neither is destroyed or reduced

to nothing. Death ends co-existence, but it annihilates neither unit in the human make-up.

2. Then it was said that the Hope of Immortality is clouded by the obvious fact of the correlation of Body and Soul. They continually act and react upon each other. Every change in the bodily organization has its reciprocal change in the spiritual nature. One answers the other as the echo answers the sound. Affections of the nervous system modify thought and feeling. Ideas and volitions originating in the mind are expressed in terms of physical activity. The relation is ineffably intimate. What can all this mean, except that the soul and body, having a common experience in living, must be likewise joint partakers in the same death?

But the old answer has been that the interaction of each upon the other is the result of their intimate union and close companionship. Death breaks up co-action, but it does not thereby destroy the entity of either soul or body. Analysis disintegrates water into oxygen and hydrogen, but it does not destroy either element. Death but analyzes the compound human being into the component elements of soul and body. It destroys neither the matter nor the spirit.

3. Then we were once told that the Hope of Immortality is to be discounted because Soul and Body are interdependent for all activity of every kind. For a physical organization man waits in the prenatal stage, and for it he lingers in the incapable wonder of infancy. When he has found it in youth and manhood, he feels that he has found himself and all his capabilities. Then the turn comes and the bodily organism begins to decline. "Sight grows dim, hearing becomes thick, taste indifferent and all the vital powers begin to live beyond their income. Bankruptcy comes at last and with it the failure of heart and flesh. The last ray of intelligence vanishes." We are challenged to point out anything that a disensouled body can do, anything a disembodied soul can do. These facts, we are told, prove that the soul is dependent upon a body for any life or consciousness.

The old answer was that the body is necessary to sense-expression, but that it is not essential to soul-existence. Because a workman has lost his tool, it does not follow that he has gone out of existence. All the five senses are closed at death, but that does not necessitate the extinction of the human spirit. Because it cannot communicate with a material world it does not follow that it has gone into nonentity and lost self-consciousness.

These were the old premises upon which it was customary to discourage the Hope of personal Immortality: (1) The communal history of soul and body; (2) the correlative life of the two, (3) their interdependence upon each other. And the old answer has withstood the batteries of the ages: (1) that death destroys co-existence, but not existence; (2) that it stops interaction, but not action; (3) that it ends physical expression, but not spiritual consciousness.

II. New Discouragements.

But what is called "modern thought" has involved the Hope of Immortality in a set of new discouragements.

1. The first of these is what is called the **organic** view of the world—a view which has largely displaced the theistic, the materialistic, the deistic and pantheistic conceptions, and taken possession of the philosophical mind of today.

According to this view this whole world of ours must be thought of as a self-developing organism, which from some primordial center and by a naturalistic process, has evolved all the living creatures on the surface of the earth. The line of demarcation between the inorganic and organic is not now regarded as sharp and sheer, but one that fades approximately to nothing. The whole history of the world, from its primordial beginning to the present time, is but the story of this intramundane organizing power, whether called God, or spirit, or life, or force, or motion, or by some other name. As deism approached perilously near to materialism, so this modern speculative view tends to topple over into pantheism.

If man is thus the product of cosmic evolution, it is difficult not to believe that his fate will be that of plants and animals, insects and birds, fishes and reptiles. Having a common origin, a common nature and a common history, it is difficult to believe that he will not have also a common destiny.

2. A second proposition of the modern mind which discourages the Hope of Immortality is the **empiricalness** of all knowledge—the doctrine that whatever lies beyond experience and the laboratory lies out of all reach of the human mind.

The net effect of modern science, with its method of observation and experiment, with its laboratories and workshops, by which it has crowned itself with splendid achievements, and filled all the earth with its inventions and discoveries, and every mouth with its applause—the net result of its method and the fruitage of its accomplishments have been to popularize the idea that nothing is really dependable, or worth entertaining, that is not the product of sense-perception, and subject to physical verification. Any hope, to be reasonable, must be based upon some scientific observation and be tested by some scientific experimentation. The fate of man after death is not subject to such methods and tests. The world has tried in every way imaginable to get into communication with the disembodied soul and has systematically and persistently failed. To entertain the hope that the soul survives death is, therefore, utterly baseless—the purest guess.

The Society of Psychological Research has accepted this challenge and offers as empirical evidence a mass of spiritualistic phenomena—the darkened and mysterious chamber of the medium for a laboratory, and the rappings of silly spirits, ghostly visions, uncanny sounds, occult seances and all sorts of obscure and mysterious things—as evidence that ought to satisfy scientific minds. But if this is our dependence, the Hope of Immortality is doomed to perish out of the hearts of men.

It is philosophy which distresses the Hope of Immortality with its doctrine of the organic unity of the world,

and science which disturbs it with its generalization that no hope is rational and reasonable that does not depend upon the data of observation and the tests of the physical laboratory.

3. The third general premise of the hour which causes the Hope of Immortality to droop is furnished by that rationalistic criticism which has caused a general decline in the world's respect for the Christian Scriptures.

The preacher of yesterday could appeal to the Bible and feel that he was giving strong encouragement to any expectations which it excited. But this attitude towards the Word of God has changed and the Bible itself has been put on the defensive within the Christian circle itself. Once we looked upon the Scriptures as a supernatural and heavenly revelation from God, and were wont to feel strong and assured when we found its teachings beneath our feet. But now we are told that all this Jewish literature was evolved just as any other literature, and carries with it no special authority.

The extensive decline in the Hope of Immortality which characterizes our times, is very largely due to the decline in public respect which the Bible has suffered in consequence of the criticism and faultfindings of its own professed friends.

4. The last general premise of present-day thought which logically leads to a discouragement of the Hope of Immortality is the pragmatic doctrine of values.

The fundamental maxim of modern pragmatism is *veritas est utile*—truth is the useful. Nothing has a right to be which is not serviceable. Everything must be tested by what it can do. Success and achievement are the standard of universal judgment. That which has ceased to be productive is fit for destruction, and the man that is worn out is fit only for the sepulcher. The waste of the furnace is carted away, the smoke of the factory floats in the air; the breath of the animal is lost in the slaughter; what is to be done with the old man who has served his day and finished his course in the earth? Life is practical, we are told, and nothing has a right to exist except it can be transmuted into some form of utility, or coined into some earthly benefit.

This age which has so violently accentuated the practical, has dignified its crassness and hidden its coarseness with the Greek technicality of pragmatism, and is teaching us that, before we are entitled to cherish the Hope of Immortality we must first show what valuable thing a disembodied spirit in another world can contribute to the world which is here and now present. As a modern writer expresses it, "every created thing will continue, if and so long as its continuance belongs to the meaning of the world; that everything will pass away which had its authorized place only in a transitory phase of the world's course."

Until, therefore, we can answer the pragmatist's *cui bono*—until we can turn a graveyard into a factory and a corpse into stock-material—until disembodied spirits can be made productive laborers, contributing some valuable thing to the sum total of this world's happiness—until the dead can be made useful, modern utilitarianism sees no practical reason for the Hope of Immortality.

These are the four general conditions which have created an atmosphere in which the Hope of Immortality finds it difficult to breathe: (1) the organic nature of the world, which makes man an earthly product whose fate and story is bound up with every other earthly item; (2) the experimental character of all knowledge, which denies to us the right to entertain any hypothesis or cherish any hope which is not based upon the observations and experiments of some laboratory; (3) the pure humanness of the Scriptures, which brings them down to the level of documents which have floated out of the dim and misty past, exposed in a thousand ways to all manner of corruptions; (4) the utilitarianism of the age, which denies the right of existence to anything which is not contributory to the meaning of this present world.

To change the flow of the Mississippi River, we must change the slope of the continent. To revive the Hope of Immortality, we must change the general lay of the modern mind. Those in the Christian community who have contributed to these general conditions ought to reconsider their premises in the light of the damage that is impending to the entire concept of Christian eschatology.

III. Arguments for Immortality.

I turn now from the discouragements to the encouragements of the Hope of Immortality and make a synopsis of the main arguments by which apologetics support this fundamental expectation of the Christian Religion.

According to the materialist and materializer, death annihilates the existence of the soul; according to the pantheist and the pantheizer, death destroys the personal and conscious identity of the soul; but according to the theist the essence, the personality, the consciousness and the identity of the soul survive all the changes made by human death. The Christian theist defends his view with a series of cumulative arguments.

1. **The Scientific Argument.**—The first argument is predicated upon the scientific doctrine of the conservation of matter and force. All matter may be regarded as a form of force, and all force may be conceived as a form of motion, but natural philosophy is absolutely certain that no particle of matter, however small, and that no force, whatever its quantum or nature, are destructible by any second causes whatsoever. Forms may be changed and energies may be converted, but nothing once in existence can ever be reduced to zero and nonentity. The existence of the human body is conceded; its organic form may be disintegrated, but the atoms of which it is composed must be held to be indestructible, upon this principle of modern science. If the existence of the soul, either as an entity or as a force of any kind, be admitted, its perpetual existence is implicated in the same generalization of science. Natural philosophy vehemently denies the annihilation of anything that is either a substance or a force. Consequently it must deny the existence of the soul in order to affirm its mortality, and at the same time be consistent with its own confident dogma.

2. **Metaphysical Argument.**—The second argument is the metaphysical one, and is based upon the unity of the human soul. Psychological science is positive that the soul is a monad, uncompounded of any parts or constituent atoms. It is an indivisible, indiscerptible essence, in-

capable of being fractured into parts by any mechanical force, or of being resolved into any elements by chemistry, or broken up by any force whatsoever. Since death is the dissolution of an organism into its constituent elements, the soul is inherently immortal, because it is indissoluble. The only way in which mental philosophy can assert the mortality of the soul is to teach that it is a compound entity, and so capable of being resolved by some agency into its component items. But a particle, or atom, of soul has ever been held by metaphysicians to be unthinkable.

3. **The Philosophical Argument.**—The third argument is the philosophical one, which is based upon the broad proposition that every thing in the world has some meaning and purpose, some ultimate end which it is bound to serve. Anything which falls short of its full and total purpose is to that extent a failure. Philosophy cannot tolerate the idea that anything can be a failure, that any item in the universe can fail to make its full contribution to the meaning of the whole; for if one part of a machine be defective, the whole mechanism is damaged to that extent; and man is the chief and most important item in all this world of ours. But all human life comes to the grave immature and incomplete; the oldest as well as the youngest human being dies with his task half performed, his meaning half explained, his service to the world half rendered. If the deficiencies of human life are ever made up, if there are to be no human failures in the windup of the world's story, the soul must be immortal and man must have a career beyond the parenthesis of death, to complete and round out what was begun on this side of the grave. The teleology of the world demands the immortality of the soul.

4. **The Ethical Argument.**—The fourth argument in the series is the ethical one, and founds itself upon the data of the human conscience. Conscience acts upon the inequalities and wrongs of life in two directions—from within and from without. From within every man has a moral apprehension which reaches beyond the grave; something makes death "the king of terrors." These

fears are not physical; they are ethical; they are fore-shadowings of an account which conscience has to settle after the last act in the earthly drama; otherwise the prospect of death would be hailed as the promise of peace of conscience, that power which has gnawed the human soul about right and wrong all through life, and caused it more distress than all else besides. But conscience not only acts from within, but also from without, beholding the awful inequalities of this present life, and demanding that justice shall somewhere and somehow rectify conditions. Righteous Job in the ashes and the wicked flourishing like the green bay tree; the rich man in purple and fine linen and Lazarus licked by the velvety tongues of the dogs; these and millions of other instances in human story cry in the name of conscience for some adjudication. Either ours is an immoral world or there must be some other world where there is the final throne of ethical judgment.

5. **The Aesthetical Argument.**—The fifth argument is furnished by aesthetics, and strikes its roots deep down into the human heart. While it is not sound to reason that man will certainly get whatever he wants, else to wish would be the same thing as to have; still poets and philosophers have united in saying that "desire is the prophecy of fulfillment." There are two classes of human desire—those that are artificial and incidental, and those that are constitutional and necessary. That mass of desires which men have generated within their own bosoms can only feebly encourage the hope of attainment of the object desired, and yet there are many who tell us that "where there is a will there is a way," and that men frequently get what they have profoundly set their hearts upon. But there is another class of human desires which are connatural in their origin and have been given to us by whoever made us. It is this class of desires that poets and philosophers tell us are "the prophecies of fulfillment." This aesthetical reasoning in favor of immortality finds itself upon two of the most powerful affections of the human spirit: (1) the love of the beautiful, and (2) the love of posthumous fame, dividing this argument into two branches.

(1). At the bottom of the human heart is the love of the beautiful, and the divine being who made a man in His own image was not insensible to it, for the first thing the Creator did was to stand on the steps of His throne and admire the works of His hand. The supreme and satisfying object of the intellect is the Truth; of the conscience is the Right; of the will is the Useful; of the heart is the Beautiful. No human being can be fully blessed until he has obtained these four crowning objects of desire. The love of the beautiful is not only one of the sources of the purest joy, but it is one of the most propulsive and active principles in human nature. All the poetry, music and art, all the shapes which they give to the creations of their hands, and all the forms which they give to the expression of their ideas, are but attempts to utter the love of that beauty which reigns within them. The love of beauty is subjective, but beauty itself is objective. It consists essentially in harmony, and finds its norm or standard in what Scripture calls "the beauty of holiness," the harmonious setting of all the attributes and perfections of the divine character, which is to have its duplication in the Christian, according to the gospel, in the completion of the work of grace. Death is essentially ugly; it is a discord; it smashes the unison of things; it is the climax of all hideousness. I hate it; I hate it everywhere, in field and meadow and swamp; in flower, fish and bird; in insect, animal and man. It is the one thing which sometimes tempts my poor soul to cry out that God owes me an apology for giving me life, if I and all things else must lie down and die and turn to carion for the worms and to manure for the soil. Death is a disuniting, disorganizing, repulsive thing, the consummation of all physical ugliness, and in its moral aspects the climax of that ethical hideousness which makes the divine being avert His face from the deformed spirits of hell and despair. Is this hideous monster the goal of life? If so, man has a right to complain of the cruelty of the Being who made him with the love of the beautiful, and then doomed him to wallow in the depths of the loathsome. The instinctive desire of the beautiful is one of these prophecies which cheer the Hope of Immortality.

(2). But the second and most potent premise of the aesthetical argument for immortality is that most peculiar and distinctively human desire, the love of posthumous fame. Every man has a solicitude for his name and reputation after death—an anxiety to live in the memory and affection and good opinion of his fellow men after his death. Poets sing about it; artists and painters delineate it; philosophers labor to explain it; generals appeal to it and send their troops into the jaws of a fore-known death; men are responsive to it, and under its power have filled the pages of history with deeds of heroism and self-sacrifice; everywhere, in all ages, among all peoples, men erect monuments and tombstones to their dead, and we are all the time filching days from the calendar and setting them apart to commemorate that which is past and gone. Many a criminal, indifferent to public opinion, at once becomes profoundly solicitous about his name when he is being led to the scaffold, and his last words are often pitiful appeals to his fellow men to think well of him after he is gone. Why all this concern extending beyond the grave? One would naturally think that any man would be indifferent to either the applause or the malediction that might be sounded above the sod beneath which he sleeps. Such, however, is not the case. Thomas Brown explains it as a mere trick of the imagination; the man who is about to die foolishly imagines that he will be present at his own funeral, to rejoice over the praise which may be given, or groan over the blame which may be heaped upon him. But surely men are not such fools; they know their ears will hear nothing after they are dead; the explanation is as ludicrous as it is stupid. Milton characterized it as the "infirmity of a noble mind," but it is a common trait of the race from which no man can entirely deliver himself. How complete and rational is this concern for the future if man is really immortal, if he does really and truly live after death? It is but an echo of his own immortality, a protest of his nature against death and extinction. He has a real interest that goes beyond the grave, and so he has a real concern for himself which reaches beyond his death.

6. **The Historical Argument.**—The sixth argument which buttresses the Hope of Immortality is the historical argument, and turns upon the testimony that the race has universally and persistently believed itself to be immortal. These universal and persistent convictions of mankind must have some sort of basis in truth and reality, otherwise they could not preserve themselves and command the assent of intelligent minds. In all ages and everywhere, as far back as veracious history can carry the story of the race, or as far back as irresponsible and garrulous tradition has anything to report on the subject, mankind has believed in its existence after death and exerted itself in a thousand different ways to give expression to this faith, often in a manner that was pitifully crude and inadequate. Has the race been the persistent victim of serious delusion, or did its Maker in the very beginning inform it that its life and story were confined to the limits of this present life? The religious history of mankind, whatever may be its worth, supports the Hope of Immortality.

7. **The Biblical Argument.**—The seventh and last argument in the cumulative series of supports for the Hope of Immortality is the Biblical argument. It is the capstone of the whole ascensive process. Purporting to be a revelation from God, in many ways this claim of the Christian Scriptures has been vindicated. Whatever they may be worth, they unhesitatingly teach the immortality of man. This they do in four signal ways: (1) By fundamental assumption: the Bible is delivered to the world and utters all its instructions and warnings to men upon the idea that human life and history does not end with the grave; adopt for one moment the doctrine that death is final and how meaningless and silly the whole Bible becomes. (2) The Bible teaches the immortality of man by pictures, such as the translation of Enoch, the transfiguration on the Mount, the parable of the Rich Man and Lazarus, the vision of Stephen, and the apocalyptic visions of the seer on Patmos; in these pictures the veil of the invisible world is drawn aside and we are allowed to look in upon some who died on the earth and behold them alive for ever more. (3) The Bible teaches the immor-

tality of man by dogmatic assertion, as in such declarations as "this mortal must put on immortality." (4) Finally the story of Christ, if it has any shred of truth in it, demonstrates the Hope of Immortality.

These seven strands—one scientific, another psychological, another philosophical, another ethical, another aesthetical, another historical and the last Biblical—when drawn out and twisted together make the invincible cable which holds fast the anchor of Christian Hope, while its flukes are sunk deep down in the very bottom of human nature, binding man to a future beyond the grave.

The general attitude or policy of what is called "modern thought" within the Christian circle is to admit, in words, all the doctrines of the Christian Religion, and then resort to artful interpretations to vacate them of their real meanings—put a new wine into old bottles, the ideas of Ashdod in the language of the Jews, retain the form of godliness without its power. Three such attempts are made to fritter away the Hope of Immortality.

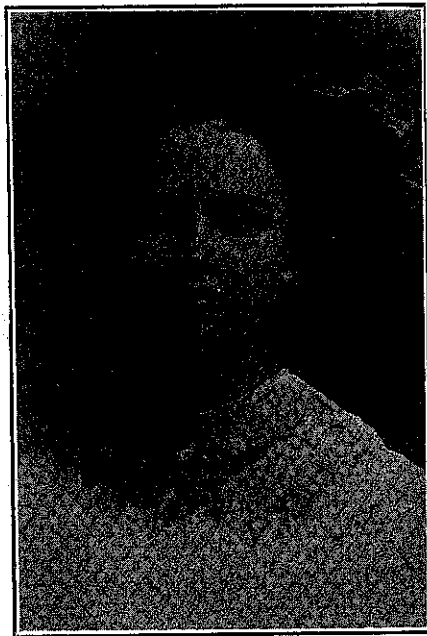
(1) Some transmute it into the immortality of influence—that power which lingers behind and goes down the generations after the individual has gone into the grave. Then it is the name that survives; not the person.

(2) Others resolve it into the immortality of value—the perpetuation of whatever valuable contribution to the sum total of the world's history which any member of society makes. Then it is the deed that survives, not the doer.

(3) Others juggle with the idea of social immortality—that radical socialism which applies the realistic philosophy to human society, and reaches the conclusion that the word "society" is not a mental concept, but the concrete and substantive racial entity which is immortal, while the individual is ephemeral and temporal. "Society" is immortal; the individual is perishable; "society" is everything and the individual is nothing.

When we turn from these pitiful trivialities to that conception of "eternal life" set forth in the Christian Scriptures, we have something which comports with the

glory of God and the dignity of man. It is not bare existence, but a life whose tides are full and carry on their bosom the embellishing glory of all that is high and holy and happy. When natural theology has dimly and tremblingly suggested the immortality of the soul, it has come to the end of its chapter, to the close of its story. Christian theology must be invoked to add the resurrection of the body to the immortality of the soul and show us how it is man, in the completeness of his constitution, who survives death and lives forever. It is the Christian Scriptures which hang the binary stars of Immortality and Resurrection in the firmament of Christian Hope, and promise the full consciousness of a re-embodied life in the eternal world. Death destroys neither the soul nor the body; both are perpetual and immortal.



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Chapter 3
**The Hope of Eternal Life:
Resurrection**

CHAPTER III.

THE HOPE OF ETERNAL LIFE:
RESURRECTION.

The Immortality of the Soul is only one-half of that Eternal Life which is held out by the Christian Religion. Christian Hope cherishes the expectation of the Resurrection of the Body also.

This is both a cardinal and a distinctive tenet of Christianity. Perhaps no article of the new religion so violently shocked the pagan mind. When the philosophers of the Porch, Lyceum and Academy "heard of the resurrection of the dead, some mocked, and others said, We will hear thee again of this matter" (Acts xvii, 32). While familiar with the notion of the continued existence of the disembodied soul, the idea of the resurrection of the decayed human body was unheard of, and appeared to be such an absurdity as to indicate an upset mind. The Christian Religion is the only religion which joins together the Immortality of the Soul and the Immortality of the Body, as the twin halves of the post mortem life of the human being. The heathen mind was familiar with the doctrine of the transmigration of the soul—the doctrine that it is destined to wander through an endless cycle of plants and animals, until it eventually found reincarnation in some new human body which it had never know before. But this is a totally different idea from Christian Resurrection, in which the soul, at some future day, will become reincarnated in the very body which was vacated at death and laid away in the grave.

Science cannot contribute one syllable to the foundations of this hope. There is the analogy of the tree which has been felled, sending out its sprouts "through the scent of water," and of the grain of wheat dying and sending up its living stalk, but these analogies are superficial and apparent, and break down because neither the root of the tree nor the germ of grain really died, while the vital force in the human being really and truly ceases.

There are no inductions of nature, no precedents in the course of this world, to justify any hope that what is buried in death will ever come up again in life. To natural philosophy the grave looks final for the human body.

The physical sciences, moreover, offer a three-fold objection to the rationality of such a hope: resurrection is (1) impossible, (2) impracticable, (3) undesirable.

(1) Resurrection is said to be impossible, because the particles which compose the human body enter, after decay, into new combinations, and even become, through vegetables and animals, constituent particles in other human bodies. Consequently the ownership of any given particle of matter may be one or a hundred different bodies. As the Pharisees said concerning the widow: "In the resurrection, which of the seven will have her," so men ask concerning a particular particle of matter, "In the resurrection, which of a dozen or more men will have it, for in the world each one had it as a constituent item in his bodily make-up." It is impossible that the same matter should make a dozen or more different bodies.

The Christian theologian answers the challenge of the impossible by saying that science itself teaches that each human body is entirely renewed once in every seven years or oftener. In the period of a life-time, many particles of matter enter the human body, serve a temporary purpose and then are cast off, perhaps to be taken up and used again. In this transmigration of material particles between the cradle and the grave, in which have you a property right, and in which have I a property right? There are but two requisites of bodily identity, both for the present life and for that which is to come: (1) that it be subject to the same formative principle, and (2) that there be some real connection in its physical history. The body of the old man on the edge of the grave is identical with the body of the infant in the cradle, because, throughout all its physiological history the same formative principle has ruled in the collocation of the matter, and there has been an organic connection between all the stages of growth and change. Christian Hope

trusts the omniscience and omnipotence of God to apply these principles of identity in the resurrection.

(2) Then some scientific men tell us that, even if it were possible to preserve the identity of the human body in the resurrection, the new assemblage of material particles would be so strange that neither we nor our neighbors could possibly recognize it as the same. Consequently, if it is the old body by some logical jugglery, it is a new body to experience, and had just as well be an entire new creation outright, having no connection with the old body that died. Hence it is the sheerest sophism for Christian Hope to be expecting the resurrection of the dead body.

To this the Christian theologian replies that, throughout all the flux and displacements of the bodily particles from infancy to old age, each man has been conscious of his own body, and common sense and courts of law treat it as if it were the same, in spite of all its frequent physiological renewals. In the recognition of ourselves and others in this world, we are not wholly dependent upon the perception of a certain bodily form. If one were born blind, deaf, dumb—destitute of all his physical senses—he would still be able to distinguish his body from others, and recognize a certain collocation of material particles as making that body which is his very own. And in the future state there may be new methods by which one will know a particular body as his.

(3) But if both the possibility and the practicability of the resurrection of this present body be conceded, many writers think such an event would be altogether undesirable. They tell us it would be an unfortunate handicap to the freedom and activity of the human spirit to be reincased in a bodily organism, however changed it might be. They look upon death as the emancipation of the soul from a prison-house of flesh, and so regard it as a benediction rather than an evil, because it thus sets free the human spirit from all connection with a physical organism. Such an event as a resurrection, therefore, is

looked upon as a calamity, as a re-imprisonment of the soul which has been freed by its generous benefactor, death.

This objection is addressed entirely to our ignorance. We cannot estimate the powers and capacities of matter when brought into entire subjection to the spirit. The resurrection-body may be more ethereal than the air and swifter than the light, and yet be genuinely material. The Bible teaches us that, in the final consummation, the soul will have more exalted powers than it ever had in this life; and what its capacities will be when rejoined to a spiritual body no imagination can conceive. We know something of the powers and pleasures which come through the bodily organism which we possess; that at least one-half of all human experience is sensational; that the eye, the ear, the nose, the touch, the taste, are inlets of more than ten thousand wonders. While they are one-sided and extravagant extremists who tell us that all knowledge is through the senses, they are equally one-sided and extravagant who tell us that the whole sensational system is an unfortunate cloy of the soul. I magnify the bodily life of man as one hemisphere of human experience, and insist that it is neither to be depreciated nor despised. Now, if for one moment, we imagine that bodily organism perfected, and the spirit which is to use it also perfected, the consequent powers and pleasures of reincarnation in it become at once inconceivable. It is only by an unbiblical undervaluation of sensation life that any man can persuade himself that a glorified body is a real hindrance and handicap to full and perfect human blessedness.

But in spite of all these questions, which appeal to curiosity rather than raise real difficulties—questions about the re-collection of the bodily particles, questions about the regonizableness of the resurrection-body, questions about the impediment of any physical organism—Christian Hope dares to expect the resurrection of the body which is laid down in the grave. It bases itself entirely upon the prediction of Scripture.

Such an event was prophesied in the Old Testament as a part of the eschatological hope of God's ancient people. "Thy dead men shall live, together with my dead body shall they rise" (Isa. xxvi, 19).

It was asserted by our Lord: "The hour is coming in the which all that are in the graves shall hear His voice and shall come forth" (John v, 27). Whether they lie wrapped in the ice-sheets of the north, or buried beneath the shining sands of the south; whether they sleep in some solitary mountain gorge where only the wild birds sing and the breezes sigh, or lie hard by the populous city, where the hand of remembrance plants the flower and trims the sod; whether their dust mingles with the sand of the desert, or has been dissolved by the sea; our Lord predicts a coming hour when "all that are in the graves shall come forth." If His word is good, if He is a true prophet, we may depend upon it that grave-yards, battle-fields, cemeteries, earth and sea will become vocal with human bodies returning to life under the almighty call of the voice of the Son of God.

But our Lord not only taught the doctrine of the resurrection of the dead by the words of His mouth; He illustrated it by raising Himself from the grave. He has hung at the headstone of every Christian grave, "I am the resurrection and the life," to shine as a star of hope for every Mary and Martha who weeps over the departure of a Lazarus to the tomb.

Paul, the great expositor of Christianity and representative of all the apostles, never ceased to assert the resurrection with an emphasis which made it stand out with boldness in all his eschatology. For him, death was but a departure to be with the Lord (Phil. i, 23). It is but a portal through which a believer goes to be at home with Christ (2 Cor. v, 6-8). He is fond of describing death by a euphemism as a "sleep in Jesus" (1 Thess. iv, 14; 1 Cor. vii, 39; xv, 6-20).

This great apostle wrote the fifteenth chapter of First Corinthians as the Marseillaise Hymn of the Christian Church, which is sung in the grave-yards of earth to as-

sure Christian Hope as it stands with bowed head and weeping eye about the sepulchre. In it he eloquently describes three things: (1) the fact of resurrection, (2) the mode of the resurrection, and (3) the nature of the resurrection body. Information upon these three topics he declares that he "received" from the Lord.

(1) As to the fact of resurrection, Paul does not speculate nor conjecture, and has forever silenced all those empirical objectors who refuse to receive anything except it first be experimentally illustrated by citing the concrete case of the resurrection of Christ. He says, "I delivered unto you 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 on the third day according to the Scriptures. * * * * But if there be no resurrection of the dead, then is Christ not risen. * * * * For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain. * * * * If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept" (1 Cor. xv, 3-20). Here is an instance of resurrection to which science must bow as to a fact historically certified. The resurrection of Christ, however, was not the resurrection of a private person, but of a public character and federal head, and carries within it the pledge and guarantee of the resurrection of all his constituents. "For as all who were in Adam died, so shall all who are in Christ be made alive" (1 Cor. xv, 22).

(2) As to the *mode* of the resurrection, Paul asserts that it will be brought about, not by natural causes, not by evolutionary forces, but by the sheer almightiness of God. "But some man will say, How are the dead raised up" (1 Cor. xv, 35). Elsewhere he phrases an answer to this skeptical question—"according to the working of his mighty power, which He wrought in Christ, when He raised Him from the dead" (Eph. i, 19). In another place he tells how the "exceeding greatness of His power" effected the resurrection of Christ—"if the spirit of Him

that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you" (Rom. viii, 11). Our Lord Himself gave an illustration of the way in which the dead will be raised when He stood by the grave of Lazarus and cried with a loud voice, "Come forth" (John xi, 43). Then in one of His discourses He predicted that "the hour is coming when all that are in the graves shall hear His voice and shall come forth" (John v, 28). Creation was by a divine vocation; providence is by vocation; conversion is by vocation, and resurrection is by vocation. At the last day Christ, clad in the symbols of His mediatorial authority will stand at the gates of death's empire and make a plenipotent requisition upon the kingdom of "the last enemy," and "all that are in the graves shall hear his voice and shall come forth." It is the Spirit of God who will sound this call in the leaden ear of the dead, and awaken all that sleep, just as it is the Spirit who sustains the gospel call in the dull, dead ear of the sinner and effects his conversion—his resurrection from his sin-grave into newness of life in Christ Jesus. Long years ago Ezekiel stood on the hill-top and had a vision of a valley filled with dry bones coming to life again by the Spirit enforcing the prophetic command of God. The resurrection of the dead is by that effectual calling of God which is empowered by the almighty Spirit, the executive of all the divine demands upon this world.

(3) As to the **nature** of the resurrection body, Paul declares that it will be the same body, wonderfully changed for the better as compared to the present body. He enumerates some of the contrasted particulars of this great change.

He illustrates it, first of all, by a grain of wheat: You do not sow a plant, but the bare grain it may be wheat or some other sort of seed; what comes up is not the seed, but the plant. You get a very different product from what you sowed, and yet you get the same thing in kind. The point in the illustration is that the resurrec-

tion body will be different from the buried body as a stalk of wheat is different from the grain.

Then he illustrates the same idea from different kinds of flesh: there are men and beasts and fishes and birds—all flesh, but different kinds of flesh. So there are human bodies and human bodies—bodies that die and bodies that rise again from the dead; they are all genuine bodies, but different kinds of human bodies, as beasts and fish and birds are different kinds of flesh.

Once more the apostle goes to the heavens for a third illustration of the general difference between the body that is buried and the body that is raised. There are many stars and each differs, not in substance, but in distinction and glory, but they are all stars. So there are many human bodies, but there are no two human figures or faces that are exactly alike in all the world; each person has his own type and physical pattern that differentiates him from every other individual. So in the resurrection there will be no monotony of physical form and face, but each person will have his own body, which will be a glorified likeness of the one which was laid in the grave.

The point in all these illustrations, whether drawn from botany or natural history or astronomy, is that the resurrection body will be a genuine body, a genuine physical human organism, each possessing its own individual physical properties and form, and yet so changed as to be physically perfect and unimaginably glorious. To make the matter clearer, the apostle itemizes some of the contrasted particulars of the old body and the new body.

(a) "It is sown in corruption, it is raised in corruption." A corruptible body is one that can be broken up and disintegrated, an incorruptible body is one that is incapable of being disorganized and dissolved by decay into its constituent particles. The bodies which we now have can be broken up by the many forces which play upon them, but the resurrection body will be metaphys-

ically immune to all the powers of death and decay. This will be a wonderful change, but the almighty power and wisdom of God are able to make an indestructible body, even as He has made an immortal soul.

(b) "It is sown in dishonor, it is raised in glory." Poets sing of "the human form divine"; sculptors have chiseled the Venus of Milo and the Apollo of Belvidere, and all the race pays tribute at the shrine of human beauty. But to what dishonors is this present body of ours not subject in this world in which we live! Few are correctly proportioned; many are hideously deformed and twisted out of shape; some abuse themselves, and some are abused by others; sickness and disease, hunger and want, poverty and toil, take heavy toll of human forms; sin and shame confederate to work physical degradation; all the forces in this world combine to warp and waste human beauty; old age shrivels and death makes carrion for worms and manure for plants. The handsomest specimens of physical face and form, whether molded by the mystic forces of life, or framed in descriptive words by poet's imagination, or fashioned in stone and color by artist's skill, are at best like the remains of some hundred-gated Thebes lying amid its own ruins and proclaiming its own departed magnificence. In splendid contrast, the future body will be indescribably glorious—an object of admiration for God and angels and men and women, a paragon of perfect beauty, surpassing the color of all flowers, the plumage of all birds, the garniture of starry skies, and possessing the symmetry and proportion of the balanced universe. Every true lover of beauty—every poet whose soul cries within him for the thought and image, the word and phrase, the rhythm and rhetoric, which can touch the fringe of Jehovah's garment—every musician whose aspiring spirit would civilize wild noises into sweeter tunes, and would wander on through the halls and galleries of sound in quest of the sweet harmonies which unfallen angels make in the sanctuary of God—every artist who spreads colors and makes pictures and then sits down and weeps because the mas-

terpiece falls so far short of the ideal which begged and struggled to come upon the canvas—every woman who longs to incarnate in her person the poetry of form, the sweetness of music, the color of life—every man who would like to be helmeted with that physical dignity which would enable him to stand in full consciousness at the zenith of things—every being not infatuated with the ugly and the deformed, ought to commend his drainless soul to this Christian Hope of a Glorified Body.

(c) But there is something else said about the resurrection body. It is not only incorruptible and insured against all that disintegrates. It is not only freed from every trace of ugliness and fashioned in absolute beauty. "It is sown in weakness; it is raised in power." There is something in human nature which makes us love the imperishable and the beautiful. And there is something in us that makes us love strength and power. The world heroizes "men mighty-thewed as Samson, dark-browed as kings in iron-cast, broad-breasted as twin gates of brass." But at last how physically weak is man in this world! As an infant, abjectly helpless; his best powers begin to wane as soon as he is fullgrown. He totters in old age. He lies down in the limpness of death. He is carted to his grave. The future body, on the other hand, will be instinct with strength and energy, inexhaustible in its resources and clothed with undreamed capacities, possessing the immortality of youth, the pleroma of endurance and the powers of unimagined achievement. Amidst all these human weaknesses, Christian Hope dares to look forward to an Eternal Life in a body of plenipotent strength.

(d) "It is sown a natural body, it is raised a spiritual body." A natural body is one which belongs to this present world, is subject to its laws and adapted to its conditions. It must struggle for even an emaciated existence. Its supreme concern must be for food and raiment, and wear itself away in quest for the things necessary for its animal instincts. How gross and grovelling, how cruel

and oppressive, our physical necessities make human beings! What labors, what degradations, what crimes, characterize men in their efforts to acquire a livelihood and satisfy physical desire! One is tempted to hate himself because of the prosaic and dreary and gross things he has to do to keep alive. The new body, on the other hand, will not thus be driven and worn in the effort to obtain the objects of desire. It will be a body ruled by a spirit, and not by an appetite. To wish will be to have; to will will be to do. Here there is antagonism between the flesh and the spirit. But there the relation will be one of absolute harmony—a sanctified spirit in a spiritualized body—a body adapted to life on the highest plateau.

(e) But the apostle cannot go on indefinitely in the enumeration of the excellencies of the resurrection body as contrasted with the present body. So he sums it all up in the general contrast between the "earthly body" and the "heavenly body," and charms Christian Hope with the prospect of a physical life that will be perfectly consonant with a heavenly state of existence. There will be a body, but it will possess no sort of earthly handicap. It will be so changed as to be the fit dwelling place for the glorified spirit—so changed as to be in keeping with "the new heavens and the new earth."

Chapter 4

The Hope of the Christian Cause

CHAPTER IV.

THE HOPE OF THE CHRISTIAN CAUSE.

However paradoxical it may sound at the first statement, the last things in theology are the first things in religion. Man's first concern is about his own future, and then about the fate of the Christian Cause to which he has linked himself. His personal hope is for "eternal life," but his communal hope is for the success of the Christian Cause.

The Christian community, the followers of Christ, have a "cause"—an enterprise which enlists every atom of their interest and challenges every particle of their powers. The chief end of the Church may not always be perfectly clear in Christian consciousness, but there is always a Christian teleology—an object of communal hope and endeavor.

Its definition is a desideratum of fundamental importance. As a Christian worker, what is he trying to do? As a Christian soldier, what is he fighting for? As a Christian racer, what is the goal upon which he has set his eye? As a Christian sailor, what is the lode-star which hangs in his sky to guide all his course across the high seas? What is the Christian Cause? Here there is need of clear thinking and exact definition. There is a diversity of opinion which tends to divide the Christian community and dissipate its energies.

Three definitions of the Christian Cause are given by three types of thought: (1) to evangelize the world; (2) to Christianize society; (3) to socialize Christianity. Let us get at the meaning of these stock phrases in the mouth and literature of the disciples of Christ. Before there can be a unity of effort there must first be a community of view. The three key-words are evangelization, Christianization, socialization.

1. **Evangelization.**—The old historic definition of the Christian Cause was said to be the evangelization of the world. In this phrasing, the world of mankind is the



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thing to be operated upon, and evangelizing is a technicality for preaching the system of saving truth found in the Christian Scriptures. It defines the mission of the Church to be to preach the gospel throughout the whole world, and make the race of mankind familiar with God's programme of redemption, and so to gather in all the elect of God throughout the earth. Under that conception the Church was to make the gospel, like the sun, to shine upon every spot of the globe; like the sea, to flow into every nook and corner of the shore-line of humanity; like the camp-fire, to blaze upon every rolling continent and burn upon every island flashing upon the bosom of the ocean; like the atmosphere, to envelop the entire earth. That was its task, that was its mission—to universalize the gospel. The Christian Cause was the cause of preaching, and the Christian minister was the most important being in all the earth, as the organ of that cause.

