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