2. **Christianization.**—The second definition of the Christian Cause is the product of the modern science of sociology, which has invaded the department of theology and struggles to revolutionize the chief aim of the Christian religion. Its formula is the **Christianization of society.**

The literature expounding and modifying, illustrating and applying this theory is pouring in a stream from the press of today, showing how it has fascinated the modern mind. It all roots itself in the sociology of Herbert Spencer, and works with the idea that "society" is a realistic organism, of which each individual is but a particular organ. Consequently the force of religion ought to be directed upon generic "society," for a conversion of the communal nature would have its correspondent manifestation in the individuals, upon the principle that whatever affects the body as a whole must in a like manner affect each organ of the body. The programme is to reach the person via the social organism, of which he is but an individuation. Hence to make a good man, we must first make a good community, for as is the community, so is

the member of the community. The supreme aim, therefore, of the Christian propaganda is said to be a Christian Society.

Sociologists divide their science into four departments: (1) physiographic, (2) biological, (3) psychological, (4) ethnographic. If we look at the central meaning of each of these departments, we can understand how different objects are named by different writers of the school as the chief end of the Christian Cause.

The **physiographic** systems of sociology accent environment, the whole complexus of surroundings, as the most potent influence upon human character and conduct and institutions. Consequently the disciples of Christianity, to achieve their object, must direct their energies upon the improvement of the external surroundings of human life—better houses, more wholesome food, saner recreations, higher wages, more of the aesthetic and less of the prosaic and hum-drum—in short, every external thing which contributes to a more comfortable and remunerative life on the earth. The great desideratum for this wing of sociologists is Christian Economics.

The **biological** systems of sociology throw the emphasis upon **heredity** as the most dynamic force in the development of the social organism. Racial derivation, ancestral history, the physical condition of parents, the sanitary condition of the home, and all the mystic influences of generation, are held to be the most potential factors in the making of human society. Consequently, the supreme aim of the Christian religion is Christian Eugenics, and the Church is called upon to conduct a campaign against disease and wage a crusade for good health. If sound, the church-house ought to become a hospital, the minister of religion a physician, theology a physiology, and the whole scheme of sanctification a *materia medica*.

The psychological systems of social science accentuate the formative power of social ideas, and base their largest expectations upon education and poetry and music and art as instrumentalities for regenerating society and

perfecting human life in the earth. Hence we have the doctrine of "salvation by education," and Christian Culture is pointed to as the supreme objective of all Christian enterprise. If this is sound, the church-building ought to be a school-house, the minister of religion a pedagogue, and the course of sanctification a curriculum in the practical sciences and the fine arts.

The ethnographic group of the social sciences explain society as the resultant of the union of individuals into families, families into tribes, tribes into races, and races into organized nations, which are called states. Hence the objective of the Christian religion is the Christian State. This view would make politics the chief duty of the Church and the Ideal State the consummate object of Christian-Hope.

When these four things are put together to make the conception four-square, the phrase—to Christianize society—as definitive of the Christian Cause, imposes upon the Church and the Christian the task of utopianizing man's worldly surroundings, idealizing the processes of reproducing the race, perfecting the culture of the whole human family and transfiguring the political and civil organization of mankind. The scheme attempts to box the encyclopaedia of man's welfare in this present world for its programme, and to use the Christian religion as the evolutionary force to execute that programme and glorify this earthly life of the race. Many within the Christian circle enter this programme at one point or another, become entangled with some aspect of it, espouse some particular phase of it, but revolt at the scheme as a whole. Such a course is absolutely illogical, and no man will be able to commit himself to a part without getting the full momentum of the whole. The Church of today is already entangled with the social programme, and is feeling the fearful pull of the current which threatens to carry it away from its historic moorings. Many are trying to plow with the socialistic heifer without going to the end of the furrow.

We are being told today that when the Christian Church comes to itself and realizes its social responsibility and opportunity, it will find a new and impressive reason for its existence in the earth. It will discover that sickness and physical and moral debility are largely due to bad housings and slums and back alleys, and that it will then address itself to the task of improving the habitations of people. It will wake up to the fact that the streets are but seminaries of vice and lay upon its conscience the duty of providing safe and well-regulated playgrounds for children. It will open its eyes to the devastations of the whiskey traffic, and impose upon itself the task of closing saloons and providing counter-attractions and moral resorts. It will come to see how poverty is the very womb of vice, and provide some means whereby the needs of the poor can be satisfied, and establish bureaus of employment for men and women. It will originate and inspire and carry to success a thousand movements and reforms for the earthly betterment of mankind. It will impose upon its conscience a programme of social service and dedicate itself to philanthropy and charity—magnifying "this worldliness" and minifying "other worldliness." It will address its energies to the conversion of society, rather than to the conversion of individual men and women.

Is the Church to take charge of the politics of the country and administer the government of public affairs? If so, it ought to take hold of civil affairs with a masterful and triumphant hand.

Is it to take charge of the business of the land, decree commercial economies, and adjudicate industrial strifes? If so, it ought to go on the street with the intention of being successful and dominant.

Is it to take charge of the professions, and instruct the lawyer about his cases and the doctor about his practice? If so, the attorney ought to get his license from an ecclesiastical court and the physician his formulas from the theological school.

Is it to take charge of the social life of the country, and regulate the relations between man and man? If so, it cannot logically stop short of laying down the rules of etiquette and the conventions of polite society.

This effort to commit the Church to a "social programme," logically dooms us to return to mediaeval times and conditions, when it did lord it over all human life. Does any Protestant desire the return of those days of ecclesiastical prescription and priestly domination? If not, he had better resist the effort to make the Church of Christ the **Social Queen** of the earth.

It is next to impossible to get the ordinary modern mind to appreciate how abjectly benighted was the thought of the mediaeval mind, how corrupt the morality, how superficial the religion, how ecclesiastically tyrannized were the Middle Ages! "Now and then a great man arose who had his doubts about the universal belief, who whispered a suspicion as to the existence of giants thirty feet high, of dragons with wings, and of armies flying through the sky; who thought astrology might be a cheat and necromancy a bubble; and who even went so far as to raise a question as to the propriety of drowning every witch and burning every heretic. A few such men there undoubtedly were; but they were despised as mere theorists, idle visionaries, who, unacquainted with the practice of life, arrogantly opposed their own reason to the wisdom of their ancestors" (Buckle).

The cause of this deplorable and unhappy general condition is easy to trace. The Church had gone on intruding itself into every department of human life, aggrandizing itself with power over every interest of the race. Nothing was exempted from its dogmatism. Religion, politics, philosophy, science, literature, art, the very manners of the people—all the affairs of mankind—were brought under its jurisdiction and dominion, and the ecclesiastics regulated one subject as completely as they ruled another. The world's mind stagnated. The

world's life stood still. The Church was enforcing its "social programme."

"From the fourth century," says Taine, "gradually the dead letter was substituted for the living faith. Christians resigned themselves into the hands of the clergy, they into the hands of the Pope. Christian opinions were subordinated to theologians, and theologians to the Fathers. Christian faith was reduced to the accomplishment of works, and works to the accomplishment of ceremonies. * * * * Theocracy and the Inquisition manifested themselves, the monopoly of the clergy and the prohibition of the Scriptures, the worship of relics and the purchase of indulgences. In place of Christianity, the church; in place of a free belief, an imposed orthodoxy; in place of heart and energetic thought, external and mechanical discipline. * * * Mankind, slothful and crouching, made over their conscience and their conduct into the hands of their priests."

But one day in the sixteenth century, Martin Luther, professor of philosophy in the University of Wittenberg, caught himself thinking. He tried to stop, but as well command sea-tides to cease dashing themselves against the cliffs. He tried to direct his thoughts into the ordained channels of the ecclesiastics; but as well try to change the course of the Pleiades. He emancipated the world's mind. He drove the Church back to religion as the field of its dominion, the subject of its concern.

Are we to try it again? Is the Protestant Church to adopt a "social programme" and prosecuting it in all directions, mediaevalize the world once more? Am I wrong in predicting that the same road will lead to the same landing? Can we feel protected by calling one a Romish "social programme," and the other a Protestant "social programme"? Or would it be wiser for the Church to limit her efforts to the conversion of men and women, and leave their political and social life and all their secular affairs to the autonomy of their own minds, to the discretion of their own desires?

As to the nature of human society, there are two views, the old and the new—the **associative** and the **organic** theories of its formation. According to the historic doctrine, society is an association composed of individuals having a common origin, a common nature and a common interest; according to the new doctrine, society is an organism and each individual is a personal organ for the expression of the common social life. According to the old way of thinking, society was but a name for all individuals taken as a group or general class; according to the new way of thinking, society is a metaphysical **res**, the entity or substance, common to all individuals. According to the old, the individual is the unit of society; according to the new, the individual is the organ of society. According to the old, society could be affected only by changing the individuals; according to the new, individuals can be affected only by changing society. According to the old, society must be reached through the individual; according to the new, the individual must be reached through society. According to the old way of looking at things, the objective of Christian propaganda was the individual; according to the new mind, it is society. One aims at the conversion of persons; the other aims at the conversion of society.

Hence the historic Christian hope has been for the conversion of the race one at a time; the New Hope is for the conversion of mankind in the mass. Many Christians, who still recognize the soundness and biblicalness of the old doctrine of personal conversion, have become disheartened by the slowness of this process and are trying to find some more expeditious and wholesale method of accomplishing "the job" at a single stroke "in this generation." Some preachers apparently look at the Christianizing of society as a very simple thing, which could be carried through in a "made-to-order" fashion, if only the Church would enlarge the scope of its operations and address itself to the four-fold task of changing the environment, the heredity, the education and the politics of the race; that is, follow the outline of sociology, as it

divides itself into the four departments of physiographic surroundings, biological eugenics, educational culture, and ethnographical organization. Such a programme universalizes and secularizes the Christian Cause and requires the "Institutional Church" to become encyclopaedic in its departments, and take over to itself every human interest under the sun. Its failure to attend to the single religious interest of the race to the satisfaction of its critics, is made the premise for universalizing its tasks!

3. **Socialization.**—The third definition of the Christian Cause is framed by socialism, and phrased as the **socialization of Christianity**.

The distinction between "sociology" and "socialism" is not always observed. One is a science; the other is a crusade. One is a doctrine; the other is a campaign. The one deals with society as it is; the other with society as it is thought society ought to be. One seeks to explain the origin and development of society as we see it today; the other criticises the organization of society as it now is, and endeavors to reconstruct it as the socialist thinks it ought to be. The aim of the sociologist is to give a scientific and rational explanation of the social life and history of the race. The aim of the socialist is to apply a certain theory of human rights to the reorganization of society.

Its theory is that of the absolute equality of all members of society, and its crusade against every human distinction, whether natural or artificial. Its ambition is to so absolutely democratize government that every trace of the distinction between king and subject, ruled and ruler, shall disappear. It strives for the communal ownership of all property, the absolute equalization of all wealth, so that every shred of the distinction between rich and poor shall be obliterated. When thoroughly frenzied, it does not withhold its iconoclastic hand from marriage, because that necessitates the relation of husband and wife, and it is even now protesting against the distinction between man and woman in the campaign for

so-called "woman's rights." While it may give its loudest attention to such great subjects as government and property and related matters, its real programme calls for the obliteration of all human distinctions and the reduction of human society to "a dead level."

It has invaded the modern Church under the name of Christian Socialism, and demands that the whole force of the mighty religion of Jesus shall be put into this leveling crusade. We are told that this was the very mission of Christ in the world—to communalize all society, and equalize every human thing. Hence the Christian Cause is defined as a crusade against every human distinction, every custom and institution which is based upon supposed differences between members of the human race.

The term "Christian Socialism" was first used by Frederick Denison Maurice in 1848, and it was then seconded and espoused by Charles Kingsley and John M. Ludlow. Their fundamental contention was that the essence of Christianity was brotherhood, and that its aim was to confer upon every human being the royal dignity of a child of God. Consequently the "chief aim of man" was to glorify men. August Comte converted it into the philosophy of altruism, and Frederick Harrison ritualized it into the worship of Humanity. Its argument was: God created the world, and it is every man's world co-ordinately and co-equally. Its gospel was: Christ has redeemed all the race and equalized every human relation. Its dream was absolute fraternity and equality. The divine task of the Christian Church, the organ of Christianity, was to equalize and fraternize, socialize and level all men and thus create the Christian Commune.

The socialist, both within and without the Christian circle, arraigns the Church as a failure, and prosecutes the accusation with much bitter invective. Its members, he charges, have not gone to the polls and taken possession of the government and legislated all social evils out of existence. Its pulpit has not preached the rich poor, and the poor rich. Its congregations have not freed themselves from every sense of caste and class. So the social-

istic anarchist turns away from the Church because it does not dethrone the king. The working man turns away from it because it will not settle the quarrel between capital and labor in favor of labor. The philanthropist turns away from it because it does not build asylums and pension the needy and helpless. The sick man turns away from it to "Christian Science," because it does not cure his malady. And so the farmer might turn away from it because it does not destroy the boll-weevil, and the merchant because it does not avert bankruptcy, and the lawyer because it does not win his suit, and the ignorant man because it does not give learning, and so on through all the list.

Who is it that is thus teaching the world that Christianity is a cure-all, so when it fails to furnish some earthly good, somebody turns away from it as faithless and impotent? In trying to socialize Christianity, we are laying up a fearful reckoning for our Cause when it demonstrates that it never contemplated utopianizing this present world.

These are the three generic definitions of the Christian Cause, or leading aims of the Christian propaganda: (1) the evangelization of the world, (2) the Christianization of human society, (3) the socialization of Christianity. The first aims to convert sinners, the second aims to convert society, the third aims to convert the Christian Religion. The first would make disciples of all men, the second would change the social organism into a Christian organism, the third would transmute the Christian Religion into a socialistic force. The instrumentality of the first is the gospel and its dependence is upon preaching; the instrumentality of the second is Christianity, and its dependence is upon social service; the instrumentality of the third is religion, and its dependence is upon ecclesiastical machinery. The hope of the first is a converted world; the hope of the second is a Christian society, or as one writer calls it, "a new humanity"; the hope of the third is a new Christianity, which has erased all human distinctions and rubbed out all human differences. The

first is evangelical, the second is evolutionary, the third is humanitarian. A New World, a New Society, a New Religion—these are held forth as the three aspirations or aims or hopes which are struggling for supremacy in the bosom of the Church today for the dominancy of all Christian effort and enterprise.

Which is correct? As Christians, what are we trying to do? Are we trying to save the world, or reform the world, or equalize the world? Because distinction and definition are difficult, and because each proposition holds forth some desirable end, it is popular to make short work of the matter, by universalizing the work of the Church and imposing upon it the task of converting earth into heaven. But we cannot thus excuse ourselves from the painful duty of discriminate thinking, by saying it is the business of the Church to aim at any and every desirable object that may be seen at any point in the human horizon. We ought to define and specialize the mission of the Church, and centralize and concentrate its resources and energies upon the achievement of that one great object. The personal policy of Paul when he said, "This one thing I do," is a wise maxim for the whole Church of Christ. Let it find out its work, its chief end, converge all its lines of operation to that one point, and be "straightened in itself" until it is accomplished.

To undertake the settlement of a matter so fundamental as the teleology of the Christian Religion, we ought to go directly to the Christian Scriptures. But in this day of the inductive sciences, many cannot resist the temptation to generalize the mission of Christianity from the observed needs of the world, and assigning to it the task of correcting every evil under the sun. In this age of rationalism, it is difficult to keep men from invoking *a priori* theories of what Christianity ought to be and do in the earth. In these times of humanitarianism it is difficult to keep even its friends from co-ordinating Christianity with philanthropical forces, and colligating it with humanitarian enterprises. In this day of naturalism, it is hard to prevent men from interpreting Christianity as

one of the evolutionary forces which is giving the race a general uplift, all along the line, to a higher plateau of existence. But if the Christian Scriptures be a rule of faith for anything, they ought to be authoritative for the meaning and mission of Christianity in the earth.

In determining this question we are bound to regard the teaching and example of Christ as first and final in authority. We are bound to see that Christ came into this world to establish a kingdom, with Himself as its Head, and converted men and women as its subjects. The idea bulks too large and is repeated too often in both the Old and New Testaments for any reader to overlook it as the central object of the Redeemer's advent. It is called the "Kingdom of God," the "Kingdom of Christ," the "Kingdom of Grace," the "Kingdom of Glory," the "Kingdom of Heaven." A distinction is drawn between the *basilia* and the *ecclesia*—the Kingdom and the Church. They are not identical. They are related as end and means. The *basilia* is the end and the *ecclesia* is the divinely ordained agency for establishing the *basilia*. Membership in the *basilia* (kingdom) is necessary to salvation; membership in the *ecclesia* (church) is necessary to efficiency in the work of establishing the reign of Christ in our own lives and those of our fellow men.

All interpreters of Scripture agree upon this general proposition, that the Christian Cause is the establishment of the Kingdom of Christ in the earth; but the disagreement emerges when we begin to define the nature of that Kingdom.

Among all the variations and vagaries of opinion about the Kingdom of Christ, the Scriptures make four of its characteristics perfectly plain:

- (1) It is a spiritual kingdom.
- (2) It is a progressive kingdom.
- (3) It is a catholic kingdom.
- (4) It is a blessed kingdom.

1. As to its nature, the Kingdom of Christ is spiritual, not secular; heavenly, not earthly; in the world,

but not of the world; a kingdom within, not without, except as what is in man comes out in life and practice; a kingdom of ideas and ideals. It is the rule of God in the hearts and minds of His people, the reign of the Spirit of Christ in the lives of Christians. Its throne is at the center of the soul, and its scepter extends over all the thoughts of the mind, all the desires of the heart, all the judgments of the conscience, all the purposes of the will, all the behaviour of Christian life. It is therefore, not an external dominion, not an earthly domain. It is the lordship of Christ by His Spirit in the hearts and lives, in the character and conduct, of His disciples. Its domain is the human spirit, and not the external surroundings of Christians, except as they may be affected by principles and convictions acting from within.

(1) That it is thus a spiritual kingdom—a reign in the human spirit by the Holy Spirit—is proved, first of all, by the Jewish misinterpretation of the messianic kingdom. At the advent of our Lord, Israel had settled down in the conviction that the Messiah was to restore the earthly throne of David and administer a world-power from Jerusalem as a capital. Hence they repeatedly tested the claims of Jesus to be the Messiah by this conception, offered their services to Him for this purpose, showed a solicitude for places in this worldly kingdom (Matt. xx, 21), and finally crucified Him because He would not assert a temporal lordship and undertake the establishment of a worldly empire. Even after His resurrection from that grave to which they had consigned Him because of this great and persistent refusal during the forty days in which He lingered in the earth, "speaking things pertaining to the kingdom of God," His disciples returned to the idea of a worldly kingdom, and said to Him, "Lord, wilt thou at this time restore again the kingdom of Israel?" To the very last He refused to sanction this interpretation of His mission and commit Himself to such a worldly enterprise. The Jewish idea was wrong then; it is wrong now. Christ never contemplated a worldly

kingdom, and surrendered His life rather than undertake such an enterprise.

(2) That our Lord's kingdom was spiritual and not secular is proved, in the second place, by the Sermon on the Mount—a discourse which must be regarded as a manifesto of His mission and policy in the world. In this inaugural discourse, our Lord does inculcate brotherliness and many ordinary duties, but it is not for humanitarian ends that He thus teaches, but that the proper spirit in which all brotherly conduct and every-day duty must be performed may be indicated. All the beatitudes are conditioned upon the possession of a certain "spirit." The whole motive for right action is in the exhortation, "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven." The standard which He sets up is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And finally He impresses it upon his hearers that "thy Father which seeth in secret, himself shall reward thee openly." This whole brotherly and neighborly code is based upon personal religion—the reign of the Spirit of Jesus in the hearts of men. All that is humanitarian in it is merely illustrative, and not fundamental and regulative of the whole discourse. It is a sermon on personal piety, and not on social life.

(3) That our Lord's kingdom was spiritual and not secular is proved, in the third place, by the controlling purpose He had in all His miracles of healing and beneficence. These great acts of compassion upon the multitude and individuals exhibited in the healing of diseases and feeding the hungry, have been seized upon as the great examples for His disciples, as creating the earthly programme for His followers. These mighty works were never done for the purpose of relieving human need, but for the evidential purpose of accrediting Him as the true Messiah and Saviour. "The works that I do in My Father's name, they bear witness of me" (John x, 25). "The works which the Father hath given Me to finish, the same

works that I do, they bear witness of Me, that the Father hath sent Me" (John v, 36). The purpose of all that splendid galaxy of miracles which so brilliantly crowned His earthly ministry was not humanitarian, but that Nicodemus and all the world might reason, "Thou art a teacher come from God, for no man can do these miracles that Thou doest, except God be with him" (John iii, 2). There were multitudes who were sick and naked and hungry and suffering for whom He did nothing at all. This is inexplicable upon the supposition that the very purpose of His coming was to illustrate and inculcate schemes of philanthropical and humanitarian enterprise.

(4) That the kingdom of Christ was spiritual and not secular is proved in the fourth place by His point-blank refusal to exercise any civil functions whatsoever. He distinguished between Himself and Caesar (Matt. xxii, 21), and enjoined upon His followers to forever observe that distinction. When a complainant came to Him on an occasion and said, "Master, speak to my brother, that he divide the inheritance with me," He replied, "Man, who made Me a judge or divider over you?" (Luke xii, 14). He utterly repudiated the idea that social questions and adjustments fell within His jurisdiction, and when the Church of today undertakes to settle social matters and neighborly disputes, it but criticises the Redeemer for not trying to enforce the laws of good neighborhood. It might have been supposed that He would be ready to enforce justice, if the complainant's claim was good, or rebuke covetousness if the man's pretensions were unrighteous. But He simply waved the whole matter aside. The dispute was about earthly things and did not fall within the scope of His mission into this world. Must His Church, as His servant, undertake to do just what its Lord distinctly declined to do? He settled spiritual questions without hesitation, and with an imperative, "Verily, verily, I say unto you," because they fell within His province, but He held Himself aloof from those secular controversies which many today are calling upon His disciples to adjudicate.

(5) That the kingdom of Christ is spiritual and not mundane is proved, in the fifth place, by the terms of admission into that kingdom. Had it been secular, like all worldly organizations it would have demanded some worldly or secular qualification as a pre-condition for entering it and enjoying its privileges and blessings. But its sole, imperative and insistent requisite is a certain state of heart. "Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii, 5). "No man having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke ix, 62). "In Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. vi, 15). The Jews claimed an hereditary membership in that kingdom by reason of their descent from Abraham, but our Lord distinctly and categorically repudiated it (John viii, 39). The Scriptures abound in references to faith and repentance, to godliness and personal piety, as the conditions of membership in the kingdom of Christ. These are all spiritual qualifications: what conclusion can we draw from the fact but that they are the doors to a spiritual kingdom? There ought to be some correspondence between the sign and the thing signified.

(6) That the kingdom of Christ is spiritual and not secular, invisible and not visible, is proved, in the sixth place, by several express declarations: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke xvii, 20-21). "The kingdom of God is not meat and drink; but righteousness, and joy, and peace in the Holy Ghost" (Rom. xiv, 17). "The kingdom of God is not in word, but in power" (1 Cor. iv, 20). These passages too explicitly affirm that the kingdom of God is within us and not without us, and that it consists in certain states of mind as righteousness, joy and peace.

(7) That the kingdom of Christ is spiritual and not worldly is proved, in the last place, by our Lord's ex-

press declaration to Pilate, the representative of Rome, and a type of all world-powers: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is not my kingdom from hence" (John xviii, 36). This ought to settle the nature of the kingdom, not only because it falls from the lips of Christ, the head of the kingdom, but because it so plainly says what the customs of this world have always proved, that armies and navies are necessary to establish and maintain a worldly empire. Had it been his aim to set up such a kingdom as the Roman empire, then Christ clearly declares that he would not have been such a fool as to have contemned the weapons of carnal warfare, but would have employed Roman methods and agencies. In this saying our Lord explicitly repudiates the Jewish and Roman notions of a kingdom, and affirms that His was unworldly, spiritual, heavenly—a kingdom of the mind and heart, of the thoughts and ideas, of His disciples.

If this interpretation be correct, if the kingdom of Christ is a spiritual dominion, a reign of the ideas and spirit and principles of Christ in the minds of men, then the Cause of Christ is not a crusade for Christian Civics, nor for Christian Eugenics, nor for Christian Culture, nor for Christian Economics, nor for Christian Society generally, but it is a campaign for converted and godly men and women, who shall walk consistently in every path of life and be Christlike in every relation sustained. Only men of piety can belong to the kingdom of Christ, and the Church, instrumentally, is the maker of pious men. The disciple is not above his Master, and must beware of criticising his Lord's narrowness of mission. Doubtless there is much eager talk about Christianity, and many excited activities in the name of Christ which he will disown, not because it is not a human good, but because it does not fall within the scope of his purpose, nor belong to "the work which his Father had given him to do." The disciples of Christ are members of the human race, citizens of some commonwealth, constituents of some society, per-

sons belonging to this mundane order of things, and as such ought to be interested in good breeding, good manners, good culture, good politics, good business, and every other good thing that is beneficial to mankind, but these are all interests which pertain to man *as man*, and one does not need regeneration in order to have a concern about such humanitarian matters. Often unconverted men exhibit the largest charity and philanthropy and self-sacrificing concern for their fellow-men. As members of society they may seek to put worldly affairs to rights, but as Christians they have no such commission. It is a miserable apostacy from the "mind of Christ" when they set out to rival journalists and politicians and economists and social reformers and caterers to the hunger for pleasure and diversion. Christ sent His servants into the world to evangelize—to preach the gospel, administer the sacraments and take pastoral care of the Christian flock, and not to take charge of the educational, political, social, financial and amusement interests of the world. Their work is spiritual and not secular. In the past the world has groaned in agony and blood when the Church undertook to force religion by power and compel communities to be obedient to it by legislation. The darkest period in human history—a period so dark that it was given the nickname of the "Dark Ages"—was when the Church was in charge of the education, the politics, the finances and all the social activities of men and women. May we never see another such funeral on this earth! If the Church will not voluntarily stick to the preaching of the glorious gospel of the blessed God, the world ought to compel it.

2. A second characteristic of Christ's kingdom relates to the method of its establishment in the earth: it is **progressive**. It will come to its fullness gradually, and not *per saltem*. We are not taught to hope that it can be ushered in in a day, or be set up in a night, or be established "in this generation." Its consummation can neither be forced nor hastened. Its friends must have the grace of patience, work in the faith of God, and let

hope rest upon "the more sure word of prophecy" (2 Pet. i, 19).

Israel had to wait long centuries for the first advent of the Messiah, which marked a signal epoch in the coming of the kingdom. Their history was marked by much impatience at the delay of what they looked for, and, marred by much fretfulness at the slowness of God's providence. Many chastisements befel them for their irritation. It produced in their minds a grievous misconception of the Messiah and His kingdom. As a final consequence of their inability to "wait on the Lord," they are wandering today up and down the shore-line of history, a people without a country and a religion without a temple, sick at heart because of their discontent and petulance with the ways of God. Happy shall we be if our impatience and unbelief, our fret and murmuring do not bring down upon us the sore displeasure of the same God.

In illustration of His kingdom, our Lord spake sixteen parables—the Sower, the Tares, the Mustard Seed, the Leaven, the Hid Treasure, the Pearl of Great Price, the Net, the Unmerciful Steward, the Laborers and the Vineyard, the Two Sons, the Wicked Husbandman, the Wedding Guest, the Ten Virgins, the Talents, the Seed Growing Secretly, the Pounds. While these beautiful analogies set forth many features of His kingdom they all show that it will take a time and a process for it to come to its maturity. But some of them like the Sower, the Tares, the Mustard Seed, the Leaven and the Seed Growing Secretly, specifically illustrate the gradualness of the coming of the kingdom. No Christian can be faithful to these parabolic instructions, and justify impatience with the divine method of bringing in the kingdom, or resort to measures to force it to maturity before the hour is ripe in the divine schemes. The Church today, as in Old Testament times, must work and wait with a sublime courage and with a steady faith in God.

While it is God who will set up the kingdom of Christ in His own predestinated time, this does not imply that His people are to be passive and doleless, and wait in fa-

talistic mood. The *ecclesia*, the Church, is a means to the end of ripening conditions for the coming of the *basilia*, the kingdom. The call is, therefore, for a Church that is industrious and diligent in prayer and preaching and ingathering of the people of God out of the four quarters of the globe. Because it is the leader who will proclaim an earthly empire, there is no excuse for the soldiers and supporters of Napoleon Bonaparte to rest upon their arms before the day of triumph has dawned. Ours is a Church militant, and we are all in uniform and under orders, and like the children of Ephraim "carry weapons in our hands," and it will be as disgraceful for us to "turn back in the day of battle" as it was for that ancient people in the days of Israelitish wars. The kingdom is in the process of coming; its day of triumph is not yet; until then, the Church must pray and preach and work, or be smitten for its disobedience and slothfulness.

But there are three sayings of our Lord about His kingdom which are superficially confusing: (1) the kingdom has come, (2) the kingdom is come, and (3) the kingdom will come. He employs the verb in the past, present and future tenses. "The kingdom of God is (already) come unto you" (Matt. xii, 28). "The kingdom of God is (now) within you" (Luke xvii, 21). "This generation shall not pass, till all these things be fulfilled" (Matt. xxiv, 34). And in every generation his followers are to pray, "Thy kingdom come" (Matt. vi, 10).

Those modernists who zealously deny the entire apocalyptic character of the kingdom of Christ, labor to exclude the whole idea of its futurity, and insist that it is here and now present in all of its fullness and power, have three ways of explaining what they call these "antinomies" of the kingdom. (1) Some of them tell us that the evangelists and apostles subsequently amended our Lord's doctrine of a present kingdom into a future kingdom to suit their own ideas of eschatology: they irresponsibly changed the phrase, the kingdom is come, into the phrase, the kingdom will come. But if this be correct, it is strange that they did not take a similar liberty with

all the reported sayings of Christ of this character. (2) Others tell us that Jesus himself changed his opinions about the coming of the kingdom as his views advanced and broadened. He first thought the kingdom had come, and so expressed Himself; then He changed His mind, and concluded that the kingdom was ushered in by Himself; then once more and finally, He changed His mind, and concluded that the kingdom was really future and yet to come. If our Lord did not know His own mind on this subject, it is fair to conclude that He did not know His mind on any subject. (3) Others tell us that the whole matter is to be explained as a mere oriental metaphor; Jesus simply shifted His idea from tense to tense to suit the particular mood of the moment.

All these hypotheses are egregiously gratuitous. If we look at the kingdom out of the windows of Jewish expectancy, we can all truthfully say at the advent of Christ, with John the Baptist, "the kingdom of heaven is at hand." If we look at it with the eyes of those immediately around Christ, contemplating the wonderful spiritual phenomena of the moment, we can truthfully say, the kingdom is come. If we look at it as it is to be consummated and perfected in power and glory and blessedness, we can say with all the apocalypics, the kingdom will come. These different tenses are all predicable from different points of view, because the kingdom has been in the process of coming ever since the protevangelium, "the seed of the woman shall bruise the serpent's head." When we look back, the kingdom has come; when we look around, the kingdom is come; when we look out into the far beyond, the kingdom will come. It has been, is now, and will be; it is history, it is present, it is prophecy; it has begun, it is going on, it will be consummated.

3. A third characteristic of the kingdom of Christ relates to its designed extent in the world, its area as to mankind, its scope as to the human race. It is universal. It is to be not ethnic, but catholic; not provincial, but cosmopolitan; not limited and local, but universal and world-wide. Its destiny was not to be pent up within the

geographical boundaries of Palestine and restricted to the Jewish people, but its territorial limits were to be co-terminous with those of the earth, and its subjects were to be drawn from every people under the sun, and its blessings were for all races and nationalities of men.

(1) The first argument for the predestined universality of the kingdom and religion of Christ is founded upon Old Testament prediction. It is there distinctly foretold that in the days of the Messiah, the Spirit should be poured out upon all flesh, and the Redeemer would be not only the glory of Israel, but a light to lighten the Gentiles also. "His dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zach. ix, 10). "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi, 9). "I will say to them which are not my people, Thou art my people; and they shall say, Thou art my God" (Hos. ii, 23). "I have sworn by myself * * * * that unto me every knee shall bow, and every tongue shall swear" (Isa. xiv, 23). The world-wide character of the Messianic kingdom looks out of the pages of the Old Testament as a human face looks out of a window upon a landscape.

(2) The second argument for the world-wideness of the kingdom and religion of Christ is grounded upon the misconception of the Jews in misinterpreting their own Scriptures. In spite of all the instructions of their prophets, Israel persistently looked for a political Messiah, who would give back to them national independence and glory, and reign as a second David from a throne in Jerusalem; but when Jesus made it clear that he never so much as dreamed of such a narrow and restricted empire, the public mind was horribly shocked. They brought bitter accusations against him for his sympathetic reception of publicans and outsiders. "This man receiveth sinners, and eateth with them." Our Lord felt the popularity and keenness of the accusation and repelled it with the three parables of the Lost Sheep, the Lost Coin and the Lost Son. But his fellow-countrymen could not tolerate his liberality, and they crucified the "Lord of

Glory" because He would not make Himself the Lord of the Jews only.

(3) The third argument for the universality of the kingdom and religion of Christ is based upon certain declarations of the Redeemer Himself. "Ye are the salt of the earth." "Ye are the light of the world." "The gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. xxiv, 14). "The gospel must first be preached among all nations" (Mark xiii, 10). "Many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven" (Matt. viii, 11). In the parable of the Vine Dresser, he said, "The kingdom of God shall be taken from you (the Jews) and given to a nation bringing forth the fruits thereof" (Matt. xxi, 43). In the parable of the Great Supper he said, "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke xiv, 23). In the programme of the Last Judgment, "before Him shall all nations be gathered," and He will set their members as "sheep" and "goats" on His right hand and on His left.

That such utterances as these show that our Lord was conscious of the universality of the spirit and intent of His kingdom is beyond dispute, but many of the critics insist that these sayings were irresponsibly put into His mouth by His later disciples, who had conceived the idea of making His religion world-wide. This is the only conceivable way to invalidate these universalistic ideas of our Lord. There is no way to prevent men from supposing anything when they have some predetermined theory to support.

(4) The fourth argument for the universality of the kingdom and religion of Christ is found in the great commission which Christ hung around the neck of his Church as a definition of its duty and a programme for its activities. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of

the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matt. xxviii, 19-20). "Go ye into all the world and preach the gospel to every creature" (Mark xvi, 15). Such language, if it is genuine, leaves the Church of Christ no option, and imposes upon it the duty and the task of world-wide missions.

(5) The fifth argument for the universality of the kingdom and religion of Christ is predicated upon apostolic example. These commissioners went "everywhere," preaching that God is not the God of the Jews only, but of the Gentiles also; and Paul became illustrious as the missionary to the Gentiles, and carried Christianity into Europe, and set it upon its world-wide conquest.

The modern critics admit that Christianity became universal in its scope and effort, but have set themselves the academic task of trying to show how Jewish nationalism evolved itself into Gentile universalism. That is their problem, because they do not see that the universalistic element loomed throughout both Testaments, and are determined to make the earlier ages narrow and particular and individualistic, in the interest of a general evolutionary conception of all history and development. There are three general propositions of Christianity which show that it is intrinsically evangelistic and race-wide in its aims and programmes. (1) It aims to cure sin-sick souls—to cure the moral evil that is in the world. "They that be whole need not a physician, but they that be sick." The whole world is sin-sick, and stands in need of a saving-physician. (2) Christianity has faith in the redeemableness of the lowest and worst types of humanity, and cannot be indifferent to the moral recovery of any person. None are good enough to be saved without it, and none are bad enough to be lost with it. (3) Christianity thinks the meanest of mankind is worth saving to the glory of God, and declares that there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance" (Luke xv, 7).

4. Our Scriptures do teach, as a last characteristic, that the kingdom of Christ is to be a **blessed kingdom**—one of absolute equality and fraternity—one in which there is nothing dark, but whatsoever is bright and radiant—one in which the inhabitant shall never say, "I am sick"—one in which no cheek will ever be tracked by a tear and no heart will ever be heaved by a sigh—one whose domain will never be ridged by a grave, nor torn by a quarrel—one in which all society shall be regenerated and sanctified—one in which the ideal shall be superaboundingly realized—a state of unmitigated bliss, of un-
employed happiness. But we are taught that this kingdom of Grace shall not be transformed into the kingdom of Glory until there has been a final conflagration of all earthly things, and the "new heavens and the new earth" have emerged out of the old heavens and the old earth. Christian Hope does not expect heaven in this world, but looks for it in the world to come.

Chapter 5

The Hope of the Earth

CHAPTER V.

THE HOPE OF THE EARTH.

The Christian has a personal Hope for himself—that he may enjoy a blessed immortality in spite of death. He has a communal Hope for the cause of Christ—that it may triumph in spite of all opposition and everything that is discouraging. He also has a confident Hope for the Earth—that it may ultimately be transformed and transfigured into the “new heavens and the new earth” of Biblical prophecy.

Christian interest, however, is not limited to the final fate of the human individual, nor to the final state of human society, but extends to the earth and the whole mundane order of things. His astronomy teaches him that his earth is but one of the countless millions of worlds which the Creator’s hand has placed in the amplitudes of space, to complete the integrity and symmetry, the beauty and balance of God’s universe. His geology tells him a little of the wonderful history of this globe; some of the startling changes through which it has already passed; some of the strange creatures who have left their remains buried in its crust some of the marvelous events which have transpired in its story. His physics and his chemistry and other sciences give him at least a hint of the plenipotent powers with which it is endowed, and of the undeveloped potentialities which lie secret in its bosom; how forces multiform and manifold, forces within forces, and forces above forces, and forces across forces, all criss-cross, and interplay, and interlace, to make its physical history and focalize its destiny. His natural history gives him some small conception of the almost infinite variety of flora and fauna and insectiva which have made its surface a scene of life and beauty and wonder. His anthropology tells him how it has been the stage of human career and history; how man has a homestead interest in this planet, all clustered about with fatherland sentiments and patriotic emotions. His theology informs him how it was first a paradise of beauty and happiness; afterwards



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a place of moral tragedy, of the sin and fall of the race, and finally the theater of the matchless redemption of Christ. Man must ever have a profound interest in the earth—the birthplace of his people, the scene of all his joys and sorrows, comedies and tragedies, efforts and achievements, triumphs and failures.

As mere man, the only hope he can have is that the earth will continue to tramp its endless cycle until it wears itself out in the monotony of endless repetitions. But Christian Hope takes the earth in its arms and goes to the window of the future, and looks out with glorious expectation. When all its changing has come to an end, and its last condition has been crystalized, it hangs out the charming vision of a New Earth, populated with happy individuals, enjoying a righteous and blessed society for evermore.

1. The World That Now Is.

The Christian Scriptures open with a gorgeous picture of "the first heavens and the first earth"—a paradisaical world of beauty and happiness, garden-like in all its arrangements, a very Eden of God, prepared as the home-place of man and the workshop of human genius and enterprise, at once his dwelling, his plaything and his factory. "And the Lord God took the man and put him into the garden of Eden, to dress it and keep it" (Gen. ii, 15). The first earth was a garden, and man's business was to "dress it and keep it." Had he been faithful to his task and true to his occupation, what witcheries of result might his cultivation and science not have wrought out of his materials and opportunities! How the wonders of today might have been made to pale before the most trivial achievements of the Edenic day!

But this "dresser and keeper" of the earth, this human lord of lower life of sublunary being, disobeyed his instructions, failed in his task, and brought a blight upon his property and ruin upon his house. "Cursed is the ground for thy sake * * * thorns and thistles shall it bring forth unto thee" (Gen. iii, 17-18).

The "curse" did not fall alone upon the tempter and the tenant, but upon the land also. This is in accordance with the ancient Hebrew ritual, and consonant with the teachings of modern medical science, which represents disease as affecting not only persons, but things also. Houses and clothing and food and implements and water and air and all things with which man comes in contact, it is held today, can become infected by disease, and it is held to be criminal negligence for the surgeon not to sterilize the implements he works with. In the Jewish ceremonial leprosy was a type of sin, and it affected not only the person, but the clothes which he wore and the house in which he lived. The law required that the house of the leper should be pulled down, its plaster and refuse burned in the fire, and the timbers boiled and re-dressed before they could be used in rebuilding. In some analogous way, sin, a moral disease, affected not only man, who lives in this world, but it also infected the world of things around him and with which he had to do. The real seat of sin, or moral evil, is the soul, and yet it so contaminates the body with which the soul is vitally connected, that this material organism has to be torn down by death and be reconstructed by the power of resurrection, before it is fit for the rehabilitation of a sinless spirit. In a similar manner and on a larger scale, a sinful race contaminates a whole world in which it lives and operates, and makes it necessary that the infected earth be torn down and reconstructed into the "new heavens and the new earth" before it is fit for rehabilitation by a sinless race of men. The moral consequences of the fall were thus judicially entailed, not only upon Adam's posterity, but upon Adam's world. Certainly modern science ought not to be shocked at such a statement, and the Jewish ritual proceeded always upon the supposition that sin not only tainted persons, but things also, for it made elaborate provision for the purification of the temple, and places, and houses, and clothes, and bodies, and all things man touched, as well as the person himself. The "curse" was upon man, but it reacted upon the "ground out of which he was taken, and to which he was to return."

As an immediate consequence of the fall, man and his descendants began the hard struggle for a livelihood. Without arms for defense, without tools for labor, without clothing for his body, without a house to dwell in, without knowledge or experience, he must enter upon the unequal contest with the unfriendly ground and wrench the necessaries and comforts of life from the closed fist of nature. The evolutionist assumes that the primitive hardships of man were natural to the race, because his philosophy knows nothing of the catastrophe of the fall, and the judicial and punitive consequences of this moral breakdown of the race. Nature, which, ideally considered, ought to empty her treasures and blessings into the lap of man with extravagant liberality, yields up her valuable things only at the price of sweat and labor, and then with a relatively niggardly spirit. During all the millenniums which make up the traveled past, man has made but a partial success in discovering and harnessing the powers of the earth; and the very best of today is but a feeble hint and a weak prophecy of the unimagined glories of the "new heavens and the new earth," which hereafter will pour out upon man such blessings as his imagination has never conceived. The earth today is stingy and economic and hard and close-fisted in yielding up the objects of human desire, because it had a thing's participation in the moral wrongdoing of a person. All the wonders and luxuries of today are, at bottom, but a gospel of hope, a promise and a prophecy of the things yet to be for those who "seek first the Kingdom of God and His righteousness." It has been written by the finger of Christ in the Sermon on the Mount that "the meek shall inherit the earth"—not the earth as it is, marred and fallen and but the ghost of its real self, but the earth as it will be, when the great consummation has taken place.

The present order of things is morally disorganized and distressed "in sundry ways and divers manners." The poet, like Tennyson, tells us that "all nature is red in tooth and claw." Cries of pain rise from every quarter of the globe; from the forest glade where the hawk

seizes upon some quivering thing; from the pasture where the butcher takes the new-born lamb from its mother; from the cities where want and squalor crouch in back alleys; from human homes where the angel of death climbs in at the window and fills the chamber with death and gloom. The man of science generalizes that the whole earth is but a field of carnage, where all things "struggle for existence" and the multitudes suffer and starve and die. The philosopher comes forward with the doctrine which he derives from universal pain and death, that the forces which ought to be friendly are really hostile to man, and fills the land with a pessimism which sometimes cries out in bitterness against God and dashes impotent fists of madness in the face of nature. Something has transpired to disorder the world in which we live. The "curse" of God does seem to be upon this earth, and ever and anon some member of the human family can stand the dislocation no longer and brutally ends his own career with his own hands. At any rate the pessimist can support his philosophy with a vast array of gruesome facts, taken from the story of the earth on which we live.

Then the apostle of the New Testament tells us that "the whole creation groaneth and travaileth in pain together until now" (Rom. viii, 22). The subject of this groaning cannot be fallen angels, for they have no longing for "the manifestation of the sons of God." It cannot be the unfallen angels, for they are not in the "bondage of corruption." It cannot be mankind in the general, for men were not subjected to vanity unwillingly and are not groaning for "the glorious liberty of the children of God," but, on the contrary, their attitude towards sin is one of complacency and towards the gospel one of indifference. It cannot be "the children of God," because the context distinguishes them from the creature that is doing the groaning. It cannot be wicked men, because unconcern is the very attribute of their wickedness which characterizes it and perpetuates it. There remains nothing to do the groaning but unintelligent nature, personi-

fied—the heavens and the earth pictured as a person in distressful longings for deliverance from the consequences of sin and moral evil.

This is an abounding figure in the Scriptures. The prophets often introduce the earth as groaning, and the animals as crying to God in their sympathy with man. "The land mourneth, for the corn is wasted; the wine is dried up; the oil languisheth, because joy is withered away from the sons of men! How do the beasts groan! The beasts of the field also cry unto thee" (Joel i, 10-20). "How long shall the land mourn and the herbs of every field wither, for the wickedness of them that dwell therein?" (Jer. xii, 4). "The earth mourneth and fadeth away, the world languishes and fadeth away, the haughty people of the earth do languish. The earth also is defiled, even the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth" (Isa. xxiv, 4-7). While all this is poetic figure and rhetorical language, there must be some basis in fact to justify its usage at all. However explained, the whole creation groans together, and is under bondage on account of the sin of man, and has suffered from it immensely. "All the voices of nature are in the minor key"; the cold winds moan, the earthquake shakes, the cataracts roar, the pestilence lurks, and man is in a perpetual tremble at some fearsome thing which lies in hiding in the secret places of nature. As Bonar sang, all creation sighs to God:

"Come and make all things new,
Build up this ruined earth;
Restore our faded Paradise,
Creation's second birth."

II. The Future Earth.

There is a naturalistic optimism which regards this present earth as self-existent, self-sufficient and self-perpetuating—that it will continue throughout all the future as in the past, slightly improving on each revolution. At

the other extreme is a pessimistic secularism which thinks the present earth is such an irretrievable failure that its final annihilation is but a question of time in consequence of its daily wear and tear. But Christian Hope dares to expect a Future Earth—one which will rise out of the ruins of this present earth, in a manner analogous to the resurrection of the human body out of the dust of death. This earth, yet not this earth—this earth dissolved and reconstructed, and, changed, and garnished, and glorified into the New Earth of Biblical vision and prophecy.

The Christian does not base this hope upon and preservative and recuperative powers supposed to be resident in the earth itself; for every individual thing in the earth is evanescent and perishable, sooner or later wears out and dies, and analogy can suggest nothing else but that the whole earth will in the course of millenniums eventually exhaust its resources, become bankrupt in its powers and be shrouded as a dead world in its orbit. Each man on the earth has his last day, when he will be locked in his coffin and be laid away in the bosom of the earth, and sleep, all unconscious of the days and events that are tramping their cycles above him. And families have their last day, though the ancient line run back beyond the Norman Conquest, and the blood which courses through ancestral veins bears upon its crimson tides the embellishing glory of hoary centuries. And nations have their last day, for Carthage and Tyre, Assyria and Egypt, Macedon and Rome, have yielded to "the trickle and the flood, the rust and the battle of the centuries," and their remains lie in the cemeteries of history to interest only the antiquarian. And prehistoric creatures of gigantic form and strange appearance, have had their last day and left their fossil carcasses coffined in the rocks. Why should not the earth, likewise, have its last day, when the sun will shine upon its orbit as a vacant path in space? Reason cannot certify the immortality of our globe; science cannot prove that the earth will not become an extinct planet.

But Christian Hope dares to stand upon a supernatural summit and look out through the window of the

Christian Scriptures upon a Future Earth revolving around the throne of God in fadeless splendor, fulfilling the destiny for which it was at first created, but from which it has been deflected by the transgression of man.

(1) This hope of a New Earth is encouraged by the teleology of this present earth. It was created as one of the planetary items in the universe, that it might make its contribution to the declaratory glory of its Maker. "Thou hast created all things, and for thy pleasure they are and were created" (Rev. iv, 11). It is inconceivable that this earth should go on forever, as now, grinding out sin and misery, the things which are so contrary to the divine "pleasure." It is conceivable that such a being as God could grow weary of this present earth, and reduce it to zero and yet preserve the integrity and balance of the universe, but such a *dénouement* would be most unnatural. God is a successful being, and it is incredible that He should be a failure in anything. In spite of sin and the fall, He reaps the pleroma of His purpose with respect to man, causing both the obedient and the disobedient to praise Him, the one His grace and the other His justice. It is unthinkable that this planet, which He once so admired as a specimen of His taste and handiwork, should be a final failure and be consigned to some waste-heap in the universe. It is antecedently probable that, notwithstanding the parenthesis of sin, the earth will somehow fulfill its original destiny.

(2) The Christian Hope of a New Earth is encouraged by those Scripture texts which represent the whole creation as waiting and groaning for redemption. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain until now" (Rom. viii, 19-22). Granted the variations of interpretation of this great Pauline say-

ing, its obvious and apparent teaching is that the earth with all that belongs to it has become a vain and perverted thing, so far as respects the purpose and intention of God; that it did not willingly or voluntarily thus defect itself from its true course and destiny, but that its bondage was the judicial consequence of man's transgression; and that it now waits, like a prisoner of hope, and groans and travails in pain to become a participant in the redemptive liberties of the children of God. The earth, having been a passive sharer in man's sin and fall, now longs to be a co-sharer with him in the glories of the redemption by Christ. A partner in human sin, it hopes to be a partner in human salvation.

(3) This Hope of a New Earth is still further encouraged by the Scripture doctrine of the "salvation of the world." "God so loved the world that He gave His only begotten Son" (John iii, 16). "God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (John iii, 17). Hence Christ was hailed by men as "the Saviour of the world" (John iv, 42).

The word "world" is used in Scripture as in our own every-day speech, in a true and exact sense, and in an accommodated and rhetorical sense. In its true and comprehensive meaning the "world" (*cosmos*) includes the earth, its plants and animals and human inhabitants and all that belongs to this mundane system. But we frequently use a figure of rhetoric and call a part of a thing by the name of the whole thing. Hence the word "world" sometimes means the earth only; sometimes mankind only, and sometimes a part of mankind, as the Jewish world, or the Roman world, or the Christian world. Now, there is a "world" which God loved and a "world" which Christ came to save: What is its meaning when it is the object of saving verbs?

All varieties of universalists have insisted that it is a synonym for mankind, and all kinds of limitationists have contended that it represents a class of mankind. But suppose we take it in its original and comprehensive sense

of the created *cosmos*, the whole mundane system, not the human inhabitants only, but the terrestrial globe also? Then we would have the thrilling idea that it is this planetary composite that was the object of God's saving love, the objective of Christ's saving mission, and the reason for His being designated "the Saviour of the World." Such an interpretation would satisfy the universalistic appearance of such sayings, and also conserve the views of limitationists, because to save the "world" as a whole would not imply the salvation of every individual in the "world"; even as to save a country does not imply the salvation of every individual in the country, for many a citizen perishes in the war that saved the land. I think it not strained to assume that the redemption of the world involves the redemption of this mundane system as a whole, albeit the recalcitrant and resistant men on the earth will be destroyed in the general reclamation, because of their impenitent and stubborn opposition to the sublime and philanthropic enterprise of God under the leadership of His Son, Jesus Christ. It is the *cosmos* that God so loved.

(4) The Christian Hope of a New Earth is supported by that remarkable saying of our Lord, as He stood at the base of Calvary in retrospective survey of His career and cause: "I have glorified Thee on the earth" (John xvii, 4). We know not that God has ever been so dishonored anywhere throughout this boundless universe as He has been on this globe of ours. Some of the angels did apostatize, but the honor of God was instantly vindicated by their immediate consignment to punishment. But in the earth one generation of human beings has succeeded another in blaspheming His name, in criticising His works and ways, in defiling His ordinances and worship, in defying His institutions, in trampling His laws under their feet, in doing despite to His will and wishes, and in filling the land with all manner of evils. And when God sent His Son into the earth to be the Saviour of the world, human malignity and folly and insult rose to its climax in His crucifixion. We wonder not that the earth

then trembled and shook, that the sun hid his face, and the moon turned to blood at the insult which the creature offered the Creator.

But on the very planet where the insult was so grossly offered the atonement was made. On the very globe where the Son of God was murdered, the expiation of the crime was made and the blood stains wiped from the face of the earth, as the floor of a human dwelling is washed and cleansed of all the marks of the heinous deed. Is it too fanciful and extravagant to say that the atonement extended to the *ubi* of the sin as well as to the persons of the sinners? May not this be the larger and more elaborate meaning of Christ's congratulatory words, "I have glorified Thee on the earth. I have cleaned the hands of the sinner and purged the very soil of the crime?" Such a conception of the influences of the atonement make the redeeming work of Christ big with universal significance, and throws light upon that wonderful reduction of Paul, "having made peace through the blood of His cross, by Him to reconcile all things to Himself; by Him, I say, whether they be things in earth or things in heaven" (Col. i, 20).

(5) The Christian Hope of a New Earth is fortified by the Scripture doctrine of the restitution of all things. Peter describes Christ as One "whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets" (Acts iii, 21). This apostle tells us that Christ must abide where He has now gone until the time comes, until the hour ripens, for the restoration of all things, and that this has been the teaching of all the holy prophets since the world began. Shall we limit the "all things" (*ta panta*) to all human affairs? Or shall we take the words in their natural, broad and unlimited meaning, as referring to the whole mundane system and order of things which shall be settled and righted in some future day? The *prima facie* meaning of this passage gives the earth an interest in the general reconstruction and restoration of "all things," which has been undertaken by

Christ as the Saviour of the world. It does seem to teach that before Christ will finally deliver up that kingdom of power which was given Him for mediatorial and redemptive purposes, He will restore the earth and all things thereon at least to their primitive and paradisaical condition.

(6) A great classical proof-text for the Christian Hope of a New Earth is another saying of Peter: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works thereof shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii, 10-13). This passage certainly presents the vision of a new heaven and a new earth rising out of the smoke and ashes of the final conflagration. Fire destroys no substance; it merely consumes the form of that which it burns. Peter says it is according to the promise of God to expect new heavens and a new earth to emerge out of the ruins of the old—a reorganized form of the old terrestrial substance that has been reduced by fire as the elemental agent in the hand of God.

(7) The Christian Hope of a New Earth is sustained by the inadequacy of all those texts which are quoted to prove the final destruction of this present earth. Isaiah says, "the heavens shall vanish away like smoke, and the earth shall wax old like a garment" (Isa. li, 6). But the meaning of this language is fairly and fully satisfied by interpreting it as referring to the present visible form of the heavens and the earth; there is no allegation that celestial and terrestrial substance shall not be recast by creative power into some new form. The Hebrews quote the 102nd Psalm: "Thou, Lord, in the beginning hast laid

the foundation of the earth; and the heavens are the works of Thine hands; they shall perish, but Thou remainest; and they shall wax old as doth a garment, and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail" (Heb. i, 10-12). This passage but asserts a contrast between the impermanent form of the earth, and the perpetual and enduring nature of God. The garment that is worn out and laid aside is not annihilated. No fair exposition can extort from these and similar passages the idea that the earth is doomed to be reduced to nothingness. We may just as legitimately construe all that is said about the destruction of the human body as a denial of its future resurrection.

(8) The Christian Hope of a New Earth is fortified by that cluster of Old Testament predictions which give us a brilliant vision of "the new heavens and the new earth," as successors to the present heavens and the present earth. "Behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come to mind" (Isa. lxxv, 17). This means that the glories of the new will so surpass the excellencies of the old that this present earth of sin and sorrow and pain and distress will not be remembered with longings and regrets. "The new heavens and the new earth shall remain before me, saith the Lord" (Isa. lxxvi, 22). This means that the future cosmic system, when it comes into being, will be perpetual and immutable, imperishable and everlasting. This, in splendid contrast to the changing and dying order of things in the midst of which we now live. As redeemed persons in the final consummation will be indefectible, so will the New Earth be crystalized in all its beauty and perfection.

(9) The last and climactic encouragement of the Christian Hope of a New Earth is given by John in that apocalyptic vision, in which the veil is drawn aside and he is granted a glimpse of the end of the redemptive programme, and bidden to write it down for the everlasting cheer of the people of God as they make their way across

this earth, and on to that order of things which is to succeed the present fallen state of affairs. At the end of the Revelation, he says, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away" (Rev. xxi, 1). Then in his last chapters he invokes all gorgeous imagery to set forth the beauty and glory, the perfection and bliss, of the new and heavenly order of things, which have been brought about by the grace of God through Jesus Christ. He goes into a jewel-room and builds the New Jerusalem out of sparkling stones. The royal diamond, flashing rainbow splendors; the translucent opal, over whose polished surface elusive tints play hide and seek; the deep green emerald, glistening like a verdant island upon the bosom of a purple sea; the blood-red ruby, whose colors swirl like boiling clouds; the fiery jasper, swathed in lambent flame; the azure sapphire, reflecting the tints of a cloudless sky; the deep red sardius, the yellow red sardonyx, the golden chrysolite, the cerulian beryl, the pale yellow topaz, the auburn jacinth, the violet amethyst, the applegreen chrysoprasus—all the exquisite gems are the precious stones with which he rebuilds the City of God, which had been polluted, disfigured and wrecked by a mob of sinful, foolish and frenzied citizens. The Divine Artificer will reset the jewel-stones of the New Earth so as to satisfy the highest taste and subserve the sublimest ends of utility.

The Christian Scriptures represent God as having taken three looks at this earth of ours. First, in the morning of its creation, when it swam, a new-made thing in the amplitudes of space; and then He stood on the steps of His throne and admired it as good, very good, superlatively good. Second, in the day of its fall, when it lay before Him, a sin-blighted and perverted globe; and then He rose in His judicial wrath and cursed the very "ground," because of the moral infamy of the race for which He had made it and to whom He had graciously given it. Third, in the consummation of the redeeming work of Christ, when it floated before His vision as "the new heavens and the new earth, wherein dwells righte-

ousness"; and then He stood upon the steps of His great white throne and admired its beauty, and crowned His Son for His glorious success in "the restitution of all things."

Is the New Earth to be the final home of all God's people—the ubi, the place, where the individual shall enjoy "eternal life," the scene where the Kingdom of God will be consummated in heavenly society, the seat where our incarnate Lord will live and reign over all His saints for ever and ever? Such a **denouement** would seem to be the fittest close of the redemptive story, the most appropriate ending of the saving chapter, the happiest termination of the long and dreadful parenthesis of sin. A transformed and transfigured Earth, populated by a regenerated and sanctified human society, where all serve and worship Jesus Christ as Lord—such would be a grand finale of the Christian Religion, a complete and literal fulfillment of the promise that "the meek shall inherit the earth," a perfect verification of the assurance that "he who seeks this world shall lose it, while he who loses it shall find it," a glorious consummation of the task of Christ and an ineffable realization of Christian Hope.

If any have difficulties, let him remember that the Almighty will have an eye to all needed changes in the reconstruction of the earth, even as we may expect Him to cure all defects in the resurrection body.



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Chapter 6
The Hope of Christ's Coming

CHAPTER VI.

THE HOPE OF CHRIST'S COMING.

For himself, the Christian hopes for Eternal Life. For his race, he hopes for a Heavenly Society. For creation and the things about him, he hopes for a New Heavens and a New Earth. For his Saviour he hopes for the Second Coming of Christ, as the crown and glory of all his desires and expectations.

To the rationalist this is the most monstrous absurdity that has ever obsessed the Christian mind. To him that galaxy of marvels which make the body of Old Testament narrative together with such New Testament abnormalities as the virgin birth and resurrection and ascension of Christ, would seem to be sufficient in their magnitude to satisfy any appetite for the irrational, the strange, the fabulous. But in all the wide range of the curriculum of Christian follies, the hope that one who has been sleeping for nineteen centuries, they think "in an unknown grave under the Syrian stars," would return to this earth in person and be the chief actor in all its affairs, is held to be the wildest fancy that ever got possession of a balanced mind. The psychology of such a hope is a mystifying thing to the man who is absolutely certain that nothing supernatural or miraculous can occur. So keenly do many within the Christian circle feel the irrationality of the Second Advent, that they assume an apologetic attitude towards the Christian mind and seek to protect the respectability of the Christian intellect and save it from abject disgrace by offering hypotheses which explain it away. We are told that it is a relict of the childhood of the race, when myth and mystery, wonder and absurdity, was the very breath of man's nostrils—the present evolutionary stage of the ancient Pythagorean doctrine of the transmigration of souls, the mere Hindoo belief in the reincarnation of all creatures, which is destined to pass away entirely in the further progress of science and enlightenment. It is customary for the half-baked Christian writer, whose thought is consciously or unconsciously imbued with the spirit of rationalism, to call his rhetoric

to his assistance and interpret the Second Advent as an Oriental metaphor decked in Greek garments.

So we are told it makes no difference what is done with the historical Christ of Scripture, or with the metaphysical Christ of theology. They may be regarded as dead and buried so deep in the graveyard of what "has been" that the hand of resurrection will never reach them to bring them up into modern belief again. The one thing that survives the wreckage is the ideal Christ, the Christ of poetry and music and art and life. The whole truth in the doctrine of the Second Advent is exhausted in the idea of a periodic return, at signal junctures in the affairs of the world, of the Christ idea. It is entirely figurative and metaphorical and in no sense literal and realistic.

And yet the Christian dares to hope for the personal and visible return of his Lord to this earth. For him, it is the most fundamental fact in the Christian system, the most central object of Christian Hope, the most important star that lingers below the horizon of the future, the sublimest event in all the annals of prophecy. The whole content of personal Eternal Life, the entire concept of an ultimate heavenly society, the transporting vision of a New Heavens and a New Earth—all the items of his religion hang upon the re-coming of his Saviour and his Lord. Without it Christianity is absolutely worthless, an abject failure, the most distressing of all disappointments. Its abandonment is the surrender of all hope and the emptying the future of all content.

The attitude of the Christian mind towards the Second Coming is the same as the posture of the Jewish mind towards the First Coming. The central theme of Israel's hope, the dynamic force in all its national life, the point to which its prophets directed all its gaze, was the advent of the Messiah.

Was it the protevangelium—"the seed of the woman shall bruise the serpent's head"—which flamed like a morning star upon the brow of that night which had settled down upon a fallen world? The Messiah was that promised "seed."

Was it the rainbow that arched the sky after that deluge on whose wild waste of waters floated the carcasses of a disobedient world? The Messiah was that bow of promise, that pledge of future security.

Was it a childless patriarch who left his native land a pilgrim and a stranger in the earth, who was promised all that was bounded by the horizon and covered by the blue sky, and a seed in whom all the nations of the earth would be blessed? The Messiah was that seed, the medium and surety of all that was promised.

Was it Moses amid the grumbings of Sinai and the awful flashings of moral law? He himself was but a type of that Messiah who was to satisfy all the requirements of that law and reinstate the people in their citizenship in the kingdom of God.

Was it the place of Jehovah's worship which was drenched with the blood of sacrificial victims and ran wet with priestly libations? It was but an emblem of the crimson which was to flow in atoning streams from Calvary, when the Messiah "made his soul an offering for sin."

Was it "the sweet singer of Israel," waking the melodies of his harp, and filling all the air with the music of his chords? They were but royal lyrics in praise of that Messiah who was to be David's Lord.

Was it Isaiah, standing between the gate-posts of the morning, watching the rising sun hang his splendors upon the trellis of the sky? He was but proclaiming that day-break when all the angels of God would burst forth from the galleries of heaven at the birth of the Messiah in Bethlehem of Judah.

Everywhere and in everything the face of the Messiah looked out of the windows of the Old Testament and beckoned Israel to faith and hope. There were sceptics then as now who asked, "Where is the promise of His coming?" And who reasoned then as now, "since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. iii, 4). There were those then as now who said, "My Lord delayeth His coming" (Matt. xxiv, 48), and who presumed or fretted that

things did not develop as they desired. There were then as now those who made predictions with mathematical precision and then were staggered at the failure of their forecast. "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv, 4). And the First Advent, delayed for four thousand years, was at last an historic fact.

So the disciples of Christ stand with their faces to the future and dare to hope, some confidently and some tremblingly, for the bodily visible return of their Lord to the earth, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. ii, 13). "While the Scriptures represent great events in the history of the individual Christian, like death, and great events in the history of the church, like the outpouring of the Spirit at Pentecost and the destruction of Jerusalem, as comings of Christ for deliverance and judgment, they also declare that these partial and typical comings shall be concluded by a final, triumphant return of Christ to punish the wicked and complete the salvation of his people."

When discoursing to His disciples, He described a time when "they shall see the Son of Man coming in the clouds of heaven, with power and great glory" (Matt. xxiv, 30). And again He said to them, "when the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory" (Matt. xxv, 31). And once more He said to them, "Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven" (Matt. xxvi, 64.) And once more, when He was about to take His departure from them and their hearts were filled with distress at the idea of separation, He assured them with all solemnity of a dying message, "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and

prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also" (John xiv, 1-3). These quotations show beyond all fair denial that Christ pledged His disciples that, after His death He would come again, but to monumentalize it and perpetuate it before their faces He instituted the Sacrament of the Lord's Supper, which is both a history and a prophecy—a history, recalling the sublimest event in the annals of time or records of eternity, the First Advent and atoning death of Christ; a prophecy foretelling the most illustrious and significant event that struggles in the womb of the future, the Second Coming of Christ. This ordinance, with its backward and forward look, is to be observed to the end of time—the symbolic proof that He has come; the symbolic promise that He will come.

On the hills of Galilee, after His death and resurrection, while His disciples stood looking at Him, "a cloud received Him out of their sight. And while they looked steadfastly towards heaven, as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts i, 9-11). So as the angels celebrated His First Advent and proclaimed it to all the world, they also were present at His departure from the earth and proclaimed the promise that He will come again "in like manner as ye have seen Him go into heaven."

At His death nothing appeared so pitifully abject, so smitten with hopelessness and despair, as did the little handful of followers which He had gathered about Him. But under the influence of the promise of a Second Coming, they gathered up their dejected spirits and went out in this cherished hope to preach the gospel and propagate His kingdom in the earth. Peter straightway described Him as one "whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts iii, 21). Paul went to the Gentile

world prophesying, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. iv, 16), and to the Hebrew he declared that "unto them that look for Him shall he appear the second time, without sin, unto salvation" (Heb. xi, 28). John, forelooking to this great event in his ecstatic vision, cried, "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him" (Rev. i, 7). And then closed the volume of God's Revelation to this world with the declaration and prayer, "He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus" (Rev. xxii, 20). There it stands at the end of the Book, the Prayer and the Hope of all the saints, "Even so, come, Lord Jesus." And while the Prayer throbs in every Christian heart, and the Hope burns before every Christian eye, John adds for the meantime and against that day, "The grace of the Lord Jesus Christ be with you all." Then he seals this Prayer, this Hope and this Grace with the last "Amen" of Divine Revelation.

Undoubtedly the bias of faith at this time is towards the emancipation of itself estirely from the miraculous. If we are to carry out the naturalistic, organic theory of the universe to its utmost consequences, then the historicity of the bulk of Old Testament narrative, the virgin origin of our Lord, the moral miracle of his sinlessness; all the physical miracles which are reputed to Him; His resurrection from the grave, His ascension to glory, and His Second Coming, must be abandoned as the crudest conceptions of a childish mind, sheer impossibilities and gross absurdities. Many are not thus willing to be bold and bald in these denials and give themselves to interpretations which admit the form, but deny the substance, of these great items of Christian Hope. The only effective apologetic is to regain the Christian view of the universe. One who can believe in the miracle of creation, in the miracle of the virgin birth of Christ, in the miracle of His literal resurrection, in the miracle of His sinlessness, will not appear ridiculous to himself when he hopes for the

literal Second Coming. The ground of this Hope is purely Biblical, and is as solid as the Christian Scriptures are trustworthy.

Those, however, who expect (and most Christians do) the literal return of their Lord to this earth, are divided as to the **time**, the **circumstances** and the **object** of His Coming.

1. As to the time, premillennarians think that He will come at "the end of this age"; postmillennarians think He will come at "the end of the world." Consequently, premillennarians think that the Second Coming is an event immediately pending, and may be ushered in suddenly at any moment; postmillennarians are of the opinion that this event is scheduled for some future time, and that there are certain preliminaries in the providence of God necessary as its preface and introduction. Paul, in his second epistle to the Thessalonians, contradicts the notion of the impendency of the Second Coming, and besought them not to permit the idea to enter their minds "that the day of Christ is at hand." He says he taught no such thing, "neither by spirit, nor by word, nor by letter, as that the day of Christ is at hand." "Let no man deceive you by any means: for that day shall not come, except there come a falling away and the man of sin be revealed, the son of perdition. * * * Remember ye not that, when I was with you, I told you these things? Therefore, brethren, stand fast and hold the tradition which ye have been taught, whether by word or epistle" (2 Thess. ii).

2. As to **circumstances**, these two eschatologies exactly reverse the schedule of future events. These final events are, the millennium, the ingathering of the fullness of the Gentiles, the conversion of the Jews, the development of antichrist, the general resurrection, the final judgment and the end of the world. In the premillennial schedule the Second Coming of Christ will precede this series of events and be the efficient cause of bringing them into existence; in the postmillennial programme, the Second Coming will follow this list of events and be cli-

mactic to them. The millennium, the ingathering of the Gentiles, the conversion of the Jews and the heading up of evil in anti-christ, are precursors to the Second Coming; and the general resurrection of the dead, and the final judgment, and the consummation of all things, are the concomitants of the Second Coming; while the Second Advent itself is the crowning event of the entire redemptive process.

3. At bottom, however, these two eschatologies differ as to the time and programme of the Second Coming, because they are disagreed as to the object of that Coming. The premillennarian thinks that the Second Coming will be **causative**; the postmillennarian thinks that it will be **consequential**. One thinks that the return of Christ will be the potent and efficient reason for the triumph of the gospel and the success of His cause in the earth; the other thinks that it will be the result of the triumph of the gospel and the success of His cause. In the one view Christ will return as a soldier to lead the hosts of God in a fight to the finish; in the other view, He will return as a conqueror to reap the fruits of a victory already fully won. For the one He will come as a worker to carry Christian labors to their triumphant end; for the other, He will come as a reaper to garner the harvest of His word and Spirit. Hence the order in which they respectively bulletin the last things.

The premillennarian supports his contention, first of all, by a literal exegesis. He claims that his eschatology is the only one which does exact justice to the letter of Scripture. "There is to be an earthly kingdom at Jerusalem, the restoration of the scattered Jews to their own country, the destruction or conversion of the nations, the re-establishment of the temple ritual and the Davidic monarchy. There is also to be a great catastrophe, signs and portents in heaven and on earth. The present order of things is to be transformed. Nature is to be renewed; the lion is to lie down with the lamb, and the wilderness blossom like the rose. Human nature, too, is to be changed. Disease will cease, and death itself be done away. How,

we are asked, can all these things come to pass save by some series of miracles such as that for which the premillennarian looks?" But postmillennarians construe these representations as vivid figures of speech, which are to find their literal fulfillment in the New Heavens and the New Earth—in the consummation of all things.

But premillennarianism has a deeper root than exegesis. Its main dependence is upon a pessimistic philosophy which despairs of permanent progress and ultimate triumph by present methods and agencies. It draws attention to the fact that Catholicism has already apostatized to the worship and service of a single man, the Pope, and that Protestantism is gradually apostatizing to the worship and service of abstract Humanity, as is evidenced by all the socialistic programmes, which is but humanitarianism trying to make itself practical and efficient. He calls attention to the trifling progress which the cause of Christ is making in the earth after six thousand years of effort, and the expenditure of enormous sums of money and the employment of countless numbers of men and women. He cites the fact that the sum total of the impression which the Christian Church is making upon the world is relatively small and feeble. As often as he takes a census of what has been done in the earth, he finds the result infinitely discouraging, on the theory that it is the destiny of Christianity to leaven the whole lump by historic methods. Heaven seems to be as far off today as when Cain slew Abel, and wickedness is about as prevalent in the earth now as in the days of the deluge. All our progress and charities, all our philanthropies and philosophies, our science and achievements, are intensely humanitarian and grossly secular, while the true disciples of Christ continue to be a mere handful and the cause of Christ continues to languish and die in places and institutions and communities. The Church has tried out present methods and proved present agencies ineffectual. The Church is even now dissatisfied with itself and half-conscious of its failure, and is grasping at any proposition under the sun which promises a larger efficiency, and holds out the hope of a wider success. Its own ministers

are its severest critics, scarcely opening their mouths except to blame it, and are the leaders in all sorts of "high pressure movements" designed to force a prosperity which they know it does not possess. From every point of the compass the premillennarian thinks the outlook is discouraging, and asks what can change the run of the current and carry the cause to success except the return of the Lord Himself?

When the disciple of Christ looks upon a modern missionary map, with its vast areas of inky blackness; when he is told that more than a thousand millions of the human race remain unevangelized today, after six thousand years of good effort; when he reflects upon the rate at which population is increasing upon the globe and the rate at which Christianity is progressing in the earth; when he makes a fair subtraction of the real from the nominal Christians in the world, as sheer honesty compels him to do; when he calls to mind the number of able and scholarly men, occupying positions of vantage within the narrow Christian circle, who are using their positions and powers to discredit the Christian Scriptures and weaken the foundations of the faith; when he estimates the quality of the followers of Christ and finds how worldly and inconsistent, how small and depotentiated is their influence and energies; when he brings to mind the apostacies of the past, and the multitudinous crusades to deflect the Church from spiritual ends and dissipate its energies—when he lays before his mind even a few such things, he feels that it will take indefinite geological eons for the Church to overtake the world, refine human nature and bring about a condition of human society in which there will be no need of the policeman and the soldier, courts of justice and jails for the ill-behaved. When the Christian disciple thus sweeps the whole horizon of his religion and his cause, measures his task, reckons up his achievements, counts his failures and hindrances, the sky does look overcast. He knows he can never triumph without assistance from beyond the stars, some supernatural interposition, some divine help. Both the premillennarian and

the postmillennarian expect something out of the ordinary to occur.

The premillennarian looks to the Second Coming of Christ as that event which will carry the cause of Christ to its full success and glorious triumph. But the postmillennarian argues that the personal presence of Christ has already been tried; that the Jew expected glorious results to follow upon the First Advent, but was grievously disappointed; that the men of the vineyard rejected and slew the Heir of all things; that Christ gained but a handful of adherents when He was on the earth; that His bodily presence is impotent to change human nature; that regeneration and conversion can be effected only by the Holy Spirit, and that Christ can give the Spirit from His throne in heaven as well as from a throne in Jerusalem.

The postmillennarian, on the other hand, is looking for that supernatural interposition to come in the form of a millennial outpouring of the Holy Spirit, crowning the gospel and all the means of grace of the present dispensation with glorious success. He is not a pessimist, holding that this world is a colossal Sodom and Gomorrah; that human affairs began in a bad way; that all things have been going on from bad to worse; and that the final goal of human history can be nothing but universal and absolute disaster. He is no naturalist, holding that human beings are slowly moving from bad conditions into better; that there is an irresistible impulse pushing the race onward from one improvement to another and higher; that eternal life for the individual, and heavenly society for the race, and the new earth for a dwelling, are to be attained by a gradual evolution, gaining an infinitesimal degree at a time, throughout the ages to come. Nor does he think that Christ would meet any different reception were He to return now from that which He at first received. The foundation of his optimism is that, in the fullness of the time and at the ripeness of the hour, Christ, from His seat in glory, will baptize the earth with His Spirit and convert the world through the ordained ministry of His word as preached among men. He thinks

that God's world-plan is first the religious education of mankind, and then the regeneration of the world, and then the return of Christ, when "He shall see the travail of his soul, and be satisfied."

Once a great man (Rev. John L. Girardeau, D. D., LL. D.) graced and glorified the chair of doctrine in this seminary of sacred memories and hallowed associations. Learning emptied her golden treasures into his lap. Philosophy, "queen of arts and daughter of heaven and twin sister of poetry," waited upon him as a handmaiden. Eloquence kneeled and touched his lips with her magic wand. In the sheer drainlessness of his spirit, in the transport of his Christian vision, he inscribed upon the pages of a lady's album, "The Last Hope of the Church and the World," and afterwards revised it with his own hand:

"Thou who from Olive's brow did'st rise
In glorious triumph to the skies,
Before the rapt disciples' eyes,
For thy appearance all things pray,
All nature sighs at thy delay,
Thy people cry, no longer stay,
Lord Jesus, quickly come!

Hear thou the whole creation's groan,
The burdened creature's plaintive moan,
The cry of deserts wild and lone;
See signals of distress unfurled,
By states on stormy billows hurled,
Thou pole-star of a shipwrecked world—
Lord Jesus, quickly come!

Hush the fierce blast of war's alarms,
The tocsin's toll, the clash of arms;
Incarnate Love, exert thy charms.
Walk once again upon the face
Of this sad earth's tempestuous seas,
And still the waves, O Prince of Peace—
Lord Jesus, quickly come!

HOPE OF CHRIST'S COMING

Lo, thy fair Bride, with garments torn,
 Of her celestial radiance shorn,
 Upturns her face, with watching worn;
 Her trickling tears, her piteous cries,
 Her struggles, fears and agonies,
 Appeal to Thy deep sympathies—
 Lord Jesus, quickly come!

By doubts and sorrows inly pressed,
 By foes beleaguered and oppressed,
 Hear the strong plea of her unrest;
 Hope of the sacramental host,
 Their only glory, joy and boast,
 Without Thy advent all is lost—
 Lord Jesus, quickly come!

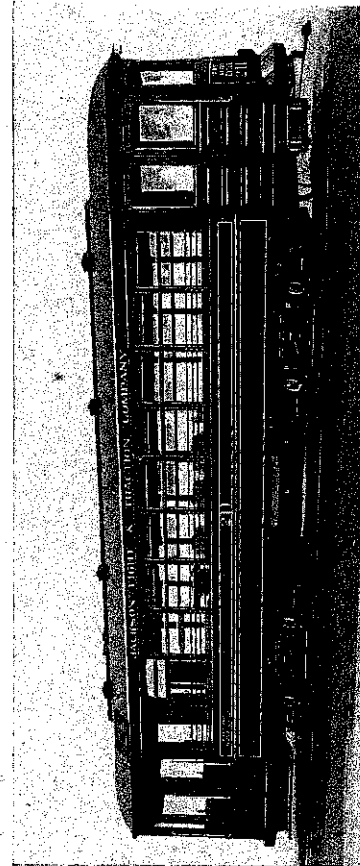
Flush the dark firmament afar,
 And let Thy flaming sign appear;
 Shine forth, O lustrous Morning Star.
 Break through the lowering clouds of night.
 Put these sepulchral shades to flight,
 Flash out, O Resurrection Light—
 Lord Jesus, quickly come!

Come with Thy beauteous diadem,
 Come with embattled Cherubim,
 Come with the shout of Seraphim;
 Come on Thy seat of radiant cloud,
 Come with the Archangel's trumpet loud,
 Come, Saviour, let the heavens be bowed—
 Lord Jesus, quickly come!

And when the astonished heavens shall flee,
 When powers of earth and hell to Thee
 Shall bend the reverential knee,
 Be ours the happy lot to stand
 Among the white-robed, ransomed band,
 And hear Thee say, with outstretched hand,
 Ye blessed children, come!"

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**Presbyterian Elements in
History**

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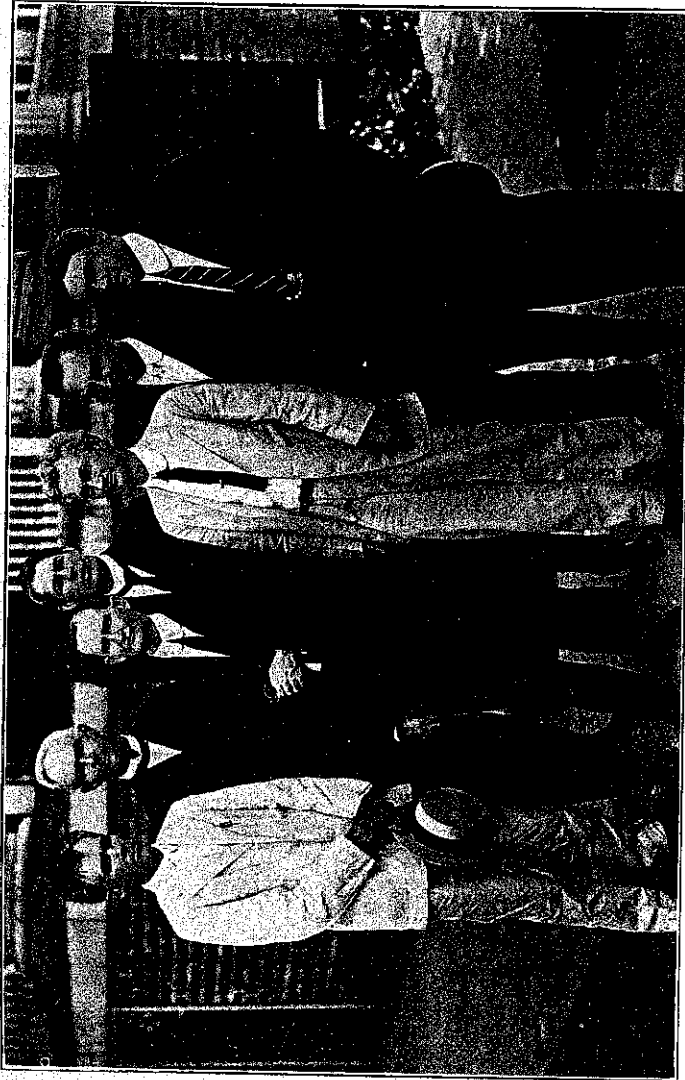
**J. S. FOSTER, D. D.
BIRMINGHAM, ALA.**

PRESBYTERIAN ELEMENTS IN HISTORY.

J. S. FOSTER, D. D., BIRMINGHAM, ALA.

The general theme upon which I have been asked to speak is, "Presbyterian Elements in History." It is well-nigh illimitable in its broad reach and I have a genuine sense of humility in undertaking to meet the trust reposed in me. The sole motive I have in proceeding is precisely the same that prompted the suggestion of the particular theme, that we may have increasing gratitude to God for the heritage He has given us and respond to the challenge to preserve so glorious a heritage amid the enemies who would impair its integrity.

Through the kindness of those in authority the request comes that I seek to give adequate presentation of the theme in four addresses. I regret that I shall have opportunity to deliver but two. I am sure that I shall best serve the intent of this and the occasion which is to follow by not attempting too much. It is well at the outset to restate a truth we perhaps all recognize that Calvinism and Presbyterianism are not synonymous. One is a system of truth; the other a form of church government. A Calvinist is not necessarily a Presbyterian, and not all are, notably our Anglican and Congregational brethren. On the other hand a Presbyterian is not always a Calvinist. Calvinism is broader than Presbyterianism but so zealous has been the attachment of Presbyterians to the doctrinal system of truth designated Calvinism that in the popular mind they are synonymous terms. Certain it is that Presbyterianism is the most representative type of Calvinism. All we seek to accomplish through the agency of the Church is moulded by our Calvinistic conceptions of God and man. And let us bear in mind also another truth that is not always appreciated but which we Presbyterians should ever emphasize: It is this, that John Calvin was a Presbyterian, and that it was he who rescued both Theology and Church Government from the mass of unscriptural interpretations which had destroyed their spiritual power. In breaking away from his conception of Church Polity while accepting his biblical system of Theology the great



SOME MEMBERS OF FACULTY, JUNE 16-26, 1914.
 Hon. J. F. Erlerson, Dr. C. W. Grafton, Dr. A. A. Little, Dr. Theron Rice,
 Dr. R. A. Webb, Dr. J. S. Foster, Dr. L. E. McNair.

Calvinistic bodies of the world—whatever name they may bear, be it Angelican, Baptist or Congregational—yet bear the impress of his influence. And on the other hand those denominations whose church polity is Presbyterian and whose Theology is not Calvinistic are likewise his debtors. Whether therefore the view point be that of Calvinistic Theology or Presbyterian Polity or Calvinistic Presbyterianism—the mighty name of the spiritually humble Presbyterian John Calvin must be recognized in assessing any judgment of value. In speaking, therefore, of Calvinistic elements in history, we are doing no violence to, but rather exalting our Presbyterianism.

I have chosen as the topic of the first address, "**The Calvinism of History.**" In his essay on the Science of History, Mr. Froude asserts that almost any theory about life that one cares to advance can find facts to substantiate it. You have, says he, but to choose the facts to your liking and pass by those which are not to your liking and you have the proof of your theory. His statement shows us the utter futility of attempting to construct a system of religion out of a study of the conduct of mankind. Theology is more than the science of religion. It is the application of scientific principles to the revealed word of God. The field from which Theology garners its truths is not Feeling or Reason or human consciousness but the Bible, as the all sufficient and only infallible rule of faith and practice. You will thus observe that in this address I am not assuming the position of one who would seek to prove the truths of Calvinism from a study of the pages of History. If Calvinism speaks not according to the Law and the Prophets we desire to have and will have none of it. But while reason is not an original source of spiritual truth its judgments are not to be transgressed in seeking to arrive at the meaning of revealed truth. In human history we have forty centuries of aspiration, achievement and defeat traced on the scroll before us. We cannot believe these centuries have slipped through the fingers of God. Neither can we believe that God who in His revealed

truth is disclosing the glories of redemption is contradicting Himself in the history of His world. There are two kingdoms in which man may have citizenship, those of nature and grace, but only one God guides the destiny of both. To history therefore we may appeal for illustrations and confirmation of our interpretation of the revealed word of God. Our conceptions of truth when properly derived are our spiritually enlightened convictions of the manifest meaning of the word of the Lord. They are the messages we believe we should deliver as we endeavor to faithfully present the will of God. Their texture is woven out of the fibre of sacred writ. By Calvinism we are not to understand a system of doctrine originated by John Calvin for there never lived a man who more humbly and reverently acknowledged the authority of the Scriptures as the original and sole source of truth than he. But by Calvinism we are to understand that virile interpretation and logical arrangement of the teachings of scripture which he bequeathed the world. It is not a series of unrelated truths but a system of truth. Calvinism is Calvin's view of God and the world. The Calvinism of Presbyterianism, however, is only so much of Calvin's exposition of truth as is embodied in our confession of Faith. It is necessary for the sake of truth and justice that we recognize and remember this, for the enemies of our faith are ever seeking to fasten upon Presbyterianism every conviction voiced by Calvin. In its purpose it is as intensely practical as in its essence it is unqualifiedly profound. The motive which prompted Calvin's work was the belief that God through the Bible had something for man to learn and do and be for the bodying forth of His essential glory and the fulfillment of man's mission. Though like the clouds it soared high it was to refresh the earth with vital influences. Now the precise point to which I am going to direct you this morning is this, that in the unfolding of history our Calvinistic conceptions of God and man, which history may rightfully be expected to confirm or deny, the fundamental doctrines we have been proclaiming with a thus saith the Lord behind them,

find fulfillment. This is my mission: there is a structure of human conduct we call history. Is that structure Calvinistic or anti-Calvinistic? The philosophy of history is Calvinistic. To give clearness and force to our theme we must undertake two things. First to ascertain some of the essential principles of Calvinism which are capable of finding interpretation in history, and second to briefly yet comprehensively survey the field of history. I shall not attempt to present all the cardinal doctrines of Calvinism. This is not my mission. Moreover, some of them can find no interpretation in history in that this field is not the proper source of confirmation. History can teach us nothing of Limited Atonement, of Divine Election and Efficacious Grace. Neither shall I undertake an elaborate exposition of those I shall mention. The essential doctrines of Calvinism and Presbyterianism are those without which they would cease to exist. What are some of these?

1. The first is the rule of a holy, sovereign God, who gives organic unity to the history of the world, by binding together its widely separated parts and carrying forward the continuous development of the race unto the glory of His own adorable person, through the kingship of Jesus Christ over human hearts. In the first section of the fifth chapter of the Confession of Faith this is the form of the statement: "God, the great Creator of all things doth uphold, direct, dispose and govern all creatures, actions and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge and the free and immutable counsel of his own will to the praise of the glory of his wisdom, power, justice, goodness and mercy." It proclaims the existence of the eternal throne; seats the Almighty thereon as Lord; places the sceptre of authority in his hand and traces amid all diversities the development of his own glory and the fulfillment of his own purpose. The logical corollary of this statement is that history is irradiated with moral design. It does not deny true freedom to man. It denies that man's freedom contravenes God's purpose. "We may not be able

to measure," says Dr. B. M. Palmer in his *Theology of Prayer*, "the angle at which these planes touch each other, nor to see how one can move across the other without contradiction or even friction. We only know that in the loom the shuttle must move between and across the threads, and that warp and woof cannot run in parallel lines. It is the crossing at right angles, with a good pressure of the threads against each other, that gives the firm texture of the web."

Now, the source of our authoritative knowledge of God's purpose for man is the Holy Bible. From its truths we learn that he was created to find his mission in the service and enjoyment of God forever. But he willfully lost this holy estate through transgression. And then God gave the promise of the advent of a Redeemer through whom all the nations of the earth should be blessed. It is the early morning of the world's history. National life has not yet crystalized. Nations exist only in embryo. History is to be written, and as family expands into clan and clan into tribe and tribal forces solidify into national existence there is now underlying them and to be fulfilled in their experiences this promise of the Lord. The very language of religion needs to be moulded. The holy conceptions of his glory which the Almighty would have his rational creatures cherish need to be generated. As we trace the march of his purpose amid the progress of his creatures we come to a remarkable intervention of his providence. It is the calling of Abraham from his own land and kindred that God may begin in him the spiritual development of mankind. I shall not consume your time and patience in telling the expansion of the Abrahamic family through Isaac and Jacob and the twelve sons of the Patriarch and the long sojourn of their descendants in Egyptian bondage, where their national integrity was preserved by their very servitude, of their divine deliverance under the leadership of Moses, and of their years on the border of Caanan, during which there were given them the ten tables of the law and those magnificent rituals, through which the Lord was showing the glories of redeeming

grace and love. With the story you are well acquainted. As we further trace the history of these Abrahamic descendants, we note their government by Judges and finally by Kings, under which latter form they were drawn into the history of those great empires of antiquity—Egypt, Assyria and Babylon—as they contended for world mastery. And now it would appear as if the stream of God's purpose had been deflected from its original intent; nay, it was but being broadened and purified and sent on its way to gladden mankind. Thoughtful students know that three beneficent influences are attributable to Israel's contact with and captivity by those monarchies. First it was a forward step in the lesson of human government; the transition was from a Theocratic to a more distinctively human rule without the loss of the essential principle of theocracy, the type of rule under which men live today. Second, it was a purifying fire that burned out all traces of idol worship and preserved monotheism. Third, the influence was disseminative in that it left a remnant of those trained in the knowledge of the true God in the great centers of life and power. Had God's purpose failed? It was being fulfilled, for let us remember that Israel had not been chosen as an end but as an agency for the spiritual development of the world. And then we observe the sceptre of power passing from Egypt and Assyria and Babylon because they have fulfilled their mission. As nations they are but memories while the contributions they made to the continuous development of the eternal purpose of the divine mind are being held in the hollow of His omnipotent hand.

Now, let us go back just a step in our thoughts. The story of Alexander, whom the world has called great, is the record of the achievement of one who would bring all the world to his fete. He failed in his lust for power. But his mission in the mind of God was not a failure, for through him was laid the foundation of the glories of ancient Greece, whose people in their remarkable intellectual and artistic development, prepared and gave to the world a language flexible and copious and adapted

to the expression of the spiritual truths God would reveal to mankind.

Internal dissensions paved the way for the passing of the sceptre from Greece. Individual development had so overshadowed community interests as to render Grecian States vulnerable to the attack of a strong foe. They finally fell a prey to Roman valor in which unity of life was regnant. I need not tell you of the vast reaches of Rome's wide domains, of her imperial power, her well constructed highways leading to all parts of the known world and of her system of jurisprudence. Rome was Mistress of the World. For the first time in the history of this conquering people the gates of the temple of Janus were closed—a mark of the reign of universal peace. During this hush in the world's martial life Jesus Christ, the promised Messiah of the Father—He whom some one has called the decimal point of history—was born under Judean skies. Now, what find we as we retrace our steps through the national records we have so briefly reviewed? Egypt, Assyria and Babylon have passed away. Graecian power has forever gone. The Hebrew kings are only a name, but there in Rome meet three things, first, the religion of the Jew—the descendant of Abraham; second, the language created by the Greek, which was the vehicle of its communication and third, the world-wide field for Christian expansion made possible by the Roman. The moral trend of history was in the Apostle's mind as he wrote: "In the fullness of time God sent forth His Son." In the existence of Christian congregations in the world's populous cities, beset by difficulties of thought and life, we find the occasion for the production of the great letters of the New Testament that have shaped the thought and life of the modern world.

Rome you will remember was called the Eternal City. But to the eternal city built upon her seven hills God was destined to reveal His own eternal purposes. Her debauchery was an offence to his holiness and she took her place, along with other nations, a monument to his justice. And then followed ten, long, unattractive

centuries. We refer to them as the Dark Ages. The attainments of men in religion, philosophy and art appear to have been obliterated. And they would have been had not a higher wisdom than man's been brooding over human history and a stronger arm than man's been directing its current. The mind, that looked upon the earth when it was without form and void and brought order out of chaos, was preparing to and did bring out of the development of hardy tribes and conflicting races the nations of modern Europe.

Leaping in thought across the centuries since Christ's advent who can fail to discern the presence of God in certain crisis hours that held for the moment the destinies of all the world? At the battle of Tours when Charlemagne clashed with the Saracens to determine whether the Europe God had developed should be Christian or Moslem, who doubts that the sword there wielded was the sword of the Lord and Charles Martel? Centuries later in another crisis hour when Protestantism gave battle to Catholicism, championed by that popish bigot Phillip II, who can doubt the marked intervention of God? Had Philip worsted England the Netherlander and the Frenchman would next have felt the weight of his arm. English and French possessions in North America would have passed under the blight of Catholicism while the nations that now sit in darkness would have waited in vain for the pure gospel, whose propagation is the pledge of world-wide Christian advancement. The battle for the possession of the New World and the very life of Missions whose cry is the men of the world for the Man of Galilee, was fought in the English Channel in 1588. The geographer tells us that beneath all the churnings of the ocean's surface the Gulf Stream moves steadily forward in its appointed channel carrying untold blessings unto the uttermost parts of the earth. So amid all the mighty movements among men in which it seems as if their anger and their passion would have overturned God's designs He has seen to it that even the wrath of man as His servant ministers to the praise of His holy name. And what is the history

of the world today in its deeper moods and more serious aspects but the advancement of the knowledge of Jesus Christ and the deepening of the conviction that only in accord with Him can the true strength of men and nations be found?

2. I turn now to Calvinism and man, where we are attracted by another fundamental doctrine in the system of truth held by the Presbyterian Church. Theologically stated it is the doctrine of Original Sin. Eschewing technical phraseology and seeking to place the broad meaning of the truth before us it is the utter wreck of man's moral nature by sin, totally disabling him for holiness in the development of his life, and subjecting him to the penalties of a righteous God and all the fruits of depravity. It is a viewing of sin in the light of the holy sovereignty of the Lord and the affirmation that it has enslaved man in a bondage that evidences his inability by searching to find out God. It is of course recognized that the allusion is to the natural man, to man apart from the revelation of Jesus Christ and the work of the Holy Spirit. Is the doctrine unjust to man? Have we been proclaiming with a thus saith the Lord an interpretation which history does not verify? The logical and historic inference from this Calvinistic doctrine must be man's striking failure in things moral contrasted with his other attainments. So while we cannot and would not go to the facts of history to find material out of which to construct the true doctrine of man's moral status we may and should propound this inquiry, has his most pronounced trait been his devotion to truth, his conformity to the strictest code of morals? Is the history of man's personal development Calvinistic? History has no more pronounced truth than that it is. It may be presented in two distinct lines of thought. The first is the universal failure of mankind to attain unto the spiritual knowledge of God as it has ascended unto heights of material development that shall ever command the admiration of the world. Commencing with that first shocking revelation of man's moral nature after the entrance of sin—the murder of Abel—and con-

tinuing the narrative even down to the present hour the thing that most impresses us, that strangely impresses us, is the hideous and ugly in human conduct. I say this hideous and ugly strangely impresses us because it is associated with races that would have found out God had it been within human possibility. Let us select two from the nations of antiquity that are yet our instructors in many departments of endeavor. We will begin with the Greeks. The ablest students of human achievement unhesitatingly affirm that the human intellect reached its zenith of glory among these people. They struck out the philosophies that have governed the thinking of the world ever since they gave them birth. In poetry and in song, in art and in architecture their immortal productions are the admiration and the despair of modern men of genius. We are still singing the praises of Homer and Demosthenes, of Plato and Aristotle, of Phidias and Praxiteles. Here was demonstrated the power to accomplish the best in every department in which man had ability. But the thing which is impressive against the superlative glories of the mind and the hand and the eye is the utterly deficient moral tone of the Graecian people. They were not even monotheistic; their conception of God was radically perverted and among their multiplicity of deities some were monsters of depravity. The Graecian mind which soared to lofty heights stood over against the Graecian conscience which descended to lowest depths.

The Romans also were a strong folk. I would but tax your patience to attempt to enumerate their prowess of mind and will. But here, too, was a polytheism of rankest corruption, an alienation from the worship of the true God, that eventually sapped the stamina of her citizens. Here is a picture not alone of Roman morals but of Graecian morals and of the moral state of all nations in which the light of the knowledge of Jesus Christ has not shone. In vain will you search for an exception to the rule. It is from the pen of Paul, an intelligent and trustworthy witness: "They were filled with all unrighteousness, fornication, wickedness, covetousness,

maliciousness; they are full of envy, murder, debate, deceit, malignity; they are whisperers, back-biters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, implacable and unmerciful." What nation, what people can prove an alibi in a degree that contradicts the indictment?

And the second line of thought which irrefutably stamps history with the dye of Calvinistic development is the story of its sorrows and its bitterness. Across the centuries from Sodom and Gomorrah, Nineveh and Babylon echoes and re-echoes the holiness of God in the punishment of men. If history has one lesson above all others it is the truth of the holiness of the Lord. Mr. James Anthony Froude who was one of England's most learned historians and gifted men of letters and who was not theologically committed to Calvinism says that of all historical truths this shines the clearest, "For every false word and unrighteous deed, for cruelty and oppression, for lust and vanity, the price has to be paid at last. Justice and truth alone endure and live. Injustice and falsehood may be long-lived, but doomsday comes at last." I need go no further. The evidence is sufficient. Wherever the vision is directed the same striking story without exception—yes, without exception—is caused to pass before us, the depravity and the suffering of mankind, the marks of his total loss of God and complete subjection to bondage.

III. And now I come to the last point of the present address. It is a question to which adequate justice cannot be done within a limited scope and yet I shall have time only to briefly trace the conception. We are considering Presbyterian Elements in History. As Calvin faced the question of the mission of man and found it to be the glorification of God and His enjoyment forever he adjudged the word of God to set forth two ideas as essential to its fullest realization. The first he held to be absolutely and intrinsically essential; the second he did not hold to be morally essential in its form though most serviceable under the scriptural pattern.

His first conception of man's mission related to his individual responsibility. It was his obligation to find his duty in harmony with the purpose of the divine mind, not God's purpose as he might conceive God would act under varying circumstances but God's purpose for his mind, his will, his heart and his conscience as revealed in his holy word. In reference to the particular form under which the church should advance the will of God he declared the word of the Lord to reveal a representative principle, investing the people with authority, and by them not to be shirked, nor to be exercised in the spirit of pure democracy, but through a government of representation—through Elders elected by the people and to serve as rulers of Jesus Christ. I said a moment ago that Calvin conceived a discharge of individual responsibility to be essential to the fulfillment of man's mission. He did not assert that a Presbyterian form of government was essential to the existence of a true church. He believed the Bible to reveal it as the form under which God's interests could be best furthered. Without underestimating the value of church government he did not declare the truth and the agency of its propagation to be of equal importance. Had he done so it would have forced the position that only those who receive the truth and the proper or scriptural method of its propagation are citizens of God's kingdom. His conceptions of truth permitted him to accept this position—to be within the kingdom one must have the Christ, and to be the most serviceable for the kingdom one must pursue Biblical policies. I have dwelt at some length upon this thought that I might consistently deduce from its general trend a principle of Government. The Bible gives advocacy to no particular form of civil government. The principle it stresses is obedience to the lawfulness of government. "The powers that be are ordained of God." In obedience to this principle of scripture Presbyterianism passes no moral judgment upon the various types of government under which men choose to work out their destiny. But it is a logical inference from its peculiar form of government, from the

vesting of authority in the people governed, that mankind shall find its truest welfare conserved in a growing recognition of the rights of the individual safeguarded and exercised under the operation of the same principle.

And now I ask the question, to give answer thereto in brief form. Is there Presbyterianism in History viewed from the angle we have here been emphasizing? History is Calvinistic Presbyterianism writ large in these particulars. It is man's devotion to God's will that has given the world civil and religious liberty, law, order, liberty of conscience, domestic peace and happiness. And what is the lesson of history furthermore but a growing demand of individual rights consistent with the welfare of the whole people? Is not this the cry which many great and revolutionary events shout across the centuries from the struggles which resulted in the giving of the Magna Charta, from the French Revolution, from the steady swing of Nations unto republican forms of Government—the United States, France, Brazil, Mexico and China? In theological circles today it is not popular, nor just quite the thing to be Calvinistic in one's thinking. We are rapidly drifting toward an era of lessened religious convictions. Calvinism and Presbyterianism have ever been associated with deep and abiding convictions. It is their doctrines of God's sovereignty and man's moral inability to know God that have been an offence unto an unbelieving world. To establish us firmly in the truth God has given us two books—one authoritative, the other confirmatory; one the book of revealed truth from which a thus saith the Lord is sufficient to end all controversy, the other a book in which he has written the verification of the promises He has made and the revelations of Himself He has given. This is the book of History. As we turn from the book of authority—the Holy Bible—seeking to know if we have interpreted God aright, our convictions become stronger that the messages the world needs to hear are those which tell it of God who is sovereign, of man who is needy and incapable of serving God in his own strength, and of the glory which shall be man's heritage as he

walks humbly in the fear of God and seeks to develop a society in which personal responsibility shall not be minimized but made to contribute to the welfare of the whole in ways which are practical and forceful. Research does not de-Calvinize us; it makes us more intensely Calvinistic and Presbyterian.

PRESBYTERIAN ELEMENTS IN HISTORY.

Calvinists in History.

Yesterday morning under the general theme of Presbyterian Elements in History our special thought was directed to the historical verification of our Calvinistic interpretations of God's Holy Word. This morning under our general topic we are to consider the theme—**Calvinists in History**. That the subject is one of more than remote interest is readily apparent. Commenting upon the beautiful language of Isaiah, "And a man shall be as an hiding place from the wind and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land." George Adam Smith says, "Isaiah gives us in this verse a philosophy of History. Great men are not the whole of life, but they are a condition of all the rest; if it were not for the big men the little ones could scarcely exist. The first requisites of religion and civilization are outstanding characters. History is swept by drifts: superstition, error, poisonous custom, dust-laden controversy. What has saved humanity has been the upraising of some great man to resist those drifts, to set his will, strong through faith, against the prevailing tendency and be the shelter of the weaker but not less desirous souls of his brethren. The history of what man has accomplished in the world is at the bottom of the history of the great men who have worked there. Under God, personal human power is the highest force, and God has ever used it as his chief instrument."

My purpose this morning shall be to show something of the work of Calvinists in History, how they arrested its deadly drifts and became the instruments of God in transmitting His Blessings to mankind. In the course

of our study we shall pause before men whose labors have made the world their debtors, whose contributions to the welfare of the race were not stamped upon its passing moods but so intimately interwoven into its very texture as to be the prime cause of the beauty of character it possesses.

Had we the time we could spend some profitable moments in dwelling upon the numerical strength of the hosts of Calvinism. While numbers are not tests of value it is not to the discredit of any evangelical denomination that its tenets have received wide acceptance. In the minds of many the belief finds credence that Calvinism has no wider scope than the bounds of Presbyterianism. Among other reasons this conviction is due to Presbyterian zeal for Calvinistic interpretations. But while a tribute to our denomination it is an injustice to a system of truth God has made a mighty power among moral and spiritual forces. Someone has admirably said statistics are a despair to a speaker and a terror to an audience. I shall not attempt to terrorize you with the tabular records of Presbyterianism. Permit me to present just enough in passing to reveal the wide scope and mighty influence of our Calvinistic Presbyterianism. We shall learn that it has played no small part in shaping the destiny of the modern world. "Aggregate Presbyterianism" is approximately represented in the "Alliance of the Reformed Churches holding the Presbyterian System." In this Alliance are churches, whose Presbyterianism by the way would never be suspected from the names they bear, from the European Continent, the United Kingdom, Asia, Africa, North America, South America, West India Islands and Australasia. The statistical returns made at the last Council, which was held in Edinburgh in 1913, reveal a membership of approximately 8,000,000 which would represent a Presbyterian constituency of at least 30,000,000. By some competent authorities it has been placed as high as 40,000,000. It affords a foundation for the striking words of Dr. Reed, "Presbyterianism has crossed all national boundaries, waived aside all race distinctions, and made a home for

itself in the hearts of all classes and conditions of men in all parts of the world." Let us bear in mind now that these 8,000,000 members, the representatives of a family of 30,000,000 adherents, are Calvinistic Presbyterians. To do justice to the influence of Presbyterianism it is proper that we also take cognizance of the fruits of the labors of John Calvin, the Presbyterian, upon the doctrinal beliefs of the great Anglican Church, the theology of whose 39 Articles is Calvinistic; of his contribution to the theological tenets of our esteemed and influential Baptist and Congregational bodies. Presbyterians as a rule have accepted his interpretations of doctrine and polity; Episcopacy and Congregationalism, including Baptists, have in the main accepted his doctrinal conceptions of truth; it is a sober statement, therefore, that the influence of Presbyterianism has been the largest single factor in determining the channel of the world's religious thought—in giving spiritual bias to the messages delivered in a majority of the world's pulpits.

Let us turn now to a brief survey of the lives of some eminent Calvinists and Presbyterians, who, standing at critical periods in human development gave form and direction to its currents. We shall see men out of whose shadow advancing time has never been able to carry the mass of mankind. It would be highly inappropriate to begin with any man other than John Calvin, a name hated by some, by others revered. "There are some men," says Dr. Stalker, in his *Life of St. Paul*, "whose lives it is impossible to study without receiving the impression that they were expressly sent into the world to do a work required by the juncture of history on which they fell." The life of John Calvin was of this calibre. The Reformation of the sixteenth century did not break upon the world like the rising of the sun at midnight. It was the culmination of movements which had long been at work in society. Under papal ignorance and usurpation Christianity had been converted into an external ordinance in which abuses and vice ran riot. Its most intolerable features were the perverting of the way of salvation from a purely gratuitous

act of sovereign mercy to the possession of human merit; the domination of government and life by priestly orders to whom piety was a foreign element; and the withholding of the scriptures from the mass of the people and their consequent general ignorance. Within the Church long anterior to the Reformation many reactions against existing conditions were gaining strength. "Protestantism," says Fisher, in his history of the Reformation, "was a return to the Scriptures as the authentic source of Christian knowledge, and to the principle that salvation, that inward peace, is not from the church or from human works ethical or ceremonial, but through Christ alone received by the soul as an act of trust. Whoever, whether in the chair of theology, in the pulpit, through the devotional treatise, or by fostering the study of languages and of history drew the minds of men to the scriptures and to a more spiritual conception of religion, was, in a greater or less measure a reformer before the Reformation." Prominent among these was Wycliff, whose watchword was, "Back to the Scriptures," and John Huss, whose cry was, "Back to Christ." Wycliff's edition of the Bible was published in 1384, and was immediately placed under the ban of the church and he himself subjected to persecution until his death. John Huss was burned at the stake in 1415. One hundred and two years later—in 1517—Luther nailed to the chapel door at Wittenburg his 95 Theses of Protestantism. His watch cry was, "Back to the Cross." In Wycliff, Huss and Luther, are embodied the three fundamental truths of Protestantism—the Bible, the only infallible rule of faith and practice, an open book to all; Christ, accessible to all and the strength of all through faith without the mediation of priest or image; and salvation through the Christ appropriated by faith. John Calvin was 8 years of age when the hammer blows of Luther resounded throughout all Europe. He belonged, therefore, to the second generation of reformers. He came to manhood in the midst of an ever expanding struggle. In England, Scotland, Switzerland, France and Germany there was open revolt against the papacy.

The times resounded with the din of conflict. Under such conditions, when 23 years of age, Calvin was born into the kingdom of God. He espoused the Reformed faith—he became a champion of the authority of the Scriptures, of the priesthood of believers, of justification through the atoning work of Jesus Christ received through faith. Instinctively he was recognized as the man whom God had raised up for the hour. His first striking contribution was his publication at the age of 26 of "The Institutes of the Christian Religion." His purpose was to defend the faith for which so many of his countrymen in France were suffering martyrdom. It was a lucid, logical, scriptural presentation of the doctrines about which the tremendous religious controversies were being waged. Dr. R. C. Reed, one of our ablest church historians says, "Protestants and Romanists bore equal testimony to its worth. The one hailed it as its greatest boon; the other execrated it with the bitterest curses. . . . Kampschulte, a Roman Catholic testifies that "it was the common arsenal from which the opponents of the Old Church borrowed their keenest weapons" and "that no writing of the Reformation era was more feared by Roman Catholics, more zealously fought against, and more hostilely pursued than Calvin's Institutes." Its popularity was evidenced by the fact that edition followed edition in quick succession; it was translated into most of the languages of western Europe; it became the common text book in the schools of the Reformed Churches, and furnished the material out of which their creeds were made.

This, however, was but the beginning of the influence Calvin was destined to exert on the rapidly changing society of Europe. Three years after his Institutes appeared he sent forth his first commentary on the Scriptures which was followed by many others covering nearly every book in the Old and New Testaments. To these as additional constructive agencies, must be added his special sermons, his catechisms, his correspondence with crowned heads and other leaders in civil and religious affairs, his school of theology in Geneva,

and last but not the least in effective results his Presbyterian polity which was the inspiration of representative government. Calvin's genius was pre-eminently of the constructive order. This is not the type to gain the public eye; but it is the type that moulds the public mind. What cares one for the public eye so long as he dominates the public thought. As America can never divest herself of the influence of the men who projected her career under a written constitution, as the dead here are truly the living, so the modern world emerging from the spiritual darkness which had blighted its development and seeking to walk in clearness of light and truth can never outgrow the impress of Calvin, the Presbyterian, who moulded its thought by writing its creeds. Certainly no one can read history," says another, "and be blind to the greatness of his work. He was neither prince nor pope, and yet his work outshines that of both. Denying and defying the divine right of kings he established a magistracy at Geneva more enduring than any crown, more potent than any sceptre, while he touched with the magic wand of his theological faith and genius the rock from which flowed out over all the broad plains of modern history the life giving streams of equality before God and democracy among men."

From the labors of Calvin in Geneva let us pass to a brief survey of affairs in The Netherlands, in which country Presbyterianism was to endure one of the sorest tests to which a belief could subject a people, but from which it emerged to the benefitting of the liberty of mankind. The Netherlanders were widely known before the Reformation for their ingenuity and thrift. Learning kept pace with the arts even amid the laboring classes. These conditions conspired to give the Reformed faith a congenial atmosphere for wide diffusion, and it was not slow in finding its way from France and Germany. Calvinism soon gained the ascendancy over Lutheranism from the influence of the young men who had been sent to Geneva to be educated. The fertile domains of these heroic and liberty loving people were a part of the Empire of Philip II—the basest monarch that ever sat upon a throne. An intense Catholic, a puppet of the pope, he

declared his ordained mission to be the extirpation of heresy. Upon the Netherlands his heavy hand fell with a severity that only a merciless and depraved heart could have devised and prosecuted. Among this spirited and cultivated people William "The Silent," Prince of Orange, was the foremost leader. Born of Lutheran parents, William was, by profession, a Catholic and had been the warm friend of Charles V—the father of Philip II—but was opposed to the spirit of persecution. While hunting with Henry II of France, that monarch incautiously disclosed to William the plots of himself and Philip to exterminate even by death every heretic within their dominions. Not a muscle of the face of William gave evidence of the feelings of his heart as he listened to the story of the king—hence the name by which he will ever be known. But that recital eventually changed the tone of his life both politically and religiously. It led him to an avowal of the Reformed faith—which was Calvinistic—and to the determination to save the liberty of his country from Spanish domination. Time forbids a recital of the persecutions inflicted upon him and the Netherlanders by the bigoted Philip. Their resistance unto victory through many years of relentless and unparalleled savagery is not surpassed in any annal of human achievement; it finally resulted in the establishment of the Dutch Republic and the overthrow of the world-wide power of Spain. In speaking of William, The Silent, Fisher says, "He must be allowed a place among patriots like Epaminondas and Washington, and he deserves to be called the father of a nation." The potent character of the influence of this Calvinistic Presbyterian is further evident when we remember that the nation of which he was virtually the father, while not cherishing our conception of the relation of church and state, was the most liberal of the nations of Europe and afforded an asylum for the Puritans of England, the Covenanters of Scotland and Huguenots of France, and that from its shores after several years of sojourn among its people, the Puritans, outlawed from England, sailed away in the Mayflower to begin the laying of the foundations of America.

As we are endeavoring to learn something of the contribution of Presbyterianism to the world's development we cannot pass by the land of Scotland, the home of that sturdy, heroic Presbyterian, John Knox. The story of his fidelity to God, his unfaltering attachment to the Reformed faith intensified by his sojourn in Geneva and of his patriotic devotion to the land of his birth would make a helpful and stimulating recital. The temper of the man is exhibited in the statement he makes to Queen Mary when summoned into her presence and charged with inciting her subjects against her authority. "If," said he, and the words are a part of his own narrative, "if to teach the truth of God in sincerity, if to rebuke idolatry, and to will a people to worship, God, according to His word, be to raise subjects against their princes, then I cannot be excused; for it has pleased God of His mercy to make me one among many, to disclose unto this realm, the vanity of the papistical religion and the deceit, pride, and tyranny of that Roman Antichrist." By his grave Earl Mortoun said, "There lies he who never feared the face of man." Thomas Carlyle, who knew a great man when he saw one, said, "He is the one Scotchman to whom his country and the world owe a debt. Honor him; his works have not died." And what is his monument? It is Presbyterian Scotland. His constant prayer was, "Give me Scotland or I die." God answered his prayer and the Scotland he gave Knox is the Scotland whose people resisted in solemn covenant the imposition of unscriptural usages, whose devotion to the cause of liberty finally wrought the liberty of England, according to Macaulay and the tone of whose religious life has been a benediction across the seas and around the world. "Geneva, Holland, Scotland—what might the world have been today but for these?" asks a prominent student of history. "These have wrested the sceptre of the world's dominion from the Latin races and the Romish Hierarchy, and placed it in the hand of the Anglo-Saxon and the Protestant. And by this agency civil and religious liberty have been established on a secure foundation, and the heralds of the cross have been sent into all lands."

There are other eminent Calvinists and Presbyterians of this formative period that it would thrill us with admiration to consider through the prominent part they bore in leadership and character but we must pass them by to give brief notice to a broad and fascinating subject. We come now, not to single names that shine with undying lustre, but to great parties whose inspiration was Calvinism and Presbyterianism and who have accomplished more for man in modern times than all other influences combined—the Puritans, the Huguenots and the Scotch-Irish. To tell their story is but to recount the veriest commonplace of modern history. And yet their story needs to be told oft for two reasons. First of all it reveals the virile character of the faith which has been bequeathed to us as Presbyterians and the potent influence which our fathers exerted in the struggle for human rights. We ourselves, our children and our childrens' children, should never let that story die; in the winning of the largest and civil religious-privileges ours has been a church of martyr blood and bold initiative, of unconquerable spirit and and brave leadership. And secondly, their story needs perpetual reciting to stop the mouths of blind unbelief and ignorant sentimentalism. The world of to-day is prone to tell humble faith that it has no place in its wide demands, that it is too tender to endure the rude blasts of pulsating life. Now the world needs to know this truth and there is no more impressive way of enforcing it than in reciting the story of the Puritan, the Huguenot and the Covenanter, that the State has never gone before religion and guaranteed its safety, but religion has gone before the State and made possible its actuality. In causing something of the contributions of these men to the worlds welfare to pass before us I can do no better than to indulge in liberal quotations from the pens of those who have given them minute study and arrayed the grounds for their conclusions.

The Puritans were Calvinists. "The settlement of New England," says Bancroft, "was the result of implacable differences between Protestant Dissenters in England and the Established Anglican Church. A young French

refugee, skilled alike in theology and civil law, in the duties of magistrates and the dialectics of religious controversy, entering the republic of Geneva and conforming its ecclesiastical discipline to the principles of republican simplicity established a party of which Englishmen became members and New England the asylum." In speaking of these same parties President Wilson, in his History of the American People, says: "At first they thought that they might reform the church which they loved by the slow and peaceable ways of precept and example, by preaching the new doctrines of Calvin, and by systematically simplifying the worship in their churches until they should have got the forms and notions of Rome out of them altogether. Elizabeth had taught them that this was impossible while she was queen. James had come to the throne and grievously disappointed them. It was in the disheartening days of this new tyranny that the little company of "Separatists" fled from England into Holland who were afterwards to seek new shelter within Cape Cod in America." "The growth of Puritanism in England," says Fisher, "was mightily furthered by the preaching and writings of Thomas Cartwright who contended that the system of polity which the scriptures ordain is the Presbyterian, and that prelacy is therefore unlawful. His views did not meet the approbation of the Queen, but the controversy which they opened upon the proper constitution of the church, especially upon the questions relating to episcopacy, were destined to shake the English State and Church to its foundations." Calvinism sent not alone the Puritans into New England, but Cromwell—the master Puritan—to the seat of power in Old England, there to preserve the rights of man against oppression. When the head of Charles I rolled into the dust the doctrine of "the head of Charles I rolled into the dust the doctrine of "the was the executioner.

The Huguenot was the Calvinist of France. He was moreover a loyal Presbyterian. The Reformation in France was greatly aided by the church in Geneva. These French brethren of the Reformed faith were destined like those of other nations to feel the cruel and diabolical

hand of Romish bigotry and hatred. This is not the time to recite the story of their sufferings, of the faith broken with them, of the horrible massacre of unsuspecting men and women. In October of 1685, under the reign of Louis XIV the final and crushing blow was sought to be delivered. It was the Revocation of the Edict of Nantes which had guaranteed to the oppressed Huguenots the rights for which they had been contending. The cup of His wrath was full to overflowing against the State and the Papacy and out of unhappy and blood drenched France God took between 300 and 350 thousand of her best citizens, pure in life, fearing God, skilled in the arts and withal fashioned in the furnace of affliction to yield the utmost resistance to unlawful power and transplanted them in Holland, in England, in Germany, in America to further the kingdom of Jesus Christ in purity of life and worship.

The glory of the Puritan and the contribution of the Huguenot has for a long period obscured the part played by the "Scotch-Irish Presbyterians" in the development of the free institutions of our land. Recent historians are now giving them their just deserts. We are learning that the main channel through which the transforming forces of Calvinism found their way into the New World was this Scotch-Irish influence. Who are these Scotch-Irish and how came they in America? In 1607 six counties in the province of Ulster that belonged to two great nobles were forfeited to the crown because of rebellion and subsequent flight. James I offered the forfeited estates on easy terms to settlers from Scotland and England. Most of these emigrants were sturdy Presbyterians of Covenanter stock. In the North of Ireland, subject at times to persecution, they grew in numbers and power to such an extent that the members of the Established Church which had at first welcomed them became jealous of their increasing influence. In some portions of the land the Presbyterians numbered the rest of the population fifty to one. Upon these people of Scottish blood and tryant resisting proclivities the head of the Established Church in England—Queen Anne, the last of the Stuarts—sought

to forcefully impose Episcopacy. And then these men of Covenanter memories and mostly Presbyterians left their home in Ulster and through many thousands annually poured themselves into America. Nearly one-half of the entire population of the Southern Colonies were of this class. Prior to 1776 covering a period of 75 years 500,000 of the Covenanter race had settled in the colonies, spreading over Central and Western Pennsylvania, through the Cumberland and Virginia valleys, through Tennessee, North and South Carolina, Kentucky and over the wild region north of the Ohio River. And these were men who had learned in the school of bitter experience that the liberty of the church and the liberty of the State must stand or fall together. And these were the men who inspired and maintained the American Revolution. In the third volume of his history of the American Revolution, Trevelyan an English historian says, "John Adams—looking back to the early revolutionary period through a space of fifty years—pronounced it to be a fact as certain as any in the history of North America, that the apprehension of Episcopacy, as much as any other cause, aroused the attention not only of the thinking but of the common people, and urged them to close thinking on the constitutional authority of Parliament over the colonies." Continuing this same authority writes, "Edmund Burke who knew his subject well, warned the House of Commons that the adversaries of Episcopalianism in America were not a feeble folk. Their spirit is the Dissidence of Dissent and the Protestantism of the Protestant religion. These words were finely and appropriately chosen. All along the western frontier lived Irish Presbyterians of Scottish descent; men of warlike traditions and of very long memories indeed. Their great-grandfathers had borne the brunt of the struggle against James the Second; and when the peril was over had been, as their reward, driven from their Ulster homes in scores of thousands by that savage and inquisitorial Test Act which the Bishops of the Established Church had insisted upon obtaining from the Irish Parliament. The Central Colonies held many Huguenots whose ancestors, the salt and leaven of the French nation,

had escaped into exile from the bigotry and inhumanity of Louis XIV." How well do these conclusions agree with the words of two eminent authorities with whose statements I shall close. Mr. Bancroft says, "The first voice publicly raised in America to dissolve all connection with Great Britain came not from the Puritans of New England, nor from the planters of Virginia, but from the Scotch Irish Presbyterians." The second authority is Theodore Roosevelt who in the Winning of the West says, "Full credit has been awarded the Roundhead and the Cavalier for their leadership in our history; nor have we been altogether blind to the deeds of the Hollander and the Huguenot; but it is doubtful, if we have wholly realized the importance of the part played by that stern and virile people, the Irish, whose preachers taught the creed of Knox and Calvin. They made their abode at the foot of the mountains and became the vanguard of our civilization. All through these regions they were alike; they had as little kinship with the Cavalier as with the Quaker, and these were the men who first declared for American Independence. Indeed they were fitted to be Americans from the beginning. They were kinsfolk of the Covenanters; they deemed it a religious duty to interpret their own Bible, and held for a divine right the election of their own clergy. For generations their whole ecclesiastic and scholastic systems had been fundamentally democratic."

The proposition I have sought to establish is this—That Calvinists and Presbyterians in History were not a feeble folk. I leave the evidence with you.

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For Soda Water, Ice Cream, Cigars,
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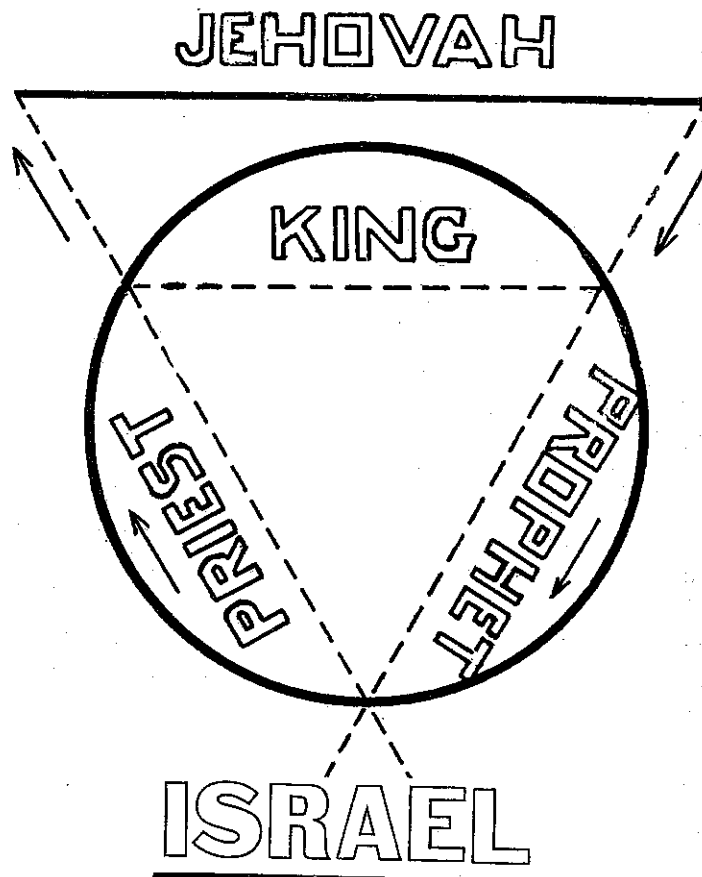


REV. A. W. BLACKWOOD, D.D.
Pittsburgh, Pa.
Prophecy

Bird's Eye View of the Prophets

—
ADDRESS BY

ANDREW W. BLACKWOOD, D. D.
PITTSBURG, PA.



BIRD'S-EYE VIEWS OF THE PROPHETS.
ANDREW W. BLACKWOOD, D.D., PITTSBURG, PA.
THE PROPHETS MEN GREATER THAN KINGS.

THE prophets were the greatest men of old; greater than the kings, and far greater than the priests. There seems to have been an unbroken succession of prophets from Samuel to Malachi; now and again a large school arose; and false prophets abounded. True prophets were peculiar, not so much in appearance and dress as in ability and in dedication. The word translated prophet means one who utters what he has heard; he was an ambassador; not only a preacher of righteousness, but a statesman, a reformer, a historian, a poet. He was absolutely dependent upon Jehovah, as a study of the various titles will show, and hence he was relatively independent of the people. He represented Jehovah before His people, whereas the priest represented the people before Jehovah.

The prophet was no mere rain forecaster or fortune teller, but he predicted coming events, both general and particular, especially concerning the Messiah. The Promise in the Old Testament corresponds to the Gospel in the New. But the larger element in prophecy was teaching, teaching about past, present and future, based ever on the law. This teaching contained three main truths: God is the covenant God of Israel. He demands holiness, and when He does not find it, He will redeem His people.

The true prophet was distinguished from the false, not only by miracles, which were rare in the golden age of prophecy, but by fulfillment of prediction, which usually came after the prophet was dead, but by the self-evidencing power of the truth. Because they spoke as they were moved by the Holy Spirit; they were stoned, were sawn asunder, were tempted, were slain with the sword; of whom the world was not worthy.

(Suggestions: Draw an ellipse to represent prophecy with the two foci mentioned about. Draw a triangle showing the three main teachings of prophecy, and ask yourself which of the three predominates in each of the prophets.)

AMOS: A HERDSMAN FROM THE HILLS.

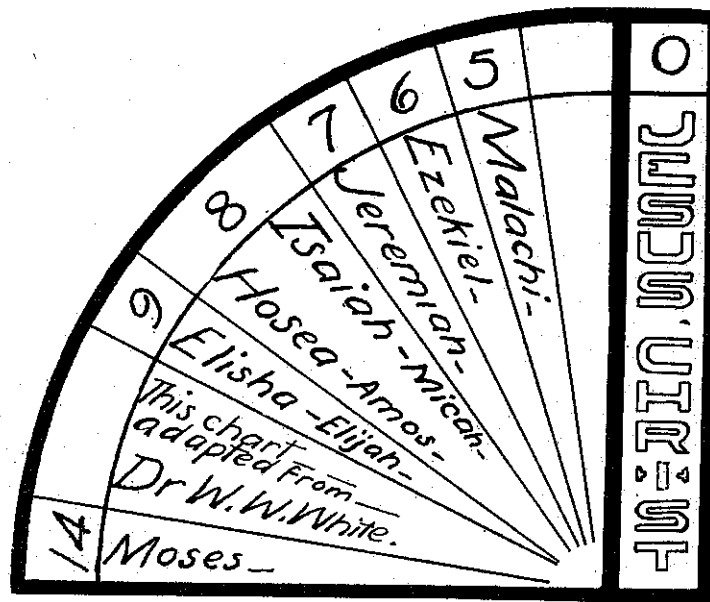
A Native of Judah.

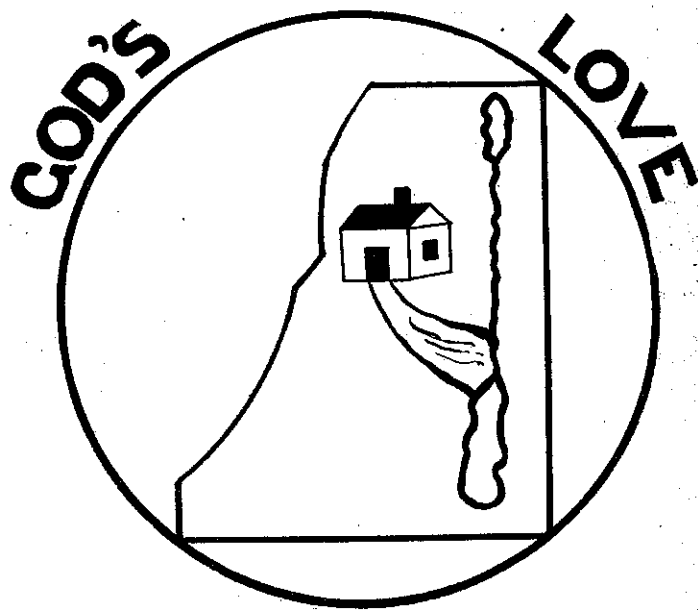
PROPHESED IN ISRAEL, UNDER JEROBOAM II.,
ABOUT 760 B. C.

Long years of peace and prosperity had brought sin to Israel, and religion had suffered. On a feast day, when nobles and common folk were assembled at Bethel, the religious capital, Amos appeared. This herdsman, because a foreigner and a foe, could scarcely gain a hearing, but with rare art he began to denounce the sins of the foes of Israel, growing more and more severe as he drew nearer home, until he was soon speaking severely about the sins of his own people, Judah. His hearers must have been almost beside themselves with glee, until Amos reminded them that they were guilty of the same sins. They had no defense; so they demanded his credentials. He told them that he was no professional prophet, no graduate of the schools, and certainly no hireling, but a special messenger from Jehovah. They would not hear him; they expelled him so rudely that he seems to have died from his injuries, but not before he had placed in writing, both direct and forceful, the message which he had not been permitted to speak.

In discussing the affairs of the nation (i-iv:3), the herdsman was wiser than the statesmen, who could see no menace from Assyria, and no internal weakness due to sin. Amos was wiser, too, than the devotees of a religion which consisted of ritual instead of righteousness, which is the keynote of this book (4:4-5:17). He insisted that judgment must come when the law is ignored (5:18-14). Instead of trusting that the God Who had blessed would continue to bless, Israel ought to argue that unless the goodness of God lead to repentance, doom will follow. "Prepare to meet thy God, O Israel." Amos enforced this lesson by a number of visions, showing that the illustrated sermon is no modern innovation. This stern prophet of law has a message for America today.

(Suggestion: Prepare a chart showing the geographical relation of the foes of Israel denounced by Amos.)



**HOSEA: THE PROPHET OF LOVE.**

Israel: Eighth Century B. C.

Gomer, once the wife of Hosea, has become a prodigal, and has fallen so low that her lover has sold her for a pittance, to be redeemed by her husband. He says that God commanded him to marry this impure woman, but how could a holy God do that? A few scholars insist that the tale is an allegory, but that is unfair. Dr. G. A. Smith suggests that Hosea writes from the plane of his later years, when he has learned that all these things have been working together for good. Without such an experience he could never have written this sad, sweet tale of love divine.

Judging from the names given by Hosea to his children, the lapse of Gomer must have been gradual. He was ever loyal, but his silly wife could not know his worth and she fell an easy prey to the wiles of a shallow lover. Hosea suffers as only a holy man can suffer, and his sufferings make him still more holy. He learns to sympathize with the many broken hearts about him, and slowly he learns to sympathize with Jehovah, Whom he pictures as the husband of Israel. Jehovah has been true to His covenant vows, but His bride has turned to Baal, and has used in his honor the gifts which Jehovah has showered upon her. As a result, a generation has arisen which knows not Jehovah. Is not that a daring conception?

Hosea learns in time the deeper truth that Jehovah will forgive Israel, and is waiting for her to come back. Three words indicate the prophet's message here: know, love and turn. And at last he learns that he must forgive Gomer. From his own sufferings he has learned to sympathize with those of Jehovah, and from Jehovah's forgiveness of His church Hosea learns his own duty of forgiveness. Thus his experience closes where it began, in the home. His tale should impress upon our hearts the awful sin of being unfaithful to our spiritual vows; if unbelief is fornication, unfaithfulness is adultery. But even for this there is forgiveness with Jehovah. Hosea is the Apostle John of the Old Testament.

CALL OF	MOSES	SAMUEL	AMOS	ISAIAH	JEREMIAH	EZEKIEL	PAUL
P R	Home	Good	Humble	Noble?	Good	Good	Good
E P	Education	Good	Poor	Good	Good	Good	Good
C	Age	80	?	Youth	Youth	30	Prime
A	Manner	Bush	Voice	Vision	Voice	Vision	Vision
L	Reply	Unworthy	Willing	Unworthy	Unworthy	Unworthy	Willing
L	Commission	Success	Failure	Failure	Failure	Failure	—
W O	Length	40	Brief	40	41	22?	32?
R K	Close	Sad	Martyr?	Martyr	Martyr	Martyr?	Martyr

ISAIAH: THE SAINTLY INSURGENT.

Latter Part of the Eighth Century, B. C.

Isaiah was the most versatile of the prophets; he was a master of theology, of ethics, of history, of secular learning, of literary art, of local politics and of foreign statecraft. Conditions in his day were much like our own; irreligion abounded; long years of peace and prosperity had brought widespread corruption; land and money had fallen largely into the hands of the few; many were destitute, but the idle rich made vulgar display in dress and ran to every excess of riot. And yet men wondered how the prophet could see danger within the holy city! Even the professional politicians could not see with Isaiah that there was danger from without: On one hand was Egypt, on the other was Assyria, each mightier by far than Judah and each waiting for a pretext to devour her. And yet Judah felt so secure that her leaders objected to the gloomy forebodings of the prophet; they wished him to speak only about the theory of religion and to leave to them the conduct of the state.

Men said that Isaiah was inconsistent, and that he was always on the unpopular side. Early in his career he predicted the doom to come from Assyria, a supposed friend. A little later, when foes sprang up nearby, he pleaded with Judah to keep free from Assyria. Again he failed. After Judah had worn this yoke for a generation and had determined to throw it off, he urged her to bide God's hour. Once more he failed. But at last, when extinction appeared inevitable, because she had refused his counsel, he foretold complete deliverance. It came in wondrous fashion, and even his enemies could see that he had been God's messenger to guide the nation through its first collision with a world power. Had Judah afterwards followed the principles taught by this man of God, she would have become an enduring state.

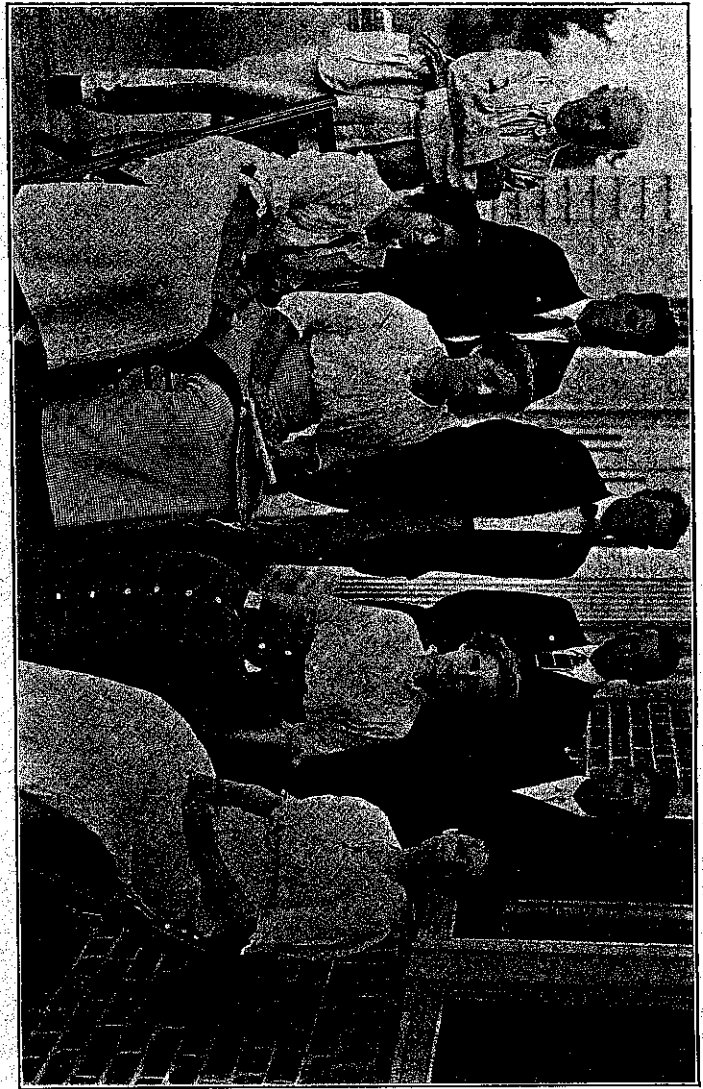
Isaiah was primarily a religious teacher, because even his political messages were based upon religion. He re-

vealed Jehovah, majestic in holiness, in glory and in redemptive work. With such a God, sustaining a peculiar relation to Judah, the prophet could call upon her to be holy, and since she was not, he could only point to coming doom. But he was no pessimist; Zion was to remain inviolate, a remnant was to survive, and above all, the Messiah was to come. Clearer and clearer grew his visions of the Messiah, until his hearers must have been able almost to see the Christ.

With such an author and such a theme, is it any wonder that the style often soars, and that the book is precious most of all to those who have seen the Christ of whom the prophet spoke and sang?

(Suggestion: Prepare a chronological chart showing the three or four periods of Biblical history in which miracles were frequent, and note that the great prophetic era was marked by few miracles.)

Sunshine Harvest, Rev. E. F. Newcom, Rev. R. L. Wilsford, Wm. T. Washburn, Jr.
CONFERENCE LEADERS, JUNE 16-26, 1914.



MICAH: PROPHET OF THE COMMON PEOPLE.

Judah, Eighth Century B. C.

Unlike Isaiah, who seems to have been a city man of noble birth, Micah was probably a rural prophet of lowly rank; his horizon did not extend beyond his own land; and his style was less lofty than that of his brilliant contemporary. In the best sense he was the prophet of the common folk.

(Ch. 1-3.) After an introductory warning of judgment to come and a word of personal grief over sin, Micah rebukes the oppressors of the common people; the idle rich, especially the landowners, who lie awake at night to plot evil; the rulers, other than the king, who conspire with the idle rich, and the false prophets, who for gain misrepresent the Lord.

(Ch. 4-5.) Micah promises much to the common people: First of all, peace, flowing from world-wide religion, with Jehovah as Arbitrator, and all men ceasing from war; then prosperity, with comfort for the peasant; and, best of all, the Messiah, of rustic and popular origin, Who is to bring victory and cleansing. It is fitting that these promises should come through Micah.

(Ch. 6-7.) The prophet demands that the people, including his own class, shall be worthy. He represents Jehovah as in controversy with His people (6:1-8). (Watch the change of speakers here.) This dramatic passage reaches its climax in 6:8, one of the noblest passages in the Bible. The remaining verses may be viewed as a development of the theme of this verse—what is religion? Jehovah demands honesty, manhood and trust.

(Suggestions: Compare this three-fold social message with that of Jesus. Prepare two charts, showing the Promises of Micah and the Demands.)



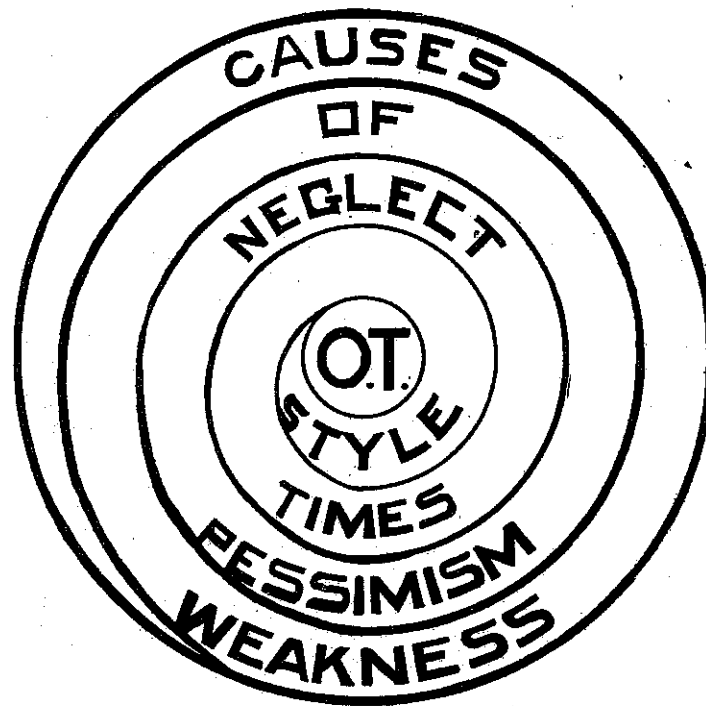
JEREMIAH: PESSIMIST OR PATRIOT?

Judah, Seventh and Sixth Centuries B. C.

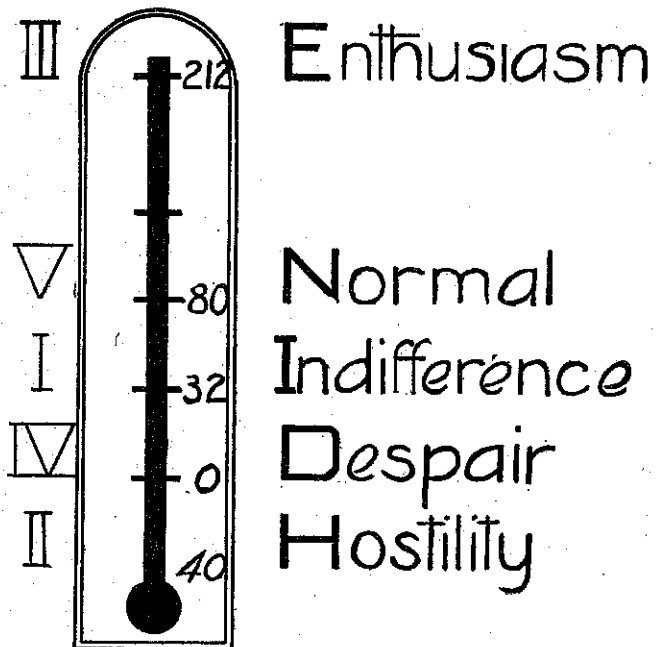
The longest book in the Bible composed by a single author is one of the most sadly neglected, partly because it is found in the Old Testament, which is not now so popular as of yore. But even with those who think well of Isaiah and Ezekiel, Jeremiah is little known and loved, because of the style of his book, which seems like a long and barren stretch between two mountain ranges. Deeper than any of these objections is our failure to understand the man and his times, although his life may be known more fully than that of almost any other Old Testament prophet. He lived when idolatry and vice had sapped the strength of Judah so that she could not stand alone, and despite his pleadings she turned for support to Egypt. In 582 B. C. she fell, as he had predicted, and she was carried captive to Babylon. Unless we remember all of this and more, we find the book a puzzle.

We think of Jeremiah as "a pessimistic old man"; he denounces sin in high places and in low; he teaches the unpopular truth that God reigns; he insists on Sabbath observance and personal piety; he preaches the gospel of things as they are. But against this gloomy background he portrays the blessings of the new covenant—one of the brightest pictures in the Bible. We sneer at him as "the weeping prophet"; but why did he weep? Not because of his own sins or sufferings or fears, but like his coming Redeemer he wept for the sins and the woes of his fatherland. What patriot would not have wept?

Turning away from Michael Angelo and Sargent, with their splendid portraits of a gloomy weakling, let us behold in Jeremiah a prophecy of the coming Messiah: not only in his teaching, both destructive and constructive, but much more in his life, this man foreshadowed the coming of Christ. Sanctified from his mother's womb, a life-long celibate, unpopular with the leaders of church and state, rejected in his home village and in Jerusalem, a "man of sorrows and acquainted with grief," Jeremiah was exalted by his God to be a prophecy of the Saviour of the World.



A MISSIONARY THERMOMETER



ANDREW W. BLACKWOOD

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JONAH: IS THE WHALE THE HERO?

Israel; About 800 B. C.

This book was written, not as a joke, or as an illustration of the truth about miracles, or even as a series of object lessons on repentance, but primarily to teach a missionary lesson. The outstanding figure is a selfish prophet who hears a call to Nineveh, but refuses to go. Perhaps he tells himself that he is needed at home, where he is influential; that it is useless to preach in Nineveh; that he does not like the people there (4:2); that he fears them, and that there is no precedent for such an undertaking. Such excuses, in any case, are often heard to-day, and it is significant that the one book of the Old Testament which is most entirely individual shows a selfish prophet.

Jehovah is the loving God. He loves Jonah so much that He calls him to this high task, follows him out upon the sea, brings the storm upon him, prepares the great fish to swallow him, spares his life, and at last gives him a second chance to go to Nineveh. This same God loves that wicked city, age-long enemy of His chosen people, and, by inference, He loves the world. This book stands as a rebuke to "the unloving exclusiveness" of Jews and of Christians.

That wicked city was saved, in the only way that any city can be saved; saved through the foolishness of preaching, the old-fashioned preaching which demands repentance. Despite the doubts and even the wishes of the prophet, that city was saved, but not for long. It was evangelized in one generation, but where is it today?

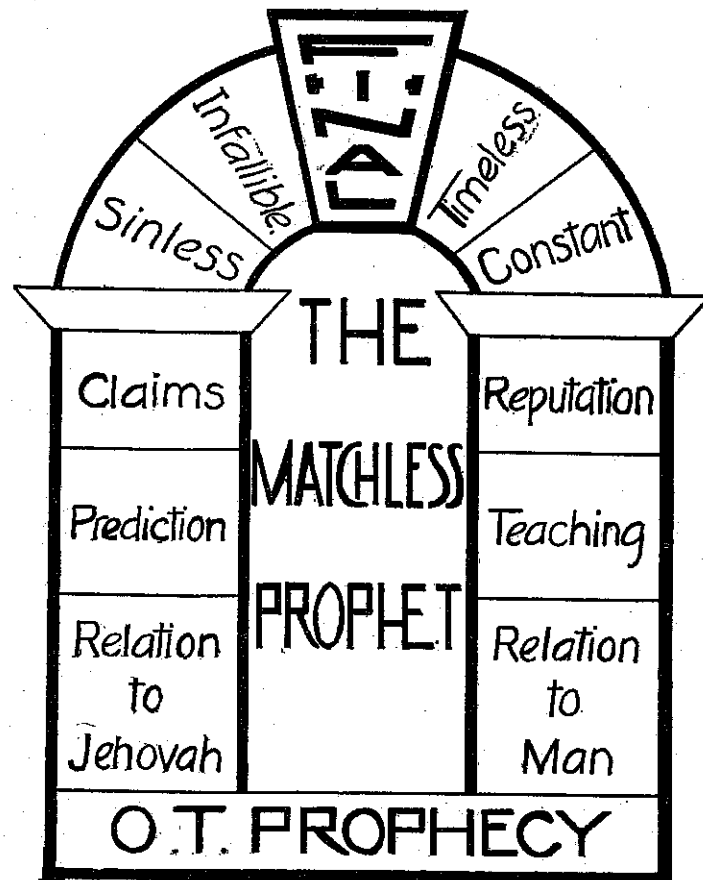
In our zeal for maintaining the historicity of this book, we must not let the whale obscure vital truth concerning the selfish church, the loving God and the saved city. Let us rather use this record to measure our own enthusiasm for missions, and that of our congregations.

JESUS CHRIST: THE MATCHLESS PROPHET.

Jesus gathered up in Himself all the predictions concerning the coming Redeemer, and He showed to the world its one ideal prophet. He was absolutely dependent upon God; He had the prophetic vision, the personal holiness and the direct communication with Jehovah. And in the best sense He was independent of mankind. As priest He was one of us, but as prophet He came to us with a message from God and He was responsible only to God.

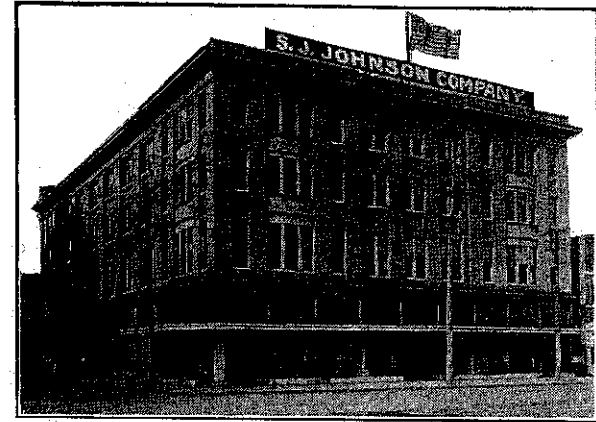
This message is two-fold, consisting of prediction and teaching. Prediction here corresponds to the Promise in the older prophets. He foretells the nature of the kingdom on earth and in glory; the future of the material world, and especially Jerusalem; as well as His own experiences and those of other men. He knows what is in man. But the larger and more vital part of His message is teaching, which corresponds to the Law in the Old Testament, but on a higher plane. Intimately blending religion and ethics, this teaching concerns principles rather than rules; it is based upon the solid rock, even Christ; and it reveals a God of Whom the world has scarcely dreamed; a kingdom which Christ is to make possible, a cross which shall save the world, a new value for the soul of the weak and the worthless, and a new law, even the law of love. What a message!

Jesus claimed to be a prophet. At the beginning of His public work, throughout its course, and at its close, He welcomed such recognition. He furnished infallible proofs, including miracles of every sort, exact fulfillment of specific predictions, and above all else, the self-evidencing power of the truth. Even his foes recognized the justice of this claim; at the beginning of His public life, throughout its course, and at its close, the Jews saw in Him a prophet; Mohammed later styled Him "only a prophet;" and the modern world without dissent enrolls Him among the seers.



Jesus Christ was the matchless prophet. Other men spoke at intervals, but His prophetic work was constant. Other prophets were liable to private error, but never He. Other men depended largely upon their words, but if He had never uttered a syllable, His life would have been eloquent for God. Other men spoke to their own times, but He to every age. Other men prepared for Him, and still others have unfolded the truth as it lay in His life and speech, but in the highest sense He was God's last word to man. Sinless, constant, infallible, timeless and therefore final, He is the matchless prophet. Hear Him!

(Suggestion: Refer to Christ the charts suggested in the first study).



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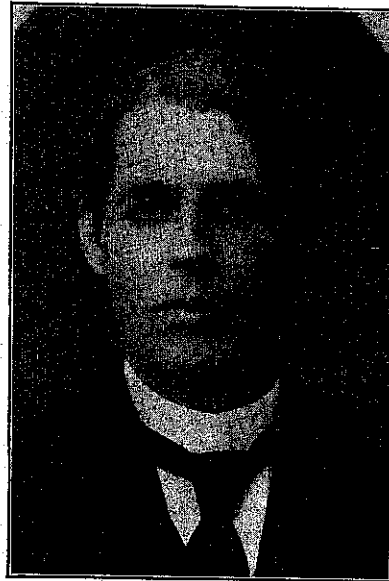
Evangelism

—
ADDRESS BY

REV. THERON H. RICE, D.D., LL.D.

RICHMOND, VA.

I.

EVANGELISM.**Dr. Theron H. Rice.**

REV. THERON H. RICE, D.D., LL.D.
Richmond, Va.
Personal Evangelism

The subject of Evangelism is receiving today a great amount of earnest discussion at the hands of God's church. The titles of certain books recently issued will give some notion of the variety of view points from which the subject is being investigated. For instance, we have Dr. Campbell Morgan's entitled simply "Evangelism," then we have one by Dr. Chapman which he calls "Present Day Evangelism"; another writer has given us a volume on "Normal Evangelism"; and a Canadian minister has written a book on "New Testament Evangelism."

It is evidently impossible in four lectures to discuss all the phases of this important subject. What I shall attempt to say I shall gather up under four topics as follows: The Call for Evangelism; The Nature of Evangelism; The Agent in Evangelism; The Method of Evangelism. This morning we shall attempt to discuss the first of these topics. Our subject therefore is, "The Call for Evangelism."

In order to discover the situation which calls for this great work on the part of the church we must go far back in the history of the universe. When God made the world He made it good exceedingly. It was perfect in all its parts. He crowned His wonderful creation with man. He made man a microcosm, that is to say, a little universe. We are not accustomed to consider how wonderful a creature man is. He is the only being God ever made in whose personality there is combined both matter and spirit. In the body of man the universe of matter reaches its climax. I do not suppose there is anywhere a form of matter so highly organized, so exquisitely endowed as the body of a human being. In it matter reaches its finest form. The spirit of man, on the other hand, is breathed in to him by God himself, it is made in God's image after His likeness. This

body and this spirit are blended in so wonderful a manner that they form one complex whole. Now think of what the capacities of such a being as man are. He has all the powers that belong to matter in its noblest and highest conditions. His five senses are a harp upon which the visible and tangible universe plays as upon a mighty instrument. All the exquisite sensations of sight and sound and delicious odor and the joys of motion and touch are man's. As to his spirit he has all the capacities which are suggested by the words thought and feeling, prayer, communion with God, workers together with God, and the like. In other words, man is capable of all the joys of sense and of all the nobler joys of spiritual life. There is attached to all this capacity for joy a corresponding capacity for usefulness and service. And on the contrary, there is involved in all of this a vast capacity for suffering.

Having made man in His own image and endowed him with his complex and wonderful nature God appointed him to a destiny of dominion. He set him over the works of His hands, He made him a king, He planted a beautiful park and made man a royal home in it, and He distinctly commissioned him to govern this fair world in God's name. This was God's intention from the beginning to set up in this world His kingdom and to administer that kingdom through man as His representative.

And now what happened? Man betrayed the trust which God had reposed in Him. He forsook his maker and his king, and yielded his allegiance to God's arch enemy, Satan. In so doing he brought ruin upon himself, upon the race that descended from him and upon a world over which he was set as head and lord. He exposed himself, the whole of the creation under him and the race that was to succeed him to the wrath and curse of God, and to a progressive course of degradation.

More than that happened. Not only was man involved in his destiny of wretchedness, but God's plan seemed to have been frustrated. God seemed to have been driven off of his world. God seemed to have been outwitted and defeated by his arch enemy. Are things

to stand in this way? Is there no hope or healing for this situation? Let us see.

God appeared upon the scene promptly, and in a few brief but wonderful words makes it clear that things are not to remain without a remedy. The first utterance of the Gospel, which we find in Genesis 3:15, is very remarkable in the comprehensiveness of its statement. The language is this, and it is addressed to Satan: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Notice the far-reaching scope of this language. God here declares that He will meet this awful situation, with a program adequate to its demands. There are three things declared in this striking text. First, that there are to be from now until the victory is won two parties in this world. They are called two seeds. On the one hand, we have the seed of the serpent, and opposed to them the seed of the woman. The subsequent development of the plan of redemption makes it clear who are intended by these expressions. Satan on the one hand, as the arch enemy of God and good, is the head and leader of all those who accept his leadership, who have his spirit and who do his work in the world. In other words, of all godless and irreligious men. They are the serpent's seed. We find outstanding examples of them in such characters as Cain, who was of that wicked one and slew his brother; Pharaoh of Egypt, who attempted to destroy God's people Israel; the great world powers of Assyria and Babylon who carried the nation into cruel captivity; the scribes and Pharisees of Jesus' time, to whom our Lord said, "Ye are of your father, the devil, and the works of your father ye will do." On the other hand, the Lord Jesus Christ whom the Old Testament saints looked forward to as the coming Messiah and whom New Testament believers look back to as the crucified Christ is the head and leader of the other party. That is to say, of all who believe on Him, who have His spirit and who do His will. Christ and His people are the seed of the woman, as over against the devil and his children, the seed of the serpent.

The second thing in this important text is a declaration that there shall be an age-long conflict between these two seeds. That conflict began in the very bosom of Adam's family when Cain, the representative of the serpent's seed, slew his brother Abel, who represented the godly seed. It has continued ever since in all the conflict between the people of God and the people of the world and it will continue until the end of time, when God will put all things under our Saviour's feet.

The third thing contained in this remarkable passage is the declaration that there is to be victory won by the seed of the woman over the seed of the serpent, but that in the winning of that victory the woman's seed shall suffer. This is taught in the language: "It shall bruise thy head, thou shalt bruise his heel." The serpent's seed shall be crushed in a very vital part, the head, but the seed of the woman in the act of crushing the serpent's head shall be bruised in the heel. We all know how this great conflict came to its sharpest issue on the cross of Christ, there our Lord Jesus destroyed him that had the power of death, that is to say, the devil, and yet in destroying him Himself died. However, being raised from the dead, He lives forever more, while by the work which He accomplished through His death on the cross He has vanquished Satan and saved His people from Satan's power. Now having met the ruin wrought by man's disobedience in this marvelous way, our Lord is able to announce that no man need perish, but all may come to Him and be saved. In other words, there is a perfect salvation provided for this ruined world.

But just here arises the need for that which we call Evangelism. There lies the world in its ruin and sin, here is a complete salvation made ready for the needs of that ruined world, but the world is ignorant of this perfect salvation. As Paul puts it in the tenth of Romans, "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 unless they be sent." Evangelism provides for this hearing and believing on

the part of lost sinners. Evangelism is that which is necessary to bring the ruined world and the perfect salvation provided in Christ into contact. The situation which we have endeavored to face, a world lying in its wickedness, and a Saviour mighty and willing to save demands the telling of the glad tidings to every sinner. And this is Evangelism. The bringing of a ready gospel to a needy world.

Just a few words now of practical application. We have faced this situation in order to discover the need for evangelistic effort. In just the proportion that we feel the situation are we prepared to take our share in the work which it demands. Let us ask ourselves the question, "Do I feel vividly the facts which we have just been considering? Do I feel that men all about me are lost and ruined and unspeakably wretched without Christ?" "Oh, yes," we may answer, "I feel that about some people, about the criminal, about the poor hobo that tramps the street, about the people in the slums of our cities." But let us push the question a little further. Do we feel it vividly about the boys and girls in our own homes, about our friends and neighbors, who are living moral lives but utterly irreligious? It is just as true of them as of the others that they are lost. Let us try this morning to get a vivid sense of that passage. The two things that will enable us to feel it are the words of the Lord Jesus Christ and the personal experience in our own hearts of the evil of sin. If we will open our ears to our Lord's words as He tells us, "He that hath not the Son shall not see life, but the wrath of God abideth on him," as He pictures to us that awful place, "Where their worm dieth not and their fire is not quenched," "where Dives lifts up his eyes being in torment, where there is weeping and wailing and gnashing of teeth," we shall get some adequate conception of the awful situation in which our unbelieving fellow men are standing every day. And then if our own hearts have faced the evil of sin, if we have groaned under its burden and weight, if it has been brought home to our consciences until we have cried out, "Lord save, or I

perish," our sense of the need of other men for deliverance from sin will be a profound and tender one.

But we must have as preparation for taking part in evangelistic work another element in our experience, we must know the joy of pardoned sin, we must know by experience something of how complete and perfect and blessed is the salvation which Christ has provided for this lost world. If after feeling the insufferable burden of sin, we have tasted the delights of pardon and the joy of God's salvation we cannot well refrain from doing what we may do to bring others into that blessed liberty wherewith Christ makes men free.

We have faced the situation this morning in order that we might ground ourselves in the conviction that this work is the great demand of the hour. May God give us so vivid an appreciation of the situation we have faced that we shall wait eagerly upon Him as to what we are to do and how we are to do it.

II.

THE NATURE OF EVANGELISM.

Dr. Theron H. Rice.

Our last study brought us to the threshold of the present subject. We had surveyed a needy world, and had seen that there was a gospel provided, sufficient to save that world. There remained only the task of bringing that ready gospel into contact with the needy world, and this, in brief, is what we call Evangelism. We desire now to inspect a little more narrowly the nature of this task.

In the first place, let us raise the question as to what is to be preached in order to evangelize the world. There are some, as for instance Dr. Campbell Morgan, who insist that strictly speaking the work of evangelizing involves nothing more than the telling of the good news of the Saviour to lost men. For practical purposes, however, it seems to me, that we are bound to include in the message more than this announcement. Suppose a thirsty man is in the presence of plenty of fresh water

and does not know it. It is of course necessary only to tell him that the water is there in order that he may avail himself of its life giving power. But the case of the unsaved sinner is not quite so simple as this. He is very frequently indifferent to his spiritual needs, or ignorant as to what is really the matter with him. He must first be roused to a sense of his ruin, and it must be made clear to him what is really demanded by the state of unrest and distress which he finds in his soul. The work of evangelizing, therefore, must practically include the preaching to men of the whole counsel of God. It must include the proclamation of that truth which rouses the conscience and convicts the man of sin. It must involve the work of John the Baptist, just as in the earliest stages it actually did. It is a significant fact that in Luke's account of the preaching of John the Baptist that preaching is referred to in one sentence as the preaching of the Gospel.

There are two functions assigned to the church in the great commission as recorded in the 28th chapter of Matthew. She is commanded first to make disciples of all nations, (Verse 19), and then to teach them to observe all things whatsoever Christ has commanded us (Verse 20). Evangelism is the work designated by the first part of this commission. It does not involve the extensive and edifying work of teaching believers all holy living, but it does involve everything necessary to bring men to a saving faith in Jesus Christ.

The next thing to be said as to the nature of evangelistic work is that the announcement of saving truth must be made in such a way as to induce its reception by the sinner. We are told that when Paul and his colleagues visited a certain community in their missionary journeys, that they entered into a synagogue and so spake that a great multitude believed. There was something in the way in which they presented their message which led to a wide acceptance of the Gospel in that place. Not only must the manner of presenting the message be persuasive, but the length of time spent in offering the Gospel to men in any given community or

circumstances must be sufficiently long to give full opportunity for its being understood, widely disseminated, and generally accepted. There are some who believe that preaching the Gospel for a witness to all the nations is a sort of touch and go process, involving no more than the announcement of the merest outline of gospel truth in the communities visited, and then passing on to the next place. We gather from the practice of the Apostles, however, that such was not their understanding of the Lord's commission. Paul tarried long at such great centers as Corinth and Ephesus and Rome. The bringing of the Gospel home to the vast numbers of unsaved men in the world, in all of their varied conditions and attitudes calls for very great patience, perseverance and steadfast efforts.

It should be added, finally, that evangelism is not a matter of lip service only. It involves not only the announcement in words of the truth of the Gospel to men, but it is carried on no less powerfully by the quiet living of the Gospel before their eyes. Indeed, this is the most effective form of preaching known. Unless the words of the Gospel preached are backed and illustrated by Christian living they are like sounding brass and a tinkling cymbal and are foredoomed to failure. On the other hand, even where unaccompanied by words a holy and beautiful Christian life may win souls to Christ. The Apostle Peter tells us, for instance, in his First Epistle, the third chapter and second verse, that even if husbands "obey not the word, they may without the word be won by the behaviour of their wives." A very striking example of this in quite modern times is afforded by the beautiful life of the mother of one of our missionaries to China. She accompanied her son to a foreign field, but being at a somewhat advanced age made no effort to learn the language. She was therefore unable to speak a word to the Chinese people. She rarely left the missionary compound, and yet when one of the native assistants was converted he replied, in answer to inquiries as to what led to his conversion, that it had not been the preaching he had heard, nor the

teaching which he had received, but that it had been the quiet, consistent life of Mrs. McGinnis. She had never spoken a word to him, but she had lived Christ's spirit so clearly before his eyes that he could not resist the power of the Gospel.

Evangelism, therefore, may be said to be the bringing of the Gospel into contact with lost men by the proclamation of all the truth necessary to convict of sin, and to lead men to faith in Jesus Christ. This truth must be proclaimed persuasively and patiently, and not only by the lips declared to men, but by the whole life illustrated to them. This is the work of evangelizing.

III.

THE AGENT IN EVANGELISM.

We have surveyed the situation which calls for Evangelism. We have tried to get a scriptural conception of the nature of Evangelism, and we are ready now to consider the Agent through whom this great work is to be done. That agent is the church of Christ. That this is true we may gather from the great commission recorded in the 28th chapter of Matthew. The command "Make disciples of all nations" was addressed not only to the eleven apostles, or to the five hundred brethren who may have been present at the time, but to the whole company of believers down to the end of time. This is made plain by the fact that Jesus concludes the commission by saying, "Lo, I am with you always, even unto the end of the world." It is perfectly clear, then, that He took for granted the doing of this work unto the end of the age, and the need of His presence throughout the whole of history.

The favorite figure under which the New Testament presents the church of Christ is that of a body, the church is declared to be Christ's body, "the fulness of him that filleth all in all." In two great chapters Paul works out this conception elaborately. I trust my readers will turn to the 12th chapter of Romans and the 12th chapter of First Corinthians. A careful reading of these chapters reveals the fact that Christ and His believing people stand related as the head and the members

of a human body. Christ is the directing and life-giving power, from which all the efficiency of the body is derived. But the life and energy of Christ find their outlet and exercise in and through the various members. It is to the church of Christ considered as His body that God has committed the work of Evangelism. Jesus once preached and lived the Gospel in this world, but Jesus has gone to glory; He has left His church here, however, and He has put the work which He had to leave behind Him into her hands saying, "As the Father sent Me into the world, even so send I you into the world."

The importance of holding fast this truth is evident from the nature of the work to be done, and the wisdom of God in qualifying the agents for that work. The work of bringing the Gospel into contact with the whole world of lost sinners is very vast and very varied. It is a work which, in the first place, must cover all time, even down to the end of the age. It must reach all nations from one end of the world to the other. It involves bringing the Gospel home persuasively to individuals of all ages and ranks in life, all temperaments and conditions of learning or of ignorance, of wealth or of poverty, of colors and measures of intelligence. Think of the complexity of such a work as this. No one man, no one generation of men, no little group of men in any generation are competent for this vast undertaking. Nothing short of the church of Christ made up of all its members, and living throughout the whole course of the ages could possibly accomplish this mission.

Let us look now at some of the things that are implied in this fact. First of all, it means that every Christian has a part to play in the vast work of the world's evangelization. The chapters to which we have referred make it very clear that every member in the body has its own office, and that the healthful and harmonious operation of the body as a whole is dependent upon each member discharging its own function faithfully. No member can esteem itself unnecessary, or even unimportant, to the body's welfare. The hand cannot say to the foot, I have no need of thee; the eye

to the ear, I have no need of thee; all the members, Paul declares, are necessary. An illustration from the facts of human experience may make this more impressive. We all know what a tiny member the filament of nerve fibre is which supplies the tooth, and yet if one of these little filaments becomes diseased, ceases to discharge its function, it can cast the whole body into such a state of suffering as drives sleep from the eyes, and makes any effective labor well-nigh impossible. Just so in the church, the body of Christ. Let any one member of that church, however insignificant, become diseased, rebellious, sinful, or even slothful, and just that far forth the whole efficiency of the body is impaired.

The next great fact which is implied in the truth we are considering is that the way in which we individual Christians are to promote the work of Evangelism is by standing in our own places, and doing the work which is committed to us in that sphere. When Christians are told that they are responsible for the evangelizing of the world they are apt to think at once of some great task perhaps entirely out of their reach. The young man thinks, for instance, that he must preach the Gospel or go to the foreign field, or some such thing as that. The young girl thinks that she must wait until she grows up, perhaps, and become a leader, perhaps, of womans' work in her church, organizing societies, etc. Now, as a matter of fact our part in evangelizing the world is determined for us by God's providence, by the place in which He has set us to live, and by the gifts which He has given us to fit us for that place. And the work that He expects us to do is not far out our reach in heaven above or in the earth beneath, it is right at our hands and is to be discharged faithfully day by day in the Christ-like spirit which we carry into all our tasks. Let us remember that it is not always talking for Christ that draws men to him, living for Christ is far more influential. To use the language of Paul, "We are to shine as lights in the world." Or, as Jesus puts it, like cities set upon hills we are to "Let our light shine before men that they, seeing our good works, may glorify our Father

which is in heaven." The man, woman or child who carries the spirit of Christ into every detail of living is by that very fact preaching every day a powerful gospel sermon. But in addition to this we shall find a number of opportunities if we are watchful and earnest for speaking a word for Christ to those who are unsaved. Cannot the mother often speak to her grown children the truths of the gospel in the most natural way? Cannot the Sunday School teacher find many an opportunity, not only at the lesson period, but during the week, of recommending Christ to her scholars? Cannot friends speak naturally about this beautiful thing that has come into the world to bring life, freedom and abiding joy? Cannot business men find natural and easy opportunities for conversing with their associates of the profoundest interests that can concern an intelligent being? Let us be sure that whatever members we may be, wherever we may be placed in the body of Christ we shall have both ability and opportunity to do something towards bringing a knowledge of Christ to unsaved men. And the way to do it is to seek and use those ordinary and normal opportunities which our station affords us. Let us be natural in all our work for Christ.

Finally, let us remember that we contribute to the efficiency of the church as a whole by fidelity in our several stations. It is not only the work we do for the Savior directly that counts, but in the work of the church as a whole, in the larger field of the church, each member has a share. By a faithful life of prayer, by liberal giving as God has prospered us, by cheering and encouraging the workers on the field, in a hundred ways we may all contribute to the efficiency of Christ's body, the church. So shall we be workers together with Him and partakers of the blessed reward.

IV.

THE METHOD OF EVANGELISM.

We have reached the point in our study where we are to consider how the work of Evangelism is to be done by the church. It is perfectly evident that it will not be useful for us to spend any time on conditions or

circumstances with which many of us will perhaps never have to deal. I shall try to be useful to those who are before me today in what I shall select out of the great mass of things which might be suggested. Let us suppose, then, that we ordinary Christian people, earnestly desire to see the gospel brought home to the lost men around us, and are eager to do our part in accomplishing this result. What is there for us to do? What methods are within our reach, by which we may contribute to this great end?

In answering this question I suggest first of all, that each one of us, whether minister or officer in the church, or private member, may add something to the general efficiency of Christ's body by keeping our lives obedient and spiritual and healthy in every respect. In this way we shall be no stumbling blocks in anybody's way, and on the contrary, we shall contribute no small amount to the general efficiency of the whole church.

But to come down to more specific effort: Let us suppose that one of us here is a pastor. How can he promote the work of Evangelism? First of all, let him recognize cordially that every minister of the gospel is intended to do the work of an evangelist, and that every church, his own included, is expected to be a soul winning church. Let him dismiss forever the idea that he cannot expect a revival of religion and an ingathering of souls without the coming of some celebrated evangelist into his congregation or community. I am quite sure that many ministers are deterred from very successful efforts which they might make, by the tyranny of the idea that it requires a great effort, and a large amount of help from the outside to add converts to the church. Let a man once make up his mind that when his Master sent him to preach the Gospel in the field in which he is laboring He meant him to win souls and to add them to the church. He also gave him the gifts and graces necessary for this work.

The next suggestion which I would make is that the Lord Jesus expects his church to make use of the ordinary means which He has appointed for the purpose

of bringing sinners to repentance and faith. Let the minister, therefore, begin to make use of his ordinary church services with the expectation that they will be blessed and used with faith and prayer to the awakening and saving of men's souls. Take, for instance, the ordinance of public prayer. How often we perform this act in our Sunday services in a more or less perfunctory way, and without expectation of being heard, and answered immediately. Yet this act of united prayer by God's people is intended to be one of the most powerful means for bringing down a blessing upon the church and the souls of men of which we know anything at all. It will be remembered that the Lord said: "If any two of you agree on earth as touching anything that ye shall ask, it shall be done unto you of my Father, for where two or three of you are gathered in My name there am I in the midst of them." Let the minister gather his people in their customary place of worship on the Sabbath day and let him lead them to the throne of grace for an outpouring of the Spirit upon the preaching of the Word and upon the souls of unsaved men. Let pastor and people enter into their prayer with confident expectation that God will answer and it will not be long before the refreshing showers will fall upon that church. Take too, the ordinance of congregational singing. How much this is neglected by many pastors and churches. Just anybody is considered good enough to lead the singing, and in some cases actually irreligious people are permitted and even paid to conduct the service of song. We would not think of engaging a man who made no profession of religion to lead the church in prayer, but we do engage such people to lead the church in praise and in singing of those great hymns which are the most beautiful prayers. This is to grieve the Spirit of God. Such singing by these unconverted people cannot be sincere, it is hypocrisy on their part and cannot bring a blessing upon the congregation which follows it. Everybody knows how much attention successful evangelists pay to the singing in their meetings. Christians are appealed to at the beginning of such campaigns to conse-

crate their voices to the Lord and are organized into large choirs led by spiritually minded leaders. Such singing adds greatly to the power of these great meetings. Now, if the ordinary church would take hold of its service of song, would put it in the hands of a consecrated leader and enlist in the choir spiritually minded people who gave their voices in hearty consecration to God, one of the most powerful means would be secured for obtaining a blessing upon the church services. It is a known fact that where churches have warm hearted, spiritual congregational singing men are attracted to their worship and feel the power and presence of a spirit abroad in the congregation, which is notably absent where this part of the service is neglected. As to what the minister shall preach let it be said, in brief, that it ought to be the Word of God. Sermons that are intended to produce real conversions must be more than mere strings of anecdotes and illustrations, however pathetic, they must be the unfolding of the great truths of the gospel in the plainest and most powerful style. It has been said that the preaching which aims to be evangelistic should revolve around the three R's. *Ruin by the fall, Redemption by Christ, and Regeneration by the Spirit.* Another suggestion is that the pastor should as far as possible, carry on in connection with his preaching a faithful pastoral visitation, especially of those who are out of Christ and for whom he and his people are praying at the time. Let him have his prayer list and encourage his people to have theirs also, and while they pray for these souls let the souls be visited and in the simplest and most natural way urged to receive the Lord Jesus Christ. So much with respect to the work of the minister.

Suppose, though, that many of you here this morning are not ministers. You are, perhaps, simply members of your church. Is there anything you can do to promote the great ends we have been considering. Yes, there is. In the first place, you can begin at once to make this matter a subject of very earnest prayer. Every revival must come down from God, and it is

prayer that brings it down. No one can tell but that you may be the person to obtain from the Lord Himself a wide-spread revival of religion in your church and community. While you pray be on the look out for natural and simple ways of suggesting to people their need of the Saviour, the beauty and blessedness of the Christian life. Let them see you by your daily life illustrate and adorn the doctrine of God your Saviour in all things. The power of one consecrated life is beyond calculation. I remember the story of a man who had long resisted the appeals of the most noted ministers, who finally yielded and became an earnest Christian. Upon being asked what it was that brought him to Christ, he said that it was not any sermon which he had heard, it was not any argument which had been presented to him. He said that he had been able to answer to his own satisfaction the arguments which he had heard. "but," said he, "There was one argument which I could never answer, and that was the consistent and beautiful life of my dear Mother. It was that which finally brought me to my knees." Another incident may encourage some by showing that it is a very simple thing which is sometimes used to accomplish the salvation of a soul. An humble blacksmith became very much concerned about the salvation of a gentleman very much above him in social position. He naturally felt great shyness about approaching him about so intimate a subject. But having spent a whole night in prayer for the man he summoned courage to present himself in his presence. As he faced him, however, no language would come to his lips, and he finally broke down with a sob and said, "Oh sir, I am concerned for your soul." The man was converted and in describing the impression made upon him by that interview, he said that he had been able to resist all other pressure. "But," said he, "I could not resist that man's earnestness." And so it may be that the humblest of us by a very simple appeal which springs from a truly loving heart, and which is accompanied by earnest and believing prayer may lead souls to Christ.

To sum up what we have said in four lectures. The whole world lies about us in a state of sin and ruin. There is a gospel able to save to the uttermost all who come unto God by Christ. Men need to be told of God's plan of salvation, and God has commanded His believing people to go bring that plan of salvation to men everywhere. He has qualified His church for her great task by filling her with all sorts of members adapted by their varied personalities and gifts and circumstances to reach all classes and conditions of lost men. There is something that each member of the church can do, and it is only necessary that each member recognize what his part of the work is, and do that faithfully, in order for the great work of bringing the world to Christ be accomplished. The method of doing this work is the faithful use of all the appointed means which God has put in the hands of His church. It involves the united prayers of God's people and the faithful preaching of the Word, and the loving personal labors of individual Christians for the salvation of souls. Not by special effort, but in the ordinary course of the church's life and work are the vast majority of souls to be won. Simple, natural, faithful Christian living will bring lost men to the Lord Jesus. Each one of us is concerned to discover his place or her place in the great army of the Lord, and having found the work to do it with all the power that prayer can obtain from Him who has promised to use and bless us. May God kindle in us all the desire for the salvation of souls and teach each one of us how he may bring them to the Saviour.

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1. *The Meaning of the Sabbath*
2. *Keeping the Sabbath*
3. *Religious Home*

ADDRESSES

By

REV. C. W. GRAFTON

UNION CHURCH, MISSISSIPPI

MEANING OF THE SABBATH.

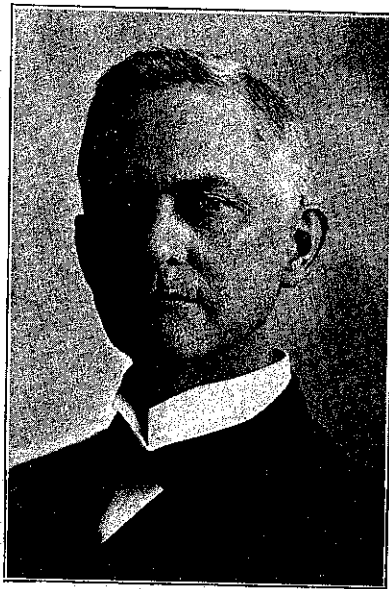
I.

Suppose that on some Sunday morning you were on the 180th meridian of longitude where the day begins. And suppose you could be absolutely stationary and let the earth roll round beneath your feet. You would see many strange sights and hear many strange sounds. But nothing you would hear would be so impressive as the ringing of the church bells. As the shores of Asia came under your feet, the bells of India, China and Japan would all begin to ring. As the heart of Asia passed by, lo! the bells of Persia and Constantinople.

The deep-mouthed bells of Moscow and of St. Petersburg, Vienna, Berlin and Rome, Paris and London would all fall upon your ear. And when the waves of the Atlantic pass by, the first sounds of the new world would be the bells of Boston, New York and Charleston and then Chicago and St. Louis. The Rocky Mountains go by and you enter upon the wide stretches of the Pacific Ocean, and the last sounds that you hear from the receding shores would be the bells of Los Angeles and San Francisco. How impressive is all this!

These bells proclaim the Sabbath day and they are a call to the worship of God. You would hear many sounds and see many sights out of harmony with Sabbath devotion. You would see the smoke of the great battleships and the great armies of Europe drilling for war. You would see the blood-stained battle-fields and hear the wails of orphans and widows from the women of the Balkans. You would note the warring passions of our Mexican neighbors. But in spite of all this, nothing would impress you more than the ringing of the church bells. They would be sufficient to enlist the interest and challenge the attention of angels from distant stars.

What does the Sabbath mean? What is its design? Our great interest is in keeping the Sabbath day; but before we can properly keep this day we must understand its design. It is difficult to give a short definition of the design of the Sabbath. Let us put it this



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Lectures on the Sabbath and the Home

way: It was designed to be a picture of what man lost by sin and what he regains in heaven. The change from the seventh to the first day of the week begins in the resurrection of Jesus; so that the Sabbath stretches in a long line and binds Eden to Calvary and Calvary to Mount Zion. Let us see into these things:

When man was created he came forth in the image and likeness of God and was the divinely appointed mediator between God and all his creatures. He was to be God's representative in the presence of all earthly things. In other words, he was to be the prophet, priest and king for this lower world. As prophet he was to make known the will of God. As Priest he was to gather up the prayers and praises of the whole creation and lay them down as a tribute before God's throne. As king he was to subdue the earth and make it like unto the garden of God. He was to rule over all things, exercising everywhere kingly authority. He was not indeed to wear a priestly robe or have on his head a kingly crown but there was something in him that stirred within every creature the spirit of instinctive reverence. The birds of the air and the beasts of the field and the fishes of the sea were all obedient unto him as their lawful sovereign.

This doctrine of man's original condition is proved as follows: In the 8th Psalm we read, "What is man that Thou art mindful of him, and the son of man that Thou visiteth him, for Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands. Thou hast put all things under his feet, all sheep and oxen, yea and the beasts of the field, the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." The Apostle to the Hebrews applies it as follows: "We see not yet all things put under him, but we see Jesus, who was made a little lower than the angels crowned with glory and honor." In the parable of the pounds the two servants that had turned over their shillings and pence received a kingly reward, "Be thou ruler over ten cities,

and be thou ruler over five cities." Here were servants with no money, but promoted to kingly dignity. The parable teaches the great truth that man lost and ruined in a state of servitude and bondage is promoted to the honor of kingship. John speaks as follows: "Unto Him that loved us, and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever." **KINGS AND PRIESTS.** These offices represent the dignity which the second Adam gained for us. They are precisely what the first Adam lost. All of God's elect in union with the second Adam regained the office of kings and priests. All that were represented by the first Adam, made in the image and likeness of God, were originally kings and priests. The whole idea may be illustrated by the bud and the blossom. All that is in the bud appears in the blossom. Conversely all that is in the blossom was originally in the bud. The first Adam and the second Adam are related to each other as bud and blossom. In using this language we must not be misunderstood, the second Adam was God the Son. He was a divine person, possessing all the divine attributes, and as such He could never be developed. And then as God the Son incarnate.

He made the sacrifice which the first Adam was never called on to make, but leaving out the elements of His divinity and sacrifice all that was in the first Adam appears in the second Adam, and all that is in the second Adam is in the first, although to a smaller degree. The innocence of the second Adam was in the first. The language which was later applied to the second Adam, "Pure, holy, harmless and undefiled," was applicable to the first, and the relation of these two Adams to one another as set forth by bud and blossom refers to their mediatorial work and labors. The second Adam is our Prophet, Priest and King forever, in his humiliation and exaltation. The first Adam was likewise to be the prophet, priest and king of the world. All the elect of God share with the second Adam, in the honors and glories of His media-

torial offices, all that are in the first Adam were likewise to share with him through the likeness of God as mediators between God and this lower world, as prophets, priest and kings. It is impossible for us adequately to imagine the glory and dignity of man as he came from the hand of God, innocent and pure, He was God's representative to the world. But all of this was lost by the fall.

Instead of being a prophet he himself needs to be taught. Paul says we are alienated from the life of God through the ignorance that is in us. Instead of filling the sacred office of priest for the world he needs now somebody to be a priest for him. Instead of being a king he is now a slave. Lo, King Adam, now dethroned! Everything he had by the virtue of the likeness of God is now lost. Through sin all is gone. Under the wrath and curse of God he is now in a state of hopeless bondage. The beasts of the fields are his enemies; the serpent is his deadly foe; the horse and the ox dispute his dominion and are brought into subjection by force. He is the victim of disease; he earns his bread by the sweat of his brow. All his faculties are in a state of schism. Alas! Alas! for the world's former king. Shame and degradation instead of glory. Rebellion and hatred instead of loving obedience. He carries the spade, the mattock, the plow and the hoe instead of the crown and the scepter, and the life once projected upon long lines is now bounded by three-score and ten. And the fiat of God is fulfilled, "Dust thou art and unto dust thou shalt return."

How great the misery now in contrast with the former glory. From the beginning of man's life he goes forth to be a monument of the curse and wrath of God. The tender boy leaves his mother and goes out to spend his young life at toil. His lips quiver as you ask him of the old home and of his father and mother.

Will all this last forever? Is there no relief from all this heritage of the curse of God? In mercy the redemptive work began at once. In due time Jesus Christ came and made the atonement, and the word of God was

given to the world. This Word tells the whole story of man's first state, of his fall into sin, of the loss of all his glory, of his expulsion from paradise, of his degradation as the poorest slave. It abounds in promises of grace and points man to something better beyond.

And then here are the ordinances of baptism and the Lord's Supper. These tell of the sufferings of Jesus for sin and the cleansing power of the Holy Ghost and they are constant memorials of the evils of sin and the hope which is yet to come.

And now, finally, here comes the Sabbath day. It was stamped upon the moral nature of man in the beginning when he was in a state of innocence. In that state of innocence man was in communion with God and he was to fulfill all the holy offices of a mediator and in communion with God he enjoyed the rest of God and the Sabbath day permeated with the odors of paradise is designed to commemorate for all ages what man has lost. And moreover it is to be a picture of what he is to regain. It connects Eden with heaven and there is no memorial known to man that is more ancient than this or tells its story more fluently. It tells of the past and points to the future, a picture of what man has lost and what is to be his again by and by. And in order that man should never forget, one day out of every seven is set apart for man to contemplate the wonders of the past and the hopes of the future. One day out of every week by divine command, man is to lay down the badge of his slavery and enter into kingly rest. He is to put away the spade, the hoe, the ax and the plow, the hammer and the chisel. He must not touch them during all this day. These are the implements of a slave. Through grace of course there is dignity in labor but after all it is a degradation to a king to lay aside his crown and dig in the dirt, be covered with the soil and suffer the sweat of exhaustion and get nothing out of the earth but his bread. And this day of rest is designed of God to keep before his mind the memory of his loss and the hope of his restoration.

And somehow or other this idea has come down through all the ages and impressed itself upon every nation. Assyrians, Babylonians, Greeks and Romans all have their traditions of a sacred seventh day. Sure enough it carries along with it the blessings of physical rest. It is necessary for strength of man and beast, and very largely some people use it for this purpose. But I want you to consider its monumental significance as a religious ordinance. I say again, on one day out of every seven man must lay aside the garb of the slave. He must dress himself like a free man. He must take up the old office of prophet and teach and learn to teach the will of God. He must take up the office of a priest and learn to intercede. And he must take up the office of king and enjoy the dignity and rest of a king that's crowned.

Taking this view of it we can never estimate fully the value of the Sabbath day in the great plan of redemption. All nations have their monuments and without these monuments their history would die and without the Sabbath day religion would be extinct.

Yonder is a son of Judah 30 years of age. He has a wife and children. He has received a fine inheritance of house and lands and flocks and herds and gardens and orchards and springs of water. Through negligence he has lost it all. Moreover he is heavily in debt and himself and his wife and children go into slavery. But 20 years off is the year of Jubilee. At this time all that was his must be returned to him. Now to keep alive his hopes suppose one day out of every week he is to act the part of a free man, to be a reminder of his loss and the hope of the future. On this day his master, under the law of God, cannot exact from him the labor of a slave. On this day he can sit with his family and indulge in sad meditations over his frightful loss and then look forward with buoyant hope to the year of Jubilee. Is not this day a blessing almost priceless to the son of Judah? Without this day he would be in despair. By unmitigated and incessant toil, without any cessation from labor, he might forget and his children

might forget that he ever was a free man. He might forget and his children might forget that the year of Jubilee was coming when he could go back and claim his garden and fig-trees and all that he had lost.

And then too, one year out of every seven years was the Sabbatic year and during this whole year he is to be almost a free man. His master cannot lawfully exact of him any labor in the cornfields and the olive-yards and thus again we see God's wonderful grace in keeping alive the prisoner's hope. As you see this man of Judah with his wife and children filled with joyous anticipation, boys and girls asking their parents of the things behind, of the spring and the well, and see father and mother answering with tears of joy, as on the Sabbath day they look forward to the year of Jubilee, don't you feel like raising a shout of gratitude to God who has made such provision for the prisoner in his chains!

Well, now, down through all the ages of time since the curse of God took effect on our first parents, through God's grace one day out of every seven is given to man and dedicated to the great purpose of commemorating the Eden that was lost and the heaven that is to be regained.

"Oh, day most calm, most bright,
The fruit of this, the next world's bud,
Th' indorsement of supreme delight,
Writ by a friend and with his blood;
The couch of time; care's balm and bay;
The week were dark but for thy light:
Thy torch doth show the way."

KEEPING OF THE SABBATH.

II.

"Holy-Day, Holiday, Work-day, Devil's-day, Despot's day." This chain of words, whose author I do not know, shows a descending grade as to the Lord's day, which is suggestive, truthful and alarming. The Sabbath, as God ordained it, is a holy day. The first

downward step is to make it a holiday. Easy then it becomes a **work** day, for the millions who use it as a mere **holiday**, it becomes a source of crime. On this day the devil gets in his most effective work, while those who are compelled by their environments to use it as a day of work, lose their liberty, and become the slaves of their fellow-men. We do not, indeed, hear the clanking of their chains, but the despotism, which lords it over them, is just as real as in the day when the Tyrant of Syracuse wore the iron crown. Violate the Lord's day or starve. Huge corporations of godless wealth say, "Work on this day or give up your job." In the beginning God ordained the Sabbath day to be **holy** unto the Lord. The body and soul of man need this day, and God stamped in man's moral nature the obligation to honor it. He put it in the shape of a positive statute, amid the thunderings of Sinai, saying "Remember the Sabbath day to keep it holy." He surrounded it with the strongest sanctions. In the preceding lecture the design of the Sabbath was brought to view. The design there emphasized was, that the Sabbath was to be a picture of the state and the dignity that man had lost and then again a picture of what man is to regain by and by. The Sabbath is thus a connecting link between Eden and heaven. On the long stretch of time between these two great terminals the resurrection looms up as a mighty peak. The change from the seventh day of the week to the first day of the week emphasizes and commemorates the resurrection of Jesus Christ. But we must keep in mind steadily the idea of the Sabbath in its monumental significance. With this view in our minds the method of observing the Sabbath day is perfectly clear.

Man in his state of innocence had entered into the rest of God. This, man lost; and we must now keep the Sabbath day so as to conform as nearly as possible to the design of the Sabbath. In other words we must rest on the Sabbath day. We must rest in the whole being of man. Our children, servants, animals must all rest. The Westminster men put it thus: "The Sabbath is to be sanctified by a holy resting all that day from our

worldly employments and recreations even from such as are lawful on other days."

In the days of Jesus of Nazareth the Pharisees had destroyed the very spirit of the Sabbath by their formalism. God in heaven never meant that a man should be relieved from the works of necessity and mercy on this day and Jesus incurred the wrath of the Pharisees by rebuking their formalistic spirit. But leaving out such works as those our Savior excepted we must do no work on the Sabbath day. The true spirit of the Sabbath stops the wheels of commerce and pleasure. It puts away the hammer and the saw, the plane and the chisel, the hoe and the ax, the plow and the mattock. Man must rest and his beast must rest.

A convict is dressed in the garb of the penitentiary. Through grace the warden may say: "Put off the garb of the convict today and put on the dress of the citizen, and put away the implements of your toil." How eagerly he would obey! To refuse would be folly inexpressible. God the Almighty in a similar way says to all his people, "Lay down all the tools of labor on the Sabbath day, for these things are the emblems of the curse." Sure enough we must put in a caveat here. Does one contend that labor is a blessing? Sure enough it is, under one aspect. It is a blessed thing for the convict to be compelled to labor. In his case surely it is a blessing. In his case leisure would ruin him and ruin the social life around him. But while we recognize it as a blessing we know that hard labor is the sentence which the judge has passed upon him. Then again, sickness and sorrow and pain are all blessings and death too, does it not open the gate and admit the weary pilgrim to heaven? But all of these are elements of the curse of God upon sin. I am asking you to consider labor, hard labor, as the penal sentence against sin. In the sweat of thy face shalt thou eat all thy days, etc., etc.

On the Sabbath day, therefore through God's rich grace, we are called on to lay aside every vestige of the curse as far as possible.

Now there are certain advantages which accompany this feature of Sabbath observance which we cannot fail to notice.

Sabbath rest for brain and muscle promotes long life. It favors health and strength. And it is applicable to men and beasts and machines. Incessant friction never fails to wear out. Nature itself therefore, sanctions the voice of grace when it commands every body to rest on the Sabbath day. Mr. Gladstone declared that the secret of his long life was that amid all the pressure of public cares he never forgot the Sabbath day with its rest for body and soul.

Sabbath work never did pay a man. An expert said to a Sunday fisherman, "Why do you fish on Sunday?" As you catch more fish the price will be lowered and you gain nothing by it. A six days' catch is worth just as much in the long run as a seven days' catch." What was true of the fisherman's calling is true of every product of human labor. Run through all the lines of industry. Apply it to the shoemaker, the weaver, the carpenter and the principle holds true. The rest of the Sabbath day gives to the head and heart of the laboring man energy and encouragement for new labors. No man of all England was superior to Sir Matthew Hale in general integrity and conscientious devotion to duty. He testifies as follows: "Whenever I have undertaken any secular business on the Lord's day, that business has never prospered or succeeded well. If I did but forecast or design any temporal business on that day to be performed afterwards I was always disappointed in it. The more closely I have applied myself to the duties of the Lord's day, the more happy and successful has been the business of the week following, and though for thirty years my hands and mind have been full of secular business, I have never wanted time in the six days of the week to ripen and fit myself for the business I had to do, though I borrowed not one minute of the Lord's day to prepare for it, by study or otherwise." The testimony of these noble Englishmen ought to carry great weight. With our eye therefore on the rest of Eden which we lost,

with all our heart we should give honor to the Lord's day. Every consideration of nature calls for Sabbath rest, above all God's grace has given it unto us, and we are bound to Sabbath rest by divine command.

We note some signal facts, which we may interpret as bearing on the Sabbath day. In the first battle of Manassas the Federal army was defeated and driven back in perfect panic. The Federal army brought on the battle on the Lord's day. The attacking party was defeated. On the other hand, the Confederate army brought on the battle on the field of Shiloh. The issue of this battle was a check to the Confederate arms. The battle was fought on the Sabbath day. Napoleon Bonaparte drew up his mighty army, confronting Lord Wellington on the field of Waterloo. It was upon a Sabbath morning. Under the leadership of his brave Marshals he attacked the British army that stood like trees growing out of the ground mid the roaring of cannon. The sun of Napoleon set that day in blood. It was the Sabbath day. Now, we do not wish you to draw any hasty conclusion from these facts. We have not, indeed, facts enough of this sort to draw any conclusion about this matter. I simply wish to associate these facts, and connect them with the great Sabbath question. The truth is God always honors the men that honor his ordinance, and we should be exceedingly careful never to lay the hand of defilement on the Sabbath rest.

But man lost not only his innocence and his share in the rest of God, but he lost all the dignity of being God's representative. On this day, therefore, that God in His grace has given to us, we must take up the duties of the offices which we have lost, and perform them to the best of our ability. We must, every one of us, occupy the attitude of teachers and learners. We must take up again the emblems of our lost dignity, and man must teach his fellow-man. Jesus Christ says, "Let your light shine." Of course, this applies to every day of our lives, but on the Sabbath day we must specially act the part of teachers and learners. This view of the Sabbath day will drive every one of us to the house of God on

the Sabbath day, it will send every one of us to the Word of God with the spirit of the deepest devotion, it will bring us to the ordinances of the church of God, it will listen to no trifling excuse for absence from the sanctuary, animated by this spirit the father will gather his children around him on the Sabbath day, and teach them God's word. In the next place, man must put on the robes of the priestly office on the Sabbath day, and he must pray and listen to prayer. Of course, the Christian must do this day after day, but in the hard lot of life and the daily toil for bread, man has not time to indulge fully this spirit of devotion. But the Sabbath day is of all days the day that God has appointed for the exercise of this office, and the proper performance of it is followed by incalculable blessing. And then, finally, man in his own home must exercise the authority that God gave him, and bring all in tender subjection to the parental will and the law of God. We see, therefore, the divinely appointed principles which we are to recognize in the observance of the Lord's day. Let us recite again from the Westminster men, "The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole day in the public and private exercises of God's worship, except so much as is taken up in the works of necessity and mercy."

Take note that the Sabbath command lies in the heart of the Decalogue. It is impossible to magnify the obligations of this day. God has made the most blessed promises to those who observe it. "For thus saith the Lord, unto the eunuchs that keep my Sabbaths, and choose the things that please Me, and take hold of my covenant, even unto them, will I give in mine house, and within my walls a place and a name better than of sons and daughters. I will give them an everlasting name that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant even them will I bring to my holy

mountain, and make them joyful in my house of prayer. Their burnt offerings and their sacrifices shall be accepted upon my altar, for mine house shall be called an house of prayer for all people. If thou turn away thy foot from the Sabbath, from doing my pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it."

On the other hand, we see the most alarming results attending the violation of the Lord's day. A noted philanthropist studied the convicts of the Auburn State Penitentiary. There were 1222 in number, all but eleven of these were found to be Sabbath breakers. Of 350 criminals that went to the scaffold, nine out of every ten were Sabbath breakers. We see, therefore, that the violation of the Sabbath day is intimately associated with the public crimes of the world. Yonder criminal has killed his neighbor. If he had been indoctrinated in the knowledge of God he would not have done it. If he had kept the Sabbath day he would have received this knowledge, so that we see the violation of the Sabbath day stands at the head of the lane, leading down to the awful crime of murder, and we might observe that every other violation of the decalogue follows the violation of the Sabbath day. The truth is, if a man trample upon his obligation to the Sabbath precept he is likely to disregard every obligation to his neighbor.

It is distressing to note that the Sabbath has been trampled on during our generation as never before in the history of the republic. The wheels of commerce and pleasure roll right through the heart of the day, the auto men and the aviation men, the base ball clubs, and the devotees of social life, utterly disregard this holy day. And this wholesale desecration has made a fearful inroad upon the church of God. If we could keep the enemy out of our own citadel we would be safe, but alas,

the powers of evil are striking at the heart of the church as they strike the Sabbath day. Now what relief is there for all this dread evil? It is cheering to note that the National Lord's Day Alliance is putting forth all its energy to save the day. Nearly every state in the union has its Sabbath law, Canada and the countries of Europe, all have their Sunday rest days. These laws are not based on religious motives, but they are civil laws, designed for the general good of the working people. Even China, with all its pathos, in the depths of heathenism and darkness, has its Sabbath laws.

There is another point to which we must attend. We have in the Synod of Mississippi 106 ministers, 813 ruling elders, 719 deacons, 8331 Sunday School teachers and officers, to say nothing of 17,398 church members. Is it too much to ask of this large army of office bearers and church members to halt and consider the dangers that hang over the Sabbath day? In the earlier days of Presbyterian Church history our fathers shed their blood for the doctrines and the practice of God's word. May we not ask all our Presbyterian hosts to stop the wheels of pleasure on the Lord's day, to quit riding on Sunday trains, to keep the Sunday newspaper out of their homes, to keep their cars and horses stabled on the Lord's day? Is it too much to ask these same Presbyterian people to honor the Sabbath day by resting, by going to church, by trying to train their children, by setting before men the example that God would approve?

Here is the statement of a railroad employee. It is quoted as absolutely authentic. He says: "There are over one million slaves in the United States. They may be found on the railroads, street cars, and with other corporations. We are slaves through the desecration of the Sabbath. 'It has come to be violate the fourth commandment or starve.' I charge a Christian people to be indirectly the cause of the beginning and the continuation of this state of affairs. How is the Christian responsible? By using and countenancing the practice of Sunday desecration. But a short time ago a minister gave over the evening service into the hands of the

young people's society that he might start on Sunday evening for Chicago. In order for that train to arrive at the place where this servant of God resides on Sunday evening it must necessarily leave its terminus on Sunday morning. Several entire crews are ordered into service, telegraph operators must be at their key to keep the track clear, and trains apart, ticket agents must be on duty to sell tickets, and throughout the entire system of that road hundreds of men worked on Sunday as on any other day to carry that Christian to his destination. If professing Christians did not patronize Sunday trains they would never be run. Again, I reiterate, the church of today is partly responsible for myself, and a million of my brothers laboring on Sunday, at the risk of our soul's salvation."

Are we able to parry the force of this charge? Is it true? Does the daughter of Zion hear, and will she hearken? Do not such facts as these bring the blush of shame to our cheeks, and should we not bow in humiliation, and turn our faces as never before to honor the Sabbath day?

High on some mountain peak of Zion we hear the voice of one crying aloud, "Watchman what of the night?" Out in the far east, the watchman sees the glimose of the coming dawn. The blessed sun of Christian light and truth will ere long scatter away the darkness which envelops the heathen world. Our great Sovereign, Lord Jesus Christ will some day come back again to this world. The day and the hour of His coming no man can tell, but when He comes He will call the children of His love to everlasting rest.

Oh, may we in this Western land be ready to meet Him when He comes. We are living today in the glory of a mid-day sun; but if we allow our Sabbath to die, and the sacred fire on our family altars to go out that sun that shines upon us will be veiled in darkness. God forbid! God forbid!

THE RELIGIOUS HOME.

III.

In the last chapter of Revelation we have a description of the heavenly home. We behold the city of God, its golden streets, its green fields, its river of water of life, with the tree of life and its blessed fruits. "On all those wide extended plains shines one eternal day, there God the Son forever reigns, and scatters night away." We can almost see the spires of Heaven, and hear the sounds of gladness and joy. Can this picture be reproduced on earth? It has pleased God to make the earthly home a type of the heavenly home. Side by side with the Sabbath day we trace the home back to Eden, and like twin sisters, these two institutes of God pass on through all time.

What are the essential elements of a religious home? Take notice that brown stone fronts do not make the home. These rich abodes sometimes hide a skeleton from public view. Gold and silver, again, never yet made a happy home, for the elements of a religious home are unpurchasable, neither do kingly crowns and purple robes make the home of God's people. Let Franz Joseph, the Emperor of Austria, speak, and as he gazes mournfully on the grave of the crown prince, his own son, who committed suicide to escape the miseries of life, he says, "The true home is not found in my palace walls." Many a nobleman, perhaps, and queen with jewel crown would give all the wealth they had, and turn away from their palatial buildings and repair to some humble cottage if it contained a home.

One essential of the true home is monogamy. The woman of the home must be as a fruitful vine, and the children as olive plants must sit around the table. Without these there may be happiness, but the home on earth that is the type of the heavenly one must be blessed with the natural joys of fatherhood and motherhood. We must hear the laugh and shouts and the pattering of children's feet, for heaven is the home where parents and their children dwell forever. In the home of Obede-

dom, the ancient Levite, there were 62 children and grandchildren that made up the membership of that happy home.

I invite you to look upon the home of Obededom as the ideal home. There is on record no account of jars and thorns in the flesh, and where there is no record of such things, we will assume that there are none. The Anglo-Saxon principle of law is that until a man is proved guilty we must hold him innocent. Let us look at this ancient home, and the first thing you note is that God was enthroned there. When David was smitten with fear by the death of Uzza he turned over the ark of God to Obededom, and the ark stood in his house enriched by the presence of God. There were in it the two tables of the Decalogue, and the golden pot that had manna, and Aaron's rod that budded, and there was the golden lid of the ark, which had been stained with blood many times, and above the ark were the golden cherubim.

Now it is true, the Israelites once used the ark as a fetish. It was so used in the latter days of Eli, the Prophet, but the result was disastrous. Many today make the Bible a fetish, also baptism and the Lord's supper, the house of God and every other sacred thing, when the spirit of formalism prevails and the spirit of worship departs. But this was not the case in the home of Obed. With the ark of God there was the presence of God, and the presence of the ark in the home speaks to us and tells us of a God enthroned in the home. God was there in His power, in His majesty and glory. Sure enough that glory was veiled, else Obed would have died, but God was there. In many homes on earth we see Venus enthroned; sometimes Bacchus holds sway, and then again stern and selfish Juno claims the homage of every heart, but in the home of Obed God abode. Now it is wonderful to think of Almighty God being in the home of a man, and in the sacred furniture of the ark there were symbolized those attributes which made provision for all the needs of man.

He was there, too, as a God of love, and coming from Heaven He brought the odors and the atmosphere of Heaven. In the spirit of love He welded together the whole house, husband and wife, and father and mother and children. He came with authority to command, for there within the ark were the tables of the law, which were to be the rule of man's life. God was present as the mediator divine, for the mercy seat was a most impressive symbol of Jesus Christ, and the spirit of God was present as the eternal associate of father and son, so that we see in Obed's home the Triune God. Remember that He was not there simply as the God of nature, but as the God of grace, that had come to dwell with Obed as a loving father. Think of that great God, who thundereth in the heavens, veiling His glory and coming down to dwell in the house of His servant. We rejoice in the exalted dignity of this man of God.

But see on the other hand Obed's attitude. He willingly received the ark of God in his house. When King David distressed applies to Obed, saying, "Will you take the ark of God into your house?" We can hear him reply, "Bring it in my lord." He was not afraid of the ark, for he loved the God of the ark. It is not stated in the record, but we are sure that Obed gave the ark the best room, and the best place in that room. He did not have to consult wife and children about it, for they were all sure that husband and father would do the right thing. David and the hosts go back to Jerusalem, and the ark of God was left behind. We do not know what kind of a house Obed had, whether it was large or small, well furnished or otherwise. It may have been a low humble dwelling, with vines clambering all around it, but this we do know, it was the most honored house in all the world. It surpassed the palaces of Egypt and Babylon. No house of kings or Pharaohs could compare with Obed's house, because the ark of God was in it.

We note a feeling of delicate and tender reverence filling the entire home, for the ark of God was in the house. The evening comes and Obed and his family gather. They bow tenderly and worship the God that was

enthroned between the cherubim. 'Tis a scene that the angels love. Obed prays for wife and children. He asks God to blot their sins all away; to give them new hearts and clean hands, and watch over them during the shadows of the night. Morning dawns, and again this father in Israel gathers the same little group around the ark of God, and thanking God for the rest of the night, he prays for the guiding hand upon all the steps of the day, to preserve them from the evil of the day, to give them wisdom and discretion about their daily work. And when father and mother are both out of the house, we can see a timid boy or girl of Obed's name silently drawing near, he bows where his father bows and prays to the same God of the ark. Now and then the children laugh, but this is natural. God sanctifies their young voices, for Jesus, the great Mediator, said by and by, "Suffer them to come unto Me," and He put His arms upon them and blessed them. Fear and love for God the Sovereign pervade the whole house.

The Sabbath dawns, and Obed knows that the Sabbath peace is in the very heart of the Decalogue. On Friday evening Obed has commanded that all the farming tools be brought into the shed house, and now again this religious home gathers in the house where the ark of God presides. They may do all the works of necessity and mercy, but no other work on this day do they perform. On the other hand Obed tells his children of the history of the ark, of the giving of the law, of God's dealings with His people, of the creation of the world, and all the wonders of God's grace to Israel. And when the sun has set, gentle sleep from God pervades the whole house, and so on from week to week. Pure, sweet, blessed home how precious the help that leads us on to the heavenly land.

It is written, "The Lord blessed the house of Obededom." During that blessed period Obed was afraid of no burglar, no thunderings or lightnings caused him to fear; he could fear no sickness, for the God of the ark was there to sanctify. His lands were blessed, his flocks and herds were blessed, and in body and soul his whole house received God's blessing.

Now the ark of God has been withdrawn, and we may not have in our homes any more that symbol of God's presence, but we can have the God of the ark himself. Do you wish Him to dwell with you as He did in the house of Obed? Do you wish to have a home like that? Then ask Him to come and dwell with you. He says, "Behold I stand at the door and knock." He knocks at the door of heart and home. If any man hear and open, He says, "I will come in and sup with him and he with Me."

The blessings of a home like this can never be estimated in this world. From the Christian home there go forth streams of blessing. In the happy days of young boyhood and girlhood the teachings of God's word of truth are impressed upon young hearts and never die out. These truths of God sanctified by the voice of prayer and praise, and impressed by the godly example of father and mother, mold the characters of the strong men and women that bless the world. On the other hand, there is no vice so dreadful as that which comes from the ungodly home. From the godless home there go forth the Catalines and Borgeas that curse the world. With the picture of the bright stream flowing from one, and the black current of home bred vice pouring forth from the other, are you not stirred from your hearts with a longing for the Christian home? The home like that here described coupled with the blessed institution of the Sabbath day is the greatest which God has used in the plan of redemption. The church of God was organized in the home, and draws its vital power from our hearth-stones.

Afflictions, indeed, come to the religious home but God sanctifies them all. After awhile the light goes out from the home. The wife of Obed lies down gently to sleep; she has passed on to the hills beyond. Strong, tender hands carry her to her resting place. Obed and his sons and daughters gather around, with hearts all grieved, they think of their fearful loss, but the eye of faith points them on to the better land. They hear the voice of the coming Mediator, as He says, "Let not your heart be troubled, in my Father's house are many mansions." One by one when the work of life is done, the

members of that happy home pass on to God. We think with tears of the broken home, but God holds in His hand all the links of the chain, and when by and by the last member of Obed's house lays down his pilgrim's staff in the banks of the river, God the Almighty puts all the links together. The chain is reformed, not a link is lost, not a vacant place. The home on earth is merged into the heavenly home.

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REV. R. V. LANCASTER

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THE UNLOVELY CHRIST.

Isaiah LII:13—LIII:6.

Given by Rev. R. V. Lancaster, D. D., at the Vesper
Service, June 18, 1914.

Our meeting for evening prayer is not a teaching service, but a service intended to "quicken a flame of sacred love in these cold hearts of ours." Let us look for a while on this strange picture in Isaiah: "His visage was so marred more than any man—a root out of a dry ground. He hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him." It is not in harmony with the method of Scripture to say that this refers to his personal appearance. The artists who paint the face of Christ as one of Manly beauty may be right. It is when we let the words apply to his growing up (LII:2) and to the method of his dealing (LII:13) that their force is felt.

The appearance of a person depends much on what is in the mind of the beholder, and one is beautiful according as we appreciate his work and character or according as we are pleased or displeased with the method of his approach to us. Now Jesus is unattractive because he comes to men in an unattractive way and because he makes repulsive demands upon them. This is why the visage of Jesus is marred in the eyes of the un-renewed heart. This is why men cannot bear him in their sight. In the days of his flesh he came in poverty. There is nothing attractive in poverty. Homelessness is not admirable. To be beaten with rods is to be despised. To be crucified is to be abhorred. At the request of a criminal I went and stood by him as he was hanged, but when the trap fell I turned my head away lest the horrid picture should abide in my vision too long. And surely the death on the cross was more horrid than that. There is absolutely nothing in it to attract.

The method of Christ's approach to men today is repulsive. At the first meeting with a man the man feels that Christ does not approve of him. Men like

approval. How can a man feel comfortable in the presence of one whose sad eye disapproves of what the man is and of what the man is doing? The matter is not helped when the man learns the conditions under which the smile of approval may come to the face of Christ. Repentance is a painful thing and men do not like it. It is a shame to acknowledge that one is wrong and to confess one's sins. It is humiliation for a self-reliant one to trust wholly in another. Can a proud, self-willed, self-indulgent man be attracted by such conditions as these? But even beyond this the repulsiveness goes. One might for a day pass through the bitterness of turning, but the forms of life-long service are distasteful. The whole plan of life must be changed. The whole idea of service must be revolutionized. There has never been a greater interrupter of human plans than Jesus. He even has something to say about the character of our business and the method of our business. And he presumes to choose the time and place and nature of the duties that men must do. And some of the duties he requires have, among men, ever been counted marks of weakness rather than virtues that win applause. Thus he will not let us have our way and he makes us do things that we do not want to do. How can one who so approaches men appear to them other than without form and comeliness? Certainly if he has any beauty it is not such as they can desire.

We may say then that Christ's unloveliness appears not so much in what he is as in what he does. And if we cannot bear the sight of him it is because we do not like the way of his approach. Why did Christ do the things that he did? And why does he approach men as he does? No part of it is determined by what his tastes or likes would be but only by the needs of the case he had to deal with. One of our speakers today (Dr. Webb) said: "Death is a most repulsive thing and I hate it with all my soul." If a good man can so speak, I believe that the Prince of Life could feel so too. I cannot conceive of the Prince of Life liking to die. Did his tender flesh quiver with pleasure beneath the rods? He did none of these things because he liked them but because the needs of

men required that he should so suffer. Does he find pleasure in disapproving of the conduct of men; in humbling them; in being unpleasant to them by his demands? It is not so among good men. Even we shrink from paining the spirits of men as we shrink from paining their bodies. Why then does he do it? Only because the needs of the case require that thus men should do. His unloveliness grows out of the needful service that he renders. Now, here is the secret of the wonderful transfiguration that takes place in this objectionable person. The beholder, changed by the Spirit of God comes near and sees that all that Jesus did was done for him. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all. The man who now sees that fact can see only beauty in Jesus. The gnarled and ugly root out of a dry ground, is altogether lovely because the drought and pressure that made the gnarls were born for me. At the board of a king there sits a blind man with scarred and twisted face, a very ugly man to many, but the king sees only beauty in the man, for the eyes were lost and the scars came when this poor fellow cast himself into the fire to save his friend. How can we stand before the cross and glory in it? Instead of being filled with abhorrence why are we lost in wonder, love and praise? This is the reason: He bore my sins in his own body on the tree. The cross is no stumbling block to the man who has once stood before it and felt his sins fall away from his shoulders forever. This twice born man even glories in the humiliating demands that make the once born man turn away from Jesus. How tremendous is the change in a man when even the present day methods of Jesus' approach seem beautiful. I thank God that he disapproves of me. Repentance is a beautiful thing. Confession of sins is a noble act. I ought not to have my way. He ought to be my Lord.

Why should a woman want to kiss the journey-stained feet of a man? She was forgiven much and she loved much. A man all bent and grimy with dust and sweat beneath a heavy burden is rather a repulsive object—

but if the burden is I and mine! The yoke looks hard and undesirable, but if Jesus is the yoke fellow, Ah blessed yoke! So take all the list of all the things that men do not like in him, and we who know, can look upon them all and thank God that Jesus is just as he is. I can imagine no being that I should prefer to be my savior. To us the transformed vision has come. No longer is he of marred visage and with no beauty for having served us well we love him better than we love anything else in the world and to us there is no beauty like his beauty.

I have ventured to put the thought in this form:

Unlovely Christ with face more marred
Than that of any other man
Against whose love my heart hath warred
In all the ways a sinner can.

What wondrous grace that thou shouldst rise
On any heart so blind as mine
And make me see a sacrifice
In every bleeding wound of thine!

I know the wrinkles on his face
Were caused by my own waywardness.
'Twas the pain of his abounding grace
That took away his loveliness.

What beauty now my soul can see!
All the deep and cruel lines
Are marks of suffering for me.
In every line love's beauty shines.

Lovely Christ! with face made glorious
By the thousand marks of pain.
Scars and love, thou king victorious
Bring our hearts to thee again.

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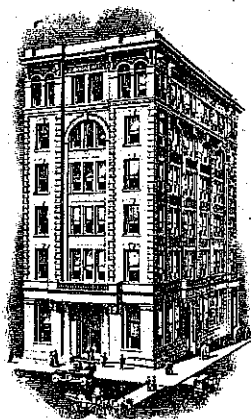
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**Fundamentals in the Teaching of
Jesus Bearing on Social
Service**

—
ADDRESS BY

REV. L. E. McNAIR, D. D.

NASHVILLE, TENN.

FUNDAMENTALS IN THE TEACHING OF JESUS BEARING ON SOCIAL SERVICE.

LINDSAY E. McNAIR, D.D., NASHVILLE, TENN.

The age in which we are living has been so variously characterized one hardly knows what kind of an age to call it. The agencies of thought are so operative, the advocate of almost any theory under the sun feels that he is justified in ascribing to this age a special opportunity for the expression of his ideas, and he considers the time as peculiarly "ripe" for the introduction of his views. It all depends upon the viewpoint. We all agree that it is an age when we are giving attention to the demonstration of the practical principles of Christianity, rather than indulging our thoughts in the field of speculative theology. Whether or not, in this respect, we are now in a "new age" will be largely determined by the manner in which we approach this subject.

We are now to deal with the question of "social service," which, if one age more than another has a distinctive feature, is a distinctive feature in the thought and life of the time in which we live. So widespread has now become the discussion of this important question, we find ourselves under compulsion to give serious and earnest thought to the problem as it is related to the propagation of the Truth and the spread of the Kingdom of Jesus Christ.

In a conference like this, where are gathered such devoted disciples of our Lord, seeking to train themselves for more efficiency in His service, we dare not despise anything whereby the interests of the Kingdom can be advanced; we cannot afford to advocate anything whereby these interests are to be hindered.

Let me suggest two mistakes that have been made, either one of which is injurious to a proper conception of the attitude of Jesus toward the question.

First, there are those who have failed to place the proper emphasis upon the ethical considerations involved in the question of "Social Service." Some very thought-



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Foreign Missions
Christ and Social Service

ful and devoted Christian men are dedicating their greatest energies to the preservation of a Platonic Creed.

Second, there are those who have gone far afield in a misguided zeal for "practice" and refuse to give any consideration to the fundamental questions of doctrine. Strange to say, they have claimed to have "rediscovered" Christ for our modern age. We are, therefore, led to examine, I trust with all reverence and care, the teaching of Jesus, and to consider the applicability of that teaching to modern life. We now consider Jesus as a "teacher." In His teaching we discover a marvelous richness and variety possessed by no other master of the world. There are two paths we must travel if we are to reach a clear understanding of His ministry. Human experience has two ways leading up to life—the way of faith and the way of duty. It is not now our purpose to speak of the teaching of Jesus as to the way of faith. His messages are so clear upon this point, we are in little danger of erroneous conceptions here. But we are to think of Jesus the Teacher concerning the way of Duty. Let us consider this study along three lines of thought.

1. The Intent of His Teaching.
2. The scope of His Work.
3. The Methods He Employed.

1. The Intent of His Teaching.—Of course we must say His gracious purpose was to lead the individual soul to a knowledge of God through Himself. He said: "I am the Way, the Truth and the Life." Of this we cannot say too much. But one cannot read the record of His ministry, as given to us, especially in the Synoptic Gospels, and avoid the conclusion His teaching was ethical. His ethics were organic, and therefore social. His purpose was the realization of a consecrated society. When preparing the way before Him, John the Baptist announced the purpose of Jesus' ministry. (Read carefully Luke 3:10-14.) When Jesus returned from His temptation "in the power of the Spirit," He proclaimed the

character of His ministry (Luke 4:18). When John the Baptist sent two of his disciples to Jesus to inquire concerning the character of His work, note His answer (Luke 7:19-23).

2. The Scope of His Work.—In one of His most illuminating parables Jesus said, "The field is the world" (Matt. 13:38). He certainly intended to indicate the sphere of Christian activity. Did He not also mean to emphasize the problem of a consecrated society? Is not our problem that of making people fit to serve the world, as well as to save people out of the world? The Christian Religion is a dynamic movement in the world. The Lord clearly emphasizes the scope of His work in His great commission (Matt. 28:19-20). "Obedience to Christ did not drive the disciples into the wilderness"; it sent them into the world.

3. The Methods He Employed.—Read thoughtfully the sermon on the Mount. Jesus had much to say of the character of His followers (Matt. 5:13-16); of the nature of worship (Matt. 6:1-18); but how clearly He spoke of the use of wealth (Matt. 6:19-24), of the relationships in society (Matt. 7:1-12), and the development of character (Matt. 7:13-27). In His sublime teaching Jesus offered His commendation of the ministry of service (Luke 10:25-37). He was severe in His condemnation of mere religious devotion (Luke 6:1-10, touching formal devotion to the law of the Sabbath); (Luke 11:37-54, touching external cleansing and other formal acts of devotion). Jesus had little sympathy for a religion that was merely provincial. Jesus taught a system of applied truth; not a system of a charmed circle of ritualism or ceremonialism. He taught the way to Duty through the heart of faith.

THE EXAMPLE OF JESUS THE PROOF OF HIS TEACHING.

We are accustomed to say, "One cannot teach further than he goes." Emerson says, "What you are speaks so loud I can not hear what you say." For the most part, the men who have influenced us in large meas-

ure have not been those who have succeeded in constructing an elaborate system, but who, themselves, have been the exponents of the ideas they have taught, the ideals they have set up. When we turn to the earthly life of Jesus, we do well to seek for the evidence in His own life of the principles He announced. In a preceding lecture we tried to discover the fundamental principles in the teaching of Jesus touching Social Service, and we are now to furnish the proof of His teaching, by allusion to the example of His own Blessed Life.

I.

In His earthly sojourn, Jesus was a man of the people. He proceeded from them. Well does Dr. Thompson say in his splendid "Land and the Book": "With uncontrolled power to possess all, he owned nothing. He had no place to be born in but another man's stable; no closet to pray in but the wilderness; no place to die but on the cross of an enemy, and no grave but one lent by a friend." The common people heard Jesus gladly (Mark 12:37). He associated with the poor and needy. "He ate with publicans and sinners." He called His disciples from a lowly occupation and identified these men of toil with Himself in His earthly ministry.

II.

Jesus' sympathies were with the people. In the house of one of the chief pharisees, as He dined, He manifested this spirit (Luke 14:12-14). His tender Heart of Love went out to a poor widow, whom He wondrously praised in her act of sacrificial giving (Mark 12:41-44).

III.

Jesus was always helpful. In His human manifestation, He was sociable (Matt. 11:19). His miracles were helpful and brought a blessing to those who came under His power. When the scribes and pharisees asked for a mere sign, note His reply (Matt. 12:38-39).

IV.

He suffered the loss of all personal comfort in His ministry to others.

He had little privacy. His whole life was freely expressed in sacrificial Love. We have caught but a faint glimpse of Jesus as He really was. Jesus Christ was the Son of God and the Son of Man. He came to do two things:

1. To make atonement for sin by the shedding of His blood. We must receive Him as Saviour by faith, to have eternal life.

2. He came as an example of how to live. We honor Him best by first receiving Him as Saviour and then recognizing His teaching and example in His ministry of love.

Many of the advocates of Social Service have placed too little emphasis on the great fact of the Atonement. Let us not make the mistake of ignoring the ethical teaching of Jesus, His doctrine of the common life, or fail to consider His own life as the expression of that teaching.

In the hope we may be able to discover the applicability of these considerations to the needs of a lost world and bring glory to His blessed name, these lectures are prayerfully offered.

THE PRESSING DEMAND UPON THE PRESBYTERIAN CHURCH FOR AN AGGRESSIVE MISSIONARY CAMPAIGN.

It is not my purpose to speak of the demand that is made upon every Christian who truly loves the Lord Jesus to become at once the messenger of His grace to others. The test of discipleship to Christ will always be apostleship to men. Nor do I intend to speak of the demand made upon the church at large for a more thoroughly organized effort to win lost souls to Christ. This is certainly accepted as the glorious mission of the church

in this world of sin. The period in which we now live is unquestionably a providential opportunity for such service. The demand upon the whole Church is pressing, but it rests with greater urgency upon that particular denomination of the largest strength, the most abundant resources and the greatest opportunity.

It is my intention to show how the Presbyterian Church occupies such a position, and thus show how the demand rests upon our Church in great power. Dr. John A. Broadus once said: "I have profound respect for the Presbyterian Church, but wonder sometimes what in the world would have become of the masses of the people if all the persuasions had done as they have done. They have, indeed, a cultivated ministry, but if it had not been for the great Methodist and great Baptist bodies, and some others like them, who have encouraged men to preach who were destitute of the artificial course of training, what in the world would have become of the masses of the people?" Our seeming neglect may have called forth such a statement from so eminent a man, but we are inclined to think he has forgotten the brains, power and the resources all the time working in the great spiritual awakenings within the history of the Christian Church.

We may safely take the position, the Presbyterian Church is the most powerful and aggressive religious force in the world, and since that is true, there is resting upon this Church a pressing demand for a more aggressive missionary effort.

I.

The demand is pressing upon the Presbyterian Church because of the peculiar character of its system of Doctrine. This suggestion need not cause surprise. It is no idle boast to say our Church stands as the best exponent of the character of God, has always honored His Word, and has always taught a system showing man's responsibility to God and Eternity as no other Church has done. The Presbyterian Church furnishes the best answer to the question, "What is God?" and so stands in

better position to reveal His character to a lost world. The great doctrines of the Bible, the cardinal principles of Redemption, are clearly defined in our Church. In our system of belief we teach the Way of Life sufficient for all, and adapted to the needs of a lost race. The charge of narrowness is without justification. We have no elaborate forms of ritualistic service, nor do we rest upon the basis of emotionalism. Carlisle once said, "The system for which Presbyterianism stands has produced in every country the noblest type of human character that has appeared on earth." With all for which our Church stands in the matter of Doctrine, yet our system of belief is the most liberal known to men. All evangelical churches are placed upon an equality in the cultivation of Christian ideas, and in the development of Christian enterprises. Possessing such a system of Doctrine, and yet so fair in the recognition of the essentials of the Christian belief, the Presbyterian Church is best suited to carry on the missionary work of the Church, and the demand upon such a Church is therefore the more pressing.

II.

Because of the glorious history of the Presbyterian Church we are able to show an unsurpassed record of service in an effort to bring the world to Christ. The demand is therefore urgent that the present and future remain worthy of that which has been written. One has well said: "There have been times when our system of Doctrine and form of government proved the conservator of every vital truth, and the adherents of this Church were in the vanguard of the reforming forces of the world."

In the great missionary work, the Presbyterian Church has been truly a martyr church. We may not have been able to furnish to the world the number of missionaries sent out through other agencies, but if the work is to be estimated by what has been accomplished, no other church can boast of a more glorious history. In the

brief outline here given, I cannot call the roll of our illustrious martyrs, but we may well say our creed has produced the noblest type of heroic service, and our creed has been baptized in the blood of many martyrs, who gave their lives a willing sacrifice to the cause of Christ. If this be our history in all the dark nations of the earth, we may safely say the Church has maintained her life because she has been aggressive. The history of our missionary conquest and sacrifice presents a pressing demand upon the Church of today for the preservation of the policy of the past. Our fathers met the demand in the days when the cause was defended through persecution and bloodshed; we should meet the demand when the call for service and sacrifice is still urgent beyond all other considerations.

III.

Because of the special advantages within the possession of the Presbyterian Church. These advantages are of many kinds. First, our Church has the advantage of territory. One has said, "The watch towers of the Presbyterian Church girdle the globe."

2. We have the advantage of an educational system. The cause of foreign missions demands, as never before, wise leadership, and we believe the Presbyterian Church is capable of supplying that demand to a degree possessed by no other denomination.

3. We have the advantage of material strength. God has wonderfully blessed the Presbyterian Church in material strength. The wealth of Protestantism has been largely given to our membership. Our Church cannot be unmindful of her sacred trust.

With such resources at our hand, surely the demand is pressing that we respond with adequate supplies to meet the needs of the world in a more aggressive missionary campaign.

I have one final word to suggest. There is a pressing demand upon the Presbyterian Church for such a policy:

IV.

Because of the unparalleled opportunity now offered for such work. Never has there been presented so glorious a task, never such a magnificent opportunity, never so great a responsibility. The "fields are white unto the harvest." The Southern Presbyterian Church must assume her share in our world-wide undertaking.

Our Church has a definite responsibility for the non-Christian world. We have accepted the assignment of our work. In the seven countries where our missions are planted definite sections have been set apart to our Church embracing an aggregate population of over twenty-five millions. Dr. Smith says in his leaflet called, "Our Missionary Task": "The most solemn thought that can enter the mind of our Church, a thought that should awe and thrill and quicken us beyond any other, is this, that twenty-five millions of men, women and children are depending upon us for spiritual life and light. We are their one hope of knowing Jesus Christ."

"To whom much is given, of him shall much be required." We have a system of Doctrine that has the right to claim our best devotion; we have a glorious history, for which we may claim some just pride; we have advantages that we must hold as a sacred responsibility; we have an opportunity that claims the best and noblest we possess. Have we not enough to give us a broader vision of our possibilities, enough to fire our hearts with a burning desire to do our utmost for the coming of Christ's Kingdom in the earth? Perishing souls are claiming much, and rightly so, from our Church.

Our immortal Church will fulfill her mission upon earth only after the lost, whom we are permitted to save and for whom we are responsible, are brought at last to Jesus Christ, our Redeemer, our Lord.



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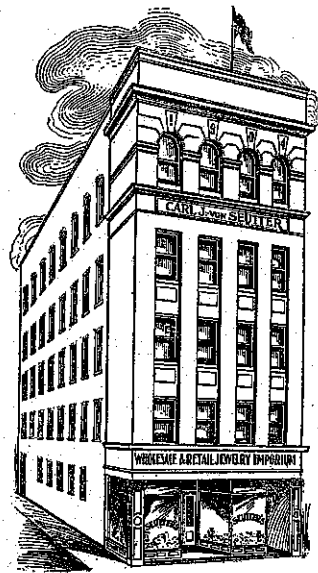
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The Outlook of Home Missions

ADDRESS BY

REV. A. A. LITTLE, D. D.

ATLANTA, GA.

THE OUTLOOK OF HOME MISSIONS.

A. A. LITTLE, D.D., ATLANTA, GA.

We are just catching sight of the magnitude of our task. Our country is the fairest the sun ever shone on. We feel it is God's country and that we are ordained for some great purpose in the affairs of Jehovah.

The General Assembly's home mission work is the whole Church coming to the help of the weakest. It is the massing of our reserves upon the weakest point of our firing line. It is the gathering up of our common strength for the service of the greatest need.

The work is in the hands of the executive committee of Home Missions, located in Atlanta. It is divided into eight departments—evangelistic, sustentation, frontier, mountain, colored evangelistic, foreign-speaking people, mission schools, church erection.

1. Evangelistic.

This is the first and foremost department of our work. The religion that does not propagate itself dies. All life must produce and reproduce life. Is this a Christian country? Two out of ten of our people are members of the Church. In our Southland some of our largest cities do not even have a majority of church membership. In some of our large Western cities not 10 per cent of the people are connected with any church.

Has our Church lost the spirit of evangelism? Sixteen hundred churches in our Assembly had no additions on profession of faith last year. It takes twenty-one members to bring one member to the church. Three thousand souls were converted under the preaching of one sermon. It takes three thousand sermons now to convert one soul. In our General Assembly we have one general evangelist; twenty-five pastors stand ready to hold evangelistic meetings, a superintendent of evangelism is sought and eighty-seven evangelists are aided in part, more or less, by this committee.



REV. A. A. LITTLE, D.D.
Atlanta, Ga.
Home Missions

2. Sustentation.

What of the churches already organized? Churches are like people. There are two periods when they must be cared for. One is their childhood, that they may grow strong, and the other is their old age, that they may continue to bring forth fruit. Sustentation is the taking care of our churches, holding them for what they have been, and for what they may be.

3. Mountaineers.

God's country was a land of mountains. Mountain men are always free men. It is the home of the purest democracy. In our Appalachian chain there are 86,000 square miles. It is larger than the whole German Empire. In it are four million of the purest Angol-Saxon people in the world. They are a backward people, a neglected people.

We cannot measure the influence of these millions of pure-blooded descendants of Scotch-Irish parents on the future of our country. To reach them we must live among them. The school is the most efficient factor in reaching these people. In our mountain work we have 43 schools, 129 teachers, 3,250 pupils.

4. Colored Work.

A few years ago this work was put into the hands of the home mission committee. We are just now catching a view of the enormity of this problem. There are ten millions of the colored race in the Southern States, one-third of our population. If any people need the gospel these people do. They are the white man's burden of the South, for they need the white man's religion. They are a leaning people. They have no standards of their own.

If the gospel cannot uplift and save the negro, we must give it all up.

We must save the negro, for in 250 years there will be no negro to save. It is a dying race. And as the stress of life gets sharper, history teaches the weak race will go

to the wall. If we are ever to save the negro and save him for himself and for his influence on Africa, we must do it now.

5. The Frontier.

By this we mean the synods of Florida, Louisiana, Arkansas, Oklahoma and Texas. The population of these five states is over nine millions, nearly one-fourth of the population of the Southern States. It is largely white. It is increasing at a more rapid rate than in any other states of the South. The people who go to these states are often the best, the most aggressive and progressive of our people. They are not rich; that is, they have no accumulative wealth. By the end of this century these states will contain fifty million people, and if they were as thickly settled as parts of Europe, they would have and they are capable of sustaining, one hundred and fifty million people. What is the force of Presbyterianism in these five synods? Churches, 798; elders, 2,354; deacons, 2,006; church members, 56,306. Not one Presbyterian in 200 people. In these states every ism on the face of the earth is found. Their theology is in a state of flux, and they need the steadying doctrines of the Presbyterian Church to hold them firm to the truth.

6. Foreign-Speaking Peoples.

Our boast that the South is the purest Anglo-Saxon country in the world will soon cease. The immigrants, especially from the south of Europe, are pouring into our country. They not only come to till our soil and to enjoy the benefits of civilization, but they come with perverted ideas, born under medieval conditions. These ideas are even now to some extent affecting the Christian civilization of some of our communities. We must evangelize them and bring them up, or they will lower the tone of religious thought. What are we doing? The Texas-Mexican work consists of one Presbytery, twenty-one churches and twelve hundred communicants. In one city alone we are preaching the gospel in eight different languages. In Kan-

sas City, Birmingham, New Orleans, Tampa and places in Virginia in our coal mining regions, our evangelists are reaching out after these people. Our Indian work has long been a great success.

It is time for us to realize that in the South our religious life and our ideals are at stake. Unless we save our own country, our country cannot save the world. A sinner saved in China cannot and will not save one sinner in America, but a sinner saved in America can and will save hundreds of sinners in China.

THE COUNTRY CHURCH.

A great deal is being said about the country church. A rural community is one where the people live in the open country, or in towns of less than 2,500 population. By the census of 1910, 53 7-10 per cent of our people live in rural communities. A decrease of 12½ per cent in ten years. What of the church in these communities? What of their problems?

Let us get rid of some of the "scare heads" that are often used in discussing this problem. Let us throw overboard some of the things that are misleading.

"A great many of our rural churches are dead." It is said there are 800 such churches in the state of Ohio alone. Two great denominations in the South report at least 1,800 church buildings which formerly belonged to them, not now used. This fact is true but it is not confined to the country churches. Recently in the city of New York fourteen church buildings were sold, and in that municipality there are seventy now advertised for sale, so that the country church is not the only one which is dead.

If the population passes away, then the church will do so. In many communities churches ought never to have been organized. Like cotton they need to be chopped out, and it is not a bad thing sometimes for them.

"Our best young men and women are going to the cities." This is not an unmixed evil. The country is noted for large families, and often there is not room for

boys or girls to take up their life work. So much the better for the city. The greatest need is among our urban population. The greatest problems of our day are to be decided there. The city is the firing line, and we need the best marksmen, the truest hearts, the most courageous souls on that line.

"To save the country church we have to have a 'back to the farm' movement." This will not be. How few city dwellers have gone back permanently to the country! Occasionally a family will go back, but even then some of the children will remain in the city. As improved methods of agriculture will require less human effort, there will probably be a greater exodus from the country to the town. Dr. Josiah Strong, in his recent book, "Our World," declares that the 'back to the farm' cry is a false one. Urban population will grow, and it is natural for them to grow, though the rate at which they grow may change. However, the country remains and the people are in it. Farms are occupied and the Church has a message and a mission to the people on these farms.

The question for us to consider is how can we impress this message with the most virility, and how can we discharge this mission with the most success?

In general the redemption of the country must come from the country. We must work out our own salvation on the farm. The only thing that we can import is ideas, but they must be worked out under rural conditions.

1. *There should be a larger use of the church for the benefit of the community.* Most churches are used purely for religious purposes, once a month, twice a month, sometimes once a Sunday. For six days out of the week they remain closed and empty and useless. They have nothing to do with either the intellectual or social or physical development of the community except in an indirect fashion. Why should not the church and its grounds be the center of the intellectual, social, physical, as well as the religious welfare of the community? Why not use them seven days in the week, rather than one?

Why may they not become the school houses and the playgrounds and the social centers of the community. Is there anything so sacred about the church that it could not be used for the welfare of mankind? Is there anything about a minister that necessarily excludes him from being a helper in the development of the whole man or the whole community?

2. **The pastors of our rural churches ought to be encouraged to remain.** Many of our churches are served by absentee ministers. They live in the city, or in some distant community. They come down Saturday, or even Sunday morning, and preach, and go back. Next Sunday another minister comes from somewhere else, preaches, and goes back. A great many country communities have no resident pastors whatever, of any denomination. Why should not the churches be consolidated so that instead of having four or five different ministers, coming from different directions, one minister could be supported by one church, by the whole community? How can we encourage our pastors to remain? By putting more honor on the country pastor. We have come to look down on a man who lives in the country, serves a country church. Who ever heard of one being elected moderator of the General Assembly, or put on one of our important committees? Again, by paying better salaries. The Every Member Canvass could do a great work here. Any country community is committing suicide in a religious way by starving its pastor to death. We can encourage the pastor, again, by a willingness to do aggressive work. A great many of our country churches are perfectly willing to stagnate. They get into ruts, and like a wheel in a rut, they do not want to get out, and make a great squeaking noise when they are forced to get out. No man of any vigor is willing to go in an old rut all of his life.

3. **The country church can be saved for a great work for God by securing the ownership of the lands for a desirable population.** All writers agree that tenantry

is the foe to church life. A man who is here this year and gone next is of very little value to the religious life of any community. The man who stays is the man who stands for high religious ideals in any community. The most dangerous thing to the country life is the fact that a landowner has moved away, and the floating population that comes in cares neither for God nor man. A country community ought to encourage the young men to buy land. The older and stronger men in the community could help the younger men to do it. Especially ought every community in which there are large tracts of land unoccupied get in touch with our immigration agencies and secure a population that will be desirable.

Finally, we believe that if some such plan as this be carried out, our country churches can be saved for God and humanity.



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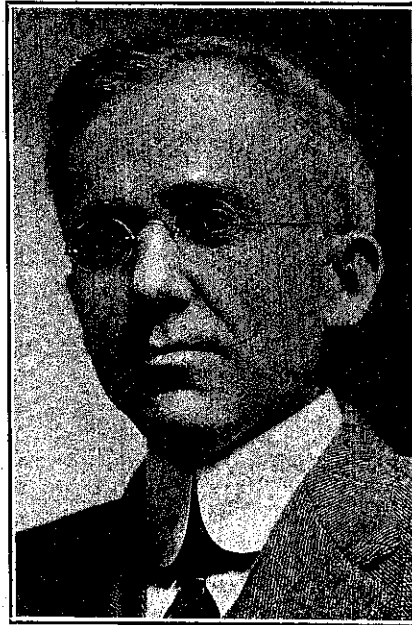
Robert Burns, Democrat

—
ADDRESS BY

HON. J. F. FRIERSON,
COLUMBUS, MISS.

ROBERT BURNS, DEMOCRAT.

HON. J. F. FRIERSON, COLUMBUS, MISS.



HON. J. F. FRIERSON
Columbus, Miss.
Popular Address

When I thrust upon the title I have given this address, of "Robert Burns, Democrat," I had in mind that beautiful, democratic poem, "A Man's a Man for a' That." It was true of Burns' entire life and character. He was by birth and loyalty a man of the people. In his rearing, experiences, and sympathies he was a democrat. Indeed, if you catalogue the heroes of that heroic land of Scotland, just so many democrats will you name. The struggles of that noble country were democratic. The Covenanters were people fighting against priests. The "Scots wha hae wi' Wallace bled," were resisting the "Divine right of kings."

Robert Burns was born January 25th, 1759, near the town of Ayr, in the neighborhood of Alloway Kirk and the bridge o' Doon, afterwards immortalized by his inimitable "Tam o' Shanter." There were stories of patriotic struggle awaiting his rhyme, as Scotland's lore and legend were awaiting the romance of Sir Walter Scott. The songs of the people were in need of his lyre to crystallize the pulsations of their heart into musical expression, their myth and legend in need of his muse to turn folk-lore into poetry. Scotland's history was made by William Wallace and Robert Bruce; her literature by Robert Burns and Walter Scott. The songs which he sang were the crude songs of the people, which he found in the land and turned into poetry.

Some one has said, "Let me write the songs of a nation and whoever will may write the history." It was Burns' privilege to write the songs of Scotland, and this he did right well. They have been fixed for all time, not only in the hearts of Scotland's people, but of all English speaking races. "Auld Lang Syne," "Coming Thro' the Rye," "Afton Water," "My Luve is Like a Red, Red Rose," "Whistle an' I'll Come to You, My Lad," "The Banks o' Doon," and a hundred others will keep his memory green. His fame grows brighter and his memory dearer to the whole English race as the years

go by. In the brief heyday of his prosperity in Edinburgh, Burns wrote jokingly to a friend: "For my own affairs I am in a fair way of becoming as eminent as Thomas a Kempis or John Bunyan; and you may expect henceforth to see my birthday inserted among the wonderful events in the Poor Robin's and Aberdeen Almanacks, along with Black Monday and the battle of Bothwell Bridge." In his last illness, when life seemed a shipwreck, he told his wife, "Don't be afraid, I'll be more respected a hundred years after I am dead than I am at present." Indeed, this encouragement offered rather a distant and belated cheer to sorrowing wife, but both these prophesies, the serious and the gay, have been eminently fulfilled, and his birthday is a day to be found in many a list of world events, and his fame is as securely fixed as that of any of the greatest poets.

The contrasts of his character and genius, the uniqueness of his experiences, the intensity of his impulses, make a study of Burns complicate, but interesting. Yet, Burns the poet, and Burns the man, are one and the same, as every soul is one. The will, the fancy, the passion, or the reason, may be dominant for the moment, but the whole soul is there, and whatever the experience, we may point to it and say, "There is the man."

The life of Burns is conveniently divided into periods which are marked by the places in which he lived: Ayr, Mount Oliphant, Lochlea, Mossgiel, Ellisland, and Dumfries. These places have memories of him clustering about them and they have become immortal because of his fame. The peasant's child, born by the banks of Doon has wrought this change.

"The land he trod
Has now become a place of pilgrimage;
Where dearer are the daisies of the sod
That could his song engage.
The hoary hawthorn, wreathed
Above the banks on which his limbs he flung,
While some sweet plaint he breathed;
The streams he wandered near;
The maidens whom he loved; the songs he sung—
All, all are dear."

The town of Ayr has become the shrine of English speaking people. More than thirty thousand visitors go annually to Ayr to see the birthplace of Robert Burns, than which no place in broad Scotland, palace, cot, or castle, is held in deeper reverence. The greatest number to visit the birthplace of William Shakespeare in any year is fourteen thousand.

The father of the poet was William Burns, of whom John Murdoch says: "I have always considered him as by far the best of the human race that ever I had the pleasure of being acquainted with." The poet's mother was Agnes Brown, a sincerely religious woman, of quick wit, good manners, and easy address. She lived for her children and she knew many songs and legends which she sang and related for their pleasure and benefit. The poet resembled his mother in appearance. I think the poverty of William Burns has been greatly exaggerated. He was a poor man, to be sure, but frugal. His wants were few and he always had something to send the old folks at home, in Dunnottar. This heavy-browed, deep-thinking, solemn man, from the shores of the North Sea was of broader intelligence and far more liberal education than was common among the Scotch peasants of his day. But however poor the peasants, they appreciated the value of an education for their children and used every means to help them acquire it. The seven years at Ayr and ten at Mount Oliphant were happy and growing years for Robert Burns. He and his brother Gilbert were in school whenever possible. They first attended the school of William Campbell at Alloway Mill, which lasted only a few months. Their next schooling under John Murdoch lasted for several years. After this the boys were taught by their father, who instructed them in arithmetic and encouraged them to read after the labor of the day was ended. Their reading was no mere amusement but was systematic, and though a pleasure, it was seriously undertaken. Frivolous pleasures at that day were very few and the enduring pleasure of literature was the more easily and the more firmly established. William Burns strove valiantly to do his whole duty by his

children. He read with them, observed with them, talked with them; he even wrote a manual of religious belief for them, and all this in the midst of the struggle with a barren farm. Robert Burns needed no sympathy during these seven years at Ayr and ten at Mount Oliphant. They were the happy years of his childhood and boyhood days, when he had good health, hard work, exuberant spirits, a bright mind, and loving and sympathetic parents.

Of this period Burns says: "I owed much to an old woman who resided in the family, Battye Davidson. She had, I suppose, the largest collection of tales and songs concerning devils, ghosts, fairies, brownies, witches, warlock, kelpies, elf candles, dead lights, wraiths, apparitions, cantraips, giants, enchanted towers, dragons and other trumpery." He has wonderfully preserved these tales and stories, in *Halloween* and *Tam o' Shanter*. This latter poem is considered by many, including the poet himself, as his masterpiece. Burns was the first poet who dared to use the words in which men talk every day. Theretofore the language of the poet had been stilted, the words unusual, and their arrangement labored. One source of his charm is his simple and homely phrase. In *Tam o' Shanter* how he does depict poor, old, weak Tam, lingering that market-day night, to drink at the tavern till his money gave out, with souter Johnny, "his ancient, trusty, drouthy, crony!" He forgot his good wife, Kate, at home,

"Gathering her brows like gathering storm,
Nursing her wrath to keep it warm.

"She prophesied that late or soon,
He would be found deep drowned in Doon;
Or caught wi' warlocks in the mirk,
By Alloway's auld haunted kirk."

But that night Souter Johnny told his queerest stories:

"The storm without might roar and rustle
Tam did not mind the storm a whistle.

"Kings may be blest, but Tam was glorious,
O'er a' the ills o' life victorious!"

At last the time comes when Tam must ride,

"And sich a night he takes the road in,
As ne'er poor sinner was abroad in."

He rode regardless of lightning, wind, and storm,
until,

"Kirk Alloway was drawing nigh,
Whare ghaists and houlets nightly cry,
When glimmering through the groaning trees,
Kirk Alloway seemed in a bleeze;
Through ilka bore the beams were glancing;
And loud resounded mirth and dancing—
Inspiring bold John Barleycorn!
What dangers thou canst make us scorn!
Wi' tippenny we fear no evil!
Wi' usquebae we'll face the devil!

* * * * *

"Warlocks and witches in a dance;
Nae cotillion brent new frae France,
But hornpipes, jigs, strathspeys, an' reels,
Put life an' mettle in their heels.
A winnock bunker in the east,
There sat old Nick in shape o' beast;
A towzie tyke, black, grim, an' large,
To gie them music was his charge;
He screwed the pipes and gart them skirl,
Till roof and rafters a' did dirl,
Coffins stood round like open presses,
That shawed the dead in their last dresses;
And by some devilish cantraip slight,
Each in its cauld hand held a light—
By which heroic Tam was able
To note upon the haly table,
A murderer's banes in gibbet airns;
Twa span-lang, wee, unchristened bairns.

Wi' mair o' horrible an' awfu',
Which ev'n to name would be unlawfu'."

Thus Tam stood enchanted by such sights, while the witches danced and old Satan furnished the music, until he forgot himself and roared out at Nannie, the queen-dancer of the witches:

"Weel done, Cutty-sark!
An' in an instant a' was dark;
And scarcely had he Maggie rallied,
When out the hellish legion sallied.

* * * * *

So Maggie runs, the witches follow
Wi' many an eldritch screech an' hollow.
Ah, Tam! ah, Tam! thou'll get the fairin'!
In hell they'll roast thee like a herrin!
In vain thy Kate awaits thy comin!
Kate soon will be a wofu' woman!
Now do thy speedy utmost, Meg,
An' win the key-stane o' the brig:
There at them thou thy tail may toss,
A running stream they darena cross.
But ere the key-stane she would make,
The feint a tail she had to shake!
For Nannie, far before the rest,
Hard upon noble Maggie prest
An' flew at Tam wi' furious ettle;
But little wist she Maggie's mettle—
Ae spring brought off her master hale,
But left behind her ain grey tail;
The carlin caught her by the rump
And left poor Maggie scarce a stump.

Now, wha this tale o' truth shall read,
Ilk man an' mother's son take heed,
When e'er to drink you are inclined,
Or cutty-sarks run in your mind,
Think, ye may buy the joys o'er dear,
Remember Tam o' Shanter's mare."

An overplus of maudlin sympathy is extended to the boy who is faced with the necessity of work; but, in the experience of the world's history, he is fortunate above his fellows. Taine speaks of this son of a poor Ayrshire farmer "as being born in a sad condition, a sad country, a sad lot;" but that rugged Scotchman, Carlyle, says: "Nay, we question whether for his culture as a poet, poverty and much suffering for a season were not absolutely advantageous. Burns was born poor and born to continue poor, for he would not determine to be otherwise; this it had been well could he have once for all admitted, and considered as finally settled. He was poor, truly; but hundreds even of his own class and order of mind have been poorer, yet have suffered nothing deadly from it. Nay, his own father had a far sorer battle with ungrateful destiny than his was; and he did not yield to it, but died warring, and to all moral intents, prevailing against it. True, Burns had little means, had even little time for poetry, his only real pursuit and vocation; but so much the more precious was that little he had. In all these external respects his case was hard, but very far from the hardest. Poverty, incessant drudgery, and much worse evils it has often been the lot of poets and wise men to strive with, and their glory to conquer."

Burns lived at Lochlea until he was twenty-six, and his life to that point was a progressive one, a happy one. At Mount Oliphant and Lochlea he began his love-making, which was his second nature, and constant companion through life. At the age of fifteen he had as his partner in the harvest field a "bewitching creature," Nellie Kilpatrick, on whom he afterwards wrote his first song, "O Once I Loved a Bonnie Lass." At seventeen, while studying mensuration and surveying at Kirkoswald, he met Peggie Thompson, who, he says, "overturned his trigonometry and set him off at a tangent from the sphere of his studies." On his return from Kirkoswald he attended a dancing school to "give his manners a brush." His father had an antipathy for these meetings and Burns says that his going in defiance of them brought on paternal resentment and even dislike. His brother Gilbert

dissents from this conclusion and says that the poet's extreme sensibility and regret for this one act of disobedience led him unconsciously to exaggerate the circumstances of the case. David Sillar, a fellow member of the Bachelors' Club, which Burns joined at the age of twenty-two, said: "Between sermons we often took a walk in the field. In these walks I have frequently been struck by his facility in addressing the fair sex, and it was generally a death blow to our conversation, however agreeable, to meet a female acquaintance."

The third damsel to call forth his erotic effusions was Ellison Begbie. On her he wrote one of his cleverest, as well as prettiest, lyrics, beginning, "On Cessna's Banks There Lives a Lass." This poem is a "song of similes," each stanza a simile; and in it he likens her sweetness to the morning dawn, her mien to the youthful ash, her looks to the vernal May, her hair to the curling mist that climbs the mountain side at even, her cheeks to a crimson gem, her teeth to the nightly snaw, her breath to the fragrant breeze, and her voice to the ev'ning thrush. After all his descriptions of bodily beauty he exclaims in climax:

"But it's not her air, her form, her face—
Though matching beauty's fabled queen;
'Tis the mind that shines in every grace,
And chiefly in her roguish een."

Burns' most beautiful sentiments of love were expressed in reference to Mary Campbell, or "Highland Mary." She lived and worked in the family of Gavin Hamilton. Burns proposed marriage to Mary Campbell, was accepted, and Mary left her employment for the home of her parents in Argyleshire preliminary to her union with the poet. They parted on the banks of Ayr, on a Sunday in May, exchanging Bibles and vowing eternal fidelity. Two volumes of the Bible, which Burns had given Mary Campbell, are preserved in the Burns Monument in Ayr. In one of these volumes is a lock of Mary's hair, of a light brown color, and in Burns' handwriting the verse, "Thou shalt not forswear thyself, but shalt perform unto the Lord thy vows." Mary's death occurred a

few months after this parting in May, which was the last time they ever met. He cherished this love and sang half a dozen songs in her memory. Hallowed by her untimely death, this affection became his ideal love, and in "To Mary in Heaven," he said:

"Still o'er these scenes my mem'ry wakes,
And fondly broods with miser care;
Time but the impression deeper makes,
As streams their channels deeper wear."

One stanza that he wrote in connection with his infatuation for "Clarinda," has been declared to be the "epitome of a thousand love tragedies":

"Had we never loved so kindly,
Had we never loved so blindly,
Never met and never parted,
We had ne'er been broken hearted."

At Lochlea, where his brightest days were spent and his grandest themes were sung, dark spots were also appearing in his life and character. He had made friends of the smugglers at Kirkoswald, whose stories of adventure and whose disregard for moral and civil law were entrancing to his adventurous nature. The Bachelors' Club, the Debating Society, and the Tarbolton Lodge, as well as the informal meetings at inns and taverns, were places where he could run the gamut of wit and satire with friends whose genuine admiration and applause were not conducive either to sweetness of thought or sobriety of life. Burns, at this time, was full of enthusiasm. He had already decided that his genius entitled him to recognition, and also that fate, or fortune, had set him in hard lines. His democracy rebelled against all snobbishness in the upper classes, and his inability to overcome poverty and to free himself from the necessity of toil irritated his spirit. Truly, contentment is great gain, and a lack of it made Burns petulant, recalcitrant, rebellious. He was robust and vigorous of body and his plowing did not pre-

vent a large intercourse with friends, at church, at fairs, clubs, and lodges. Burns was an omnivorous reader, always having a book with him. Every odd moment, at meals and during work or pleasure was utilized with good authors. The best literary works with which he was familiar would make a creditable five-foot shelf of books, and these books he used right well. Pope, Gray, Ramsay, Furgerson, Richardson, Fielding, Stern, and Thompson were his companions. Under his father's tutelage he had become familiar with the standard religious works of the time.

The range of his genius was large, his sympathies were extended. He was at home, sad to relate, "Wi' a bottle an' an honest friend, What wad ye wish for more, man?" in "Auld Lang Syne," or in that song of long years of domestic felicity. "John Anderson my Jo John." The field mousie, "wee, sleekit, timorous, cowrin beastie," on being upturned by his plowshare, becomes his "fellow mortal," and the destruction of its house, which had "caused him many a weary nibble," teaches that the "best laid schemes o' mice and men gang aft agley, An' naught is given but grief an' pain for promised joy." The proud dame, in her silks and laces, little realizes that she is furnishing the theme:

"O, wad some power the giftie gie us,
To see ourselves as others see us;
It wad frae many a blunder free us,
An foolish notion."

Carlyle says that his "Bannockburn," commemorating Bruce's address to his army just before that battle, is the greatest war ode ever written.

The strength and beauty of Robert Burns are in his intense human sympathy. The familiar truths which his poems exhale in the every-day words that he uses, come close to the hearts of the people. His themes are the dearest because the homeliest, their expression the sweetest, as well as the sublimest, because the simplest. He cannot win our admiration for the exquisite choice of words as

Shelley, whose "Ode to the English Skylark" is a gem of purest diction, a porcelain of rarest beauty to handle daintily, to scrutinize carefully, to dote over with admiration for the exquisite tints inwrought in its texture. He does not command our wonder as Lord Byron, with elaborate epics of surpassing skill and erudition. The mountains and the sea, with which Burns was so familiar, would have been constant themes for the muse of Wordsworth. The wounded hare, the field daisy, his old mare, Maggie, the frightened waterfowl, he sang of only as they touched or suggested human experience. His soul was as sensitive as an Aeolian harp, and it responded to the softest zephyrs of nature—human nature—the human that nature suggested. Other poets sang about people and their experiences, Burns sang of them—from among them, as one of them. He wasted no time to tell of the cot or the vine that grew above it, but rather of the hearts within would he relate. Hovel and palace were alike to him, hodden grey and a' that, "the rank was but the guinea's stamp, a man's the gowd for a' that." Goldsmith, in his "Deserted Village," related what he observed; Burns, in "The Cotter's Saturday Night," wrote what he lived and what he was. Gray stands afar off to sing the "Curfew tolls the knell of parting day," but Burns is in it and of it when he sings in simple Scottish lays, "The lowly train in life's sequestered scene."

Of the origin of this poem, his brother Gilbert gives the following clear account: "Robert had frequently remarked to me that he thought there was something peculiarly venerable in the phrase, "Let us worship God," used by a decent, sober head of a family, introducing family worship. To this sentiment of the author the world is indebted for "The Cotter's Saturday Night." Says he: "Robert and I used frequently to walk together when the weather was favorable on Sunday afternoons, and enjoyed such Sundays as one would regret to see their number abridged. It was in one of these walks that I first heard him repeat "The Cotter's Saturday Night." I do not recollect to have read anything by which I was more highly electrified. The fifth, sixth, and the eighteenth stanzas thrilled with peculiar ecstasy through my soul."

Allan Cunningham relates that when Burns was first invited to dine at Dunlop House, the Westlan dame who acted as housekeeper appeared to doubt the propriety of her mistress' entertaining a mere plowman who made rhymes, as if he were a gentleman of old descent. By way of convincing Mrs. McGuiston, for that was the housekeeper's name, of the bard's right to such distinction, Mrs. Dunlop gave her "The Cotter's Saturday Night" to read. This was soon done and the good woman returned the book with a strong shaking of the head, saying, "Nae doubt gentlemen an' ladies think muckle o' this, but for me it's naething but what I saw i' my father's house every day, an' I dinna see how he could hae told it in any other way."

If we consider Robert Burns as bound to his plow, or saving his crop, or gathering peat, while fully conscious of his own ability, as well as merit, we can sympathize with him in this slavery to mechanical toil and perpetual economy. If freedom would have permitted his swarm of grand and graceful dreams to soar, if release from toil would have allowed an uninterrupted intercourse with the muse of sublime poetry, we might wish him to have enjoyed it. But it would not. Burns is no poet unless a democratic poet. His hardships were his strength, his toil was his power, his suffering was the restraint that made for his sublimity.

In one of the novels of Howells' is the story of an old German professor who is a socialist. He was wealthy, but he taught and practiced Christian service to his fellowmen. One of his pupils had known the old Professor as living in an elegant mansion on Fifth Avenue in New York. After some years' absence the pupil returned to New York and tried to find his master. Instead of being in the sumptuous home of former days the old teacher was housed in simple apartments in a flat in the tenement district. The pupil said in surprise when he found him: "Why is it that you have given up your comfortable home to come down here? You were there doing a good work, giving your means and your service to the poor." "Yes," said the master, "but not like here. Up there I came down to see and to minister to them. I felt myself dif-

ferent from them, above them. To be of service, to do it right, to prevent one's pride, to minister to poverty and sin and wrong, one must live with it, see it, taste it, smell it, breathe it, feel it. Up there I felt myself becoming a bloated aristocrat and I said, 'I will take myself in hand. I will go among these wicked, weak, and poor of earth, the criminals and the paupers—my brothers—that I may not forget that I am a brother to them.'" Just so, the fragrance and beauty of Robert Burns' poetry is because the author was of, a part of, of the essence of, what he wrote.

Burns was ambitious for worldly possessions. Says he: "The only openings by which I could enter the temple of fortune were the gate of niggardly economy, or the path of little, chicaning bargain-making. The first is so contracted an aperture I never could squeeze myself into it; the least I always hated; there was contamination in the very entrance." As to his desire for distinction, he says: "Never did heart pant more ardently than mine to be distinguished." Either of these wishes satisfied would have been most disastrous. Burns wealthy would have been a Byron in satiety. Burns distinguished would have been a Dryden in arrogance. No poet in affluence would ever have written, "The rank is but the guinea's stamp, the man's the gowd for a' that." Burns as an aristocrat would never have known that the peasant is as good as the lord; that there are men noble by nature, and that they alone are noble. From a different view-point than that in which circumstance and fortune had placed him, he could never have written these lines:

"While winds frae off Ben-Lomond blaw,
And bar the doors with driving snaw,
I grudge a wee the great folks' gift,
That live so bien an' snug—
I tent less and want less
Their roomy fireside;
But hanker and canker
To see their cursed pride.

It's hardly in a body's power
 To keep at times frae being sour,
 To see how things are shared,
 How best o' chieftains are whiles in want,
 While coofs on countless thousands rant
 An' ken na how to wair it."

When Robert Burns was twenty-five years old his father died—a sore loss to Robert and Gilbert. William Burns had sorrowed many days to see the tendency of his son to rebel against material circumstances and moral restraint, and on his death-bed he said: "There's one o' ye for whom my heart is wae. I hope he may na fa'." Shaking with sobs, Robert turned to the window. As he gazed through the window into the dismal world, he vowed a vow which he tried hard, but failed, to keep: "Father, father on earth and Father in heaven, I will be wise!"

The brothers, Robert and Gilbert, soon after the father's death, migrated to Mossgiel, where they took a farm and worked for four years at a meagre wage. Meanwhile the father of Jane Armour refused to allow her marriage with Burns, and the latter resolved to go to Jamaica as bookkeeper. He was, fortunately, or unfortunately, disappointed in this project.

In 1786 his first volume, which contained many of his most illustrious poems, was published at Kilmarnock, and immediately it met with marked success in Ayr and west Scotland. Nothing had ever so taken the day as the poems of this plowman. They were read by rich and poor, educated and simple alike. Even maids and plowboys would gladly forego the necessities of a new dress or suit in order to procure a copy of these poems. This edition brought only about twenty pounds, but it opened the way to introduce the author to the literati of Edinburgh. He went to Edinburgh during the winter of 1786-7 and had his annus mirabilis—a disappointment and a calamity.

Sir Walter Scott has left a description of seeing him there. He says: "As for Burns, I was a lad of fifteen when he came to Edinburgh, but had sense enough to be

interested in his poetry. I saw him one day with several gentlemen of literary reputation, among whom I remember the celebrated Dugald Stewart. Of course we youngsters sat silent, looked, and listened. I remember his shedding tears over a soldier lying dead in the snow, his dog sitting in misery on one side, and on the other his widow with a child in her arms. His person was robust, his manners rustic, not clownish. His countenance was more massive than it looks in any of the portraits. There was a strong expression of shrewdness in his lineaments. The eye alone indicated the poetic character and temperament. It was large and of a dark cast and literally glowed whenever he spoke with feeling and interest. I never saw such another eye in a human head. His conversation expressed perfect confidence without the least intrusive forwardness."

Burns was much carressed in Edinburgh but nothing was done for his relief. He was sought after because he was a genius, but he went from those meetings of the literary, the well-born, and the rich, to share a bed in the garret of a writer's apprentice, for which they paid together three shillings a week. During this period he formed, among other friendships, those of Mrs. Dunlop and Lord Glencairn, which remain among the famous instances of literary friendships. The glory of this winter was both short and bitter. He was sought after because he was a phenomenon, he was feasted because he could entertain. The rich and the well-born listened to his wit and humor, his songs and his satires, but they remembered that he was a plowman. Now and then when Burns was alone with one of these newfound friends, democratic cordiality would increase; but it is human nature to strut when a single spectator beholds, and no one can feel so much the responsibility of preserving family prestige and dignity as empty-headed aristocracy. Even his good friend, Lord Glencairn, could be only patronizing when another lord was present. Burns' only claim to their attention was his genius. Stripped of that he was only a farmer who wore hoddens grey and mud-splashed boots. In the commonplace book which he kept while in Edinburgh, is a para-

graph that illustrates the sensitiveness of his nature, as well as the patronage of these friends. Says he: "There are few of the sore evils under the sun give me more uneasiness and chargin than the comparison how a man of genius, nay of avowed worth, is received everywhere with the reception which a mere ordinary character decorated with the trapping and futile distinctions of fortune, meets. Imagine a man of ability, his heart glowing with honest pride, conscious that men are born equal, still giving honor to whom honor is due; he meets at a great man's table a Squire Something or a Sir Somebody; he knows the noble landlord, at heart, gives the bard, or whatever he is, a share of his good wishes, beyond, perhaps, any one at table; yet how will it mortify him to see a fellow whose abilities would scarce have made an eight-penny tailor, and whose heart is not worth three farthings meet with attention and notice, that are withheld from the son of genius and poverty!

"The noble Glencairn has wounded me to the soul here, because I dearly esteem, respect, and love him. He showed so much attention, engrossing attention, one day to the only blockhead at table, (the whole company consisted of his landlord, dunderpate, and myself), that I was in half a point of throwing down my gage of contemptuous defiance; but he shook my hand and looked so benevolently good at parting. God bless him! Though I should never see him more I shall love him until my dying day! I am so pleased to think I am so capable of the throes of gratitude, as I am miserably deficient in some other virtues.

"With Dr. Blair I am more at ease. I never respect him with humble veneration; but when he kindly interests himself in my welfare or, still more, when he descends from his pinnacle and meets me on equal ground in conversation, my heart overflows with what is called *liking*. When he neglects me for the mere carcass of greatness, or when his eye measures the difference of our points of elevation, I say to myself, with scarcely any emotion: 'What do I care for him or his pomp either?'"

All through Burns' life, and especially after the death of his father, he was in need of warm friends who were strong. The sympathetic friends he had were not strong enough, nor were they inclined to influence him to overcome his tendencies. They were merely admirers who were accounted friends for the homage they paid to his genius. Those who were strong to warn him were tyrannous instead of sympathetic. Had strength and sympathy combined for his benefit wonderful things might have been accomplished in his behalf.

Burns was rich in wit and humor. Among his friends was a prosperous seed-merchant at Kilmarnock, Thomas Samson, who was fond of entertaining the poet. This friend was also a noted sportsman—so fond of the moors that he had "hoped to die in them." This "hope" suggested to Burns the elegy which made Tam Samson famous. William Parker used to tell the story of the first appearance of the elegy. The usual company had assembled to meet Burns at Sandy Patrick's "public," and to hear the poet read his latest productions. In the course of the evening he recited the elegy, to the great delight of all except Tam, himself. To listen to his own elegy of fifteen stanzas was too funereal for a joke. Burns' voice was too solemn when he read:

"There, low he lies in lasting rest;
Perhaps upon his mouldering breast
Some spiteful muirfowl bigs her nest,
To hatch and breed;
Alas, nae mair he'll them molest!
Tam Samson's dead!

"When August winds the heather wave,
An' sportsmen wander by yon grave,
Three volleys let his mem'ry crave
O' pouter an' lead,
Till echo answer frae her cave,
'Tam Samson's dead'!

"Heaven rest his soul where'er he be!
Is the wish o' many mae than me;
He had twa faults, or may be three,
Yet, what remead?
Ae social, honest man want we;
Tam Samson's dead!"

The refrain, "Tam Samson's dead," was not to his liking and at length he roared out, "Ay, but I'm no deid yet, an' I wad rather ye wad tell the warld I am hale and hearty."

To offset the gruesome prophesy and to propitiate his friend, Burns thereupon wrote at the end the "Per Contra."

"Go, Fame, an' canter like a filly
Thro' a' the streets an' neuks o' Kellie,
Tell ev'ry social, honest billie
To cease his grievin',
For yet, unskaited by Death's gleg gillie,
Tam Samson's leevin'!"

Just after this winter in Edinburg the second edition of the poet's poems was published, from which the author received the munificent sum of five hundred pounds. He was passing rich with this amount, which he had never been before, and he was enabled to take an excursion through Southern Scotland, and another through Northern England. In May, 1788, he was married to Jane Armour and they took the farm at Ellisland in Dumfriesshire. The house had to be rebuilt and Mrs. Burns could not be conducted to it until December. Burns' fame was beginning to bring him importance and prospect of prosperity. He was appointed exciseman and, for performing this duty, he left the farming to hired laborers. The farming proved a failure. His duties as exciseman subjected him to many temptations. His entrance into an inn even at midnight, after the guests had gone to sleep, was quickly heralded from cellar to garret, and soon landlord and guests were assembled around the ingle to enjoy Burns' company—jolly good fellows about the punch bowl, as they sang:

"A fig for those by laws protected!
Liberty's a glorious feast!
Courts for cowards were erected,
Churches built to please the priest.

"What is title? What is treasure?
What is reputation's care?
If we lead a life of pleasure,
'Tis no matter how or where!"

In 1791 Burns removed his family from Ellisland to Dumfries, where he had a more lucrative excise appointment. Here the family should have been both happy and prosperous. They seem to have been happy for a while, and Burns speaks of the delight he took in spending the evenings with his children in the cultivation of their minds. However, the family happiness was certainly disturbed at times by the father's excesses. That his irregularities had grown into habits is strongly asserted and as vigorously denied. His own frank confession dispels any doubt that he had acquired a strong love for drink, which he fought hard to overcome. Says he: "Occasional hard drinking is the devil to me; against this I have again and again set my resolution, and have greatly succeeded; taverns I have totally abandoned; it is the private parties in the family way among the hard-drinking gentlemen of this country that do me the mischief; but even this I have more than half given over."

Robert Burns attained prominence but experienced no progress or development after his winter of 1786-7 in Edinburg. Most of his best poems had been written before that time. The retrogression of his life was marked from this point, both mentally, morally, and physically. He was always very susceptible of immediate impressions, guided by impulse rather than by judgment or will. There is a Dr. Jekyll and a Mr. Hyde in every heart, and the Mr. Hyde of Burns' character was rapidly becoming predominant. A petty craving for the ease which he saw others enjoy had beset his soul. The visit to Edinburg had served to magnify the difference between his own condi-

tion and that of the well-to-do and the aristocracy. Here he fully realized that he was forever to be an outsider; and Alexander Smith says: "Therein lay the tragedy of his life." He was continually making comparisons between his own evil fortune and the good fortune of others. Proud, suspicious, sensitive—when his feelings were wounded by the cruelty or arrogance of the high-born, he sought the companionship of the revellers, who met him on the level and in whose society he could take out his revenge in sarcasm. Many of his severest lampoons were the result of his rebellious frame of mind, or they were the recalcitrant vengeance against the Kirk-lights who up-braided him.

The friendships which he was disposed to form, the tendency of the associations which he sought, were in striking contrast to the home influences of his early life. Burns knew full well what was right. His philosophy of life was the antipode of the practice of his own life. He has left the picture of an ideal home environment, and it was taken from his own father's home, where:

"With joy unfeigned, brothers and sisters meet.
An' each for others' welfare kindly spiers;
The social hours, swift-winged, unnoticed fleet:
Each tells the uncous that he sees or hears;
The parents, partial, eye their hopeful years,
Anticipation forward points the view.
The mother, wi' her needle an' her shears,
Gars auld claes look amaist as weel's the new;
The father mixes a' wi' admonition due.

"Their master's an' their mistress' commands,
The yonkers a' are warned to obey;
An' mind their labors wi' an eydent hand,
An' ne'er, tho' out o' sight, to jauk or play;
An' O! be sure to fear the Lord alway,
An' mind your duty, duly, morn an' night!
Lest in temptation's path ye gang astray,
Implore His counsel an' assisting might;
They never sought in vain that sought the Lord
aright!"

Burns sums up the influences of this kind of home and its value to life and to society in splendid peroration:

"From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad;
Princes and lords are but the breath of kings,
'An honest man's the noblest work of God';
And certes in fair virtue's heavenly road,
The cottage leaves the palace far behind;
What is a lordling's pomp? a cumbrous load,
Disguising oft the wretch of human kind,
Studied in arts of hell, in wickedness refined.

"O Scotia, my dear, my native soil!
For whom my warmest wish to heaven is sent!
Long may thy hearty sons of rustic toil
Be blest with health, and peace, and sweet content!
And, O, may Heaven their simple lives prevent
From luxury's contagion, weak and vile;
Then, howe'er crowns and coronets be rent,
A virtuous populace may rise the while,
And stand a wall of fire around their much-loved Isle."

Burns stopped one night in the year 1786 at the home of his friend, Mr. Aiken, where he found Andrew, the son of his friend, on the eve of taking his departure from the paternal roof to try his fortune in the cold world. One of his most splendid poems was written on this occasion. "An Epistle to a Young Friend." Verse after verse of sublimest admonition does he pour forth. One stanza especially seems to me to be the grandest precept of moral rectitude I know. It is this:

"The fear o' hell's the hangman's whip,
To haud the wretch in order;
But where you feel your honor grip,
Let that aye be your border;
Its slightest touches, instant pause—
Debar a' side pretenses;
And resolutely keep its laws,
Uncaring consequences,"

One may atrophy the spiritual, the eternal, by disuse or misuse, but echoes of its voice will come back at times from the deep vaults of the soul with a terrible force. His later poems are the sublime re-echoes of loftier conceptions and holier days, the sad memorials of what might have been. His character was a contradiction and his life became more and more a tragedy. His purest thoughts were ethereal, his ugly moods were the petulant demands of a disappointed child. The poet came whence he should, or he could never have been what he was. The very circumstances of poverty, work, and discipline, against which he so rebelled, compose the very essence of all that is sublime in him. His genius comes powerfully to the happy, more powerfully to the miserable. It enters their hovels, irradiating, consoling—like tones of soft music, like the touches of tender hands.

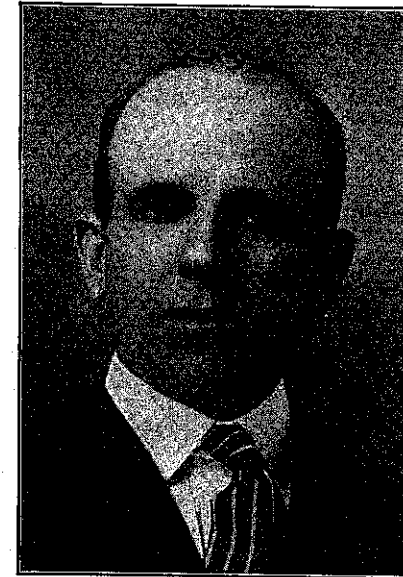
“What bird in beauty, flight, or song,
Can with this bard compare.
Who sang as sweet, and soared as strong
As ever child of air?”

“He was the wren amidst the grove,
When in his homely vein:
At Bannockburn, the bird of Jove,
With thunders in his train .

“The woodlark, in his mournful hours;
The goldfinch in his mirth;
The thrush, a spendthrift of his powers,
Enrapturing heaven and earth.

“The linnet in simplicity;
In tenderness the dove;
But, more than all beside, was he
The nightingale, in love.

“Peace to the dead! In Scotia’s choir
Of minstrels, great and small,
He sprang from his spontaneous fire,
The Phoenix of them all!”



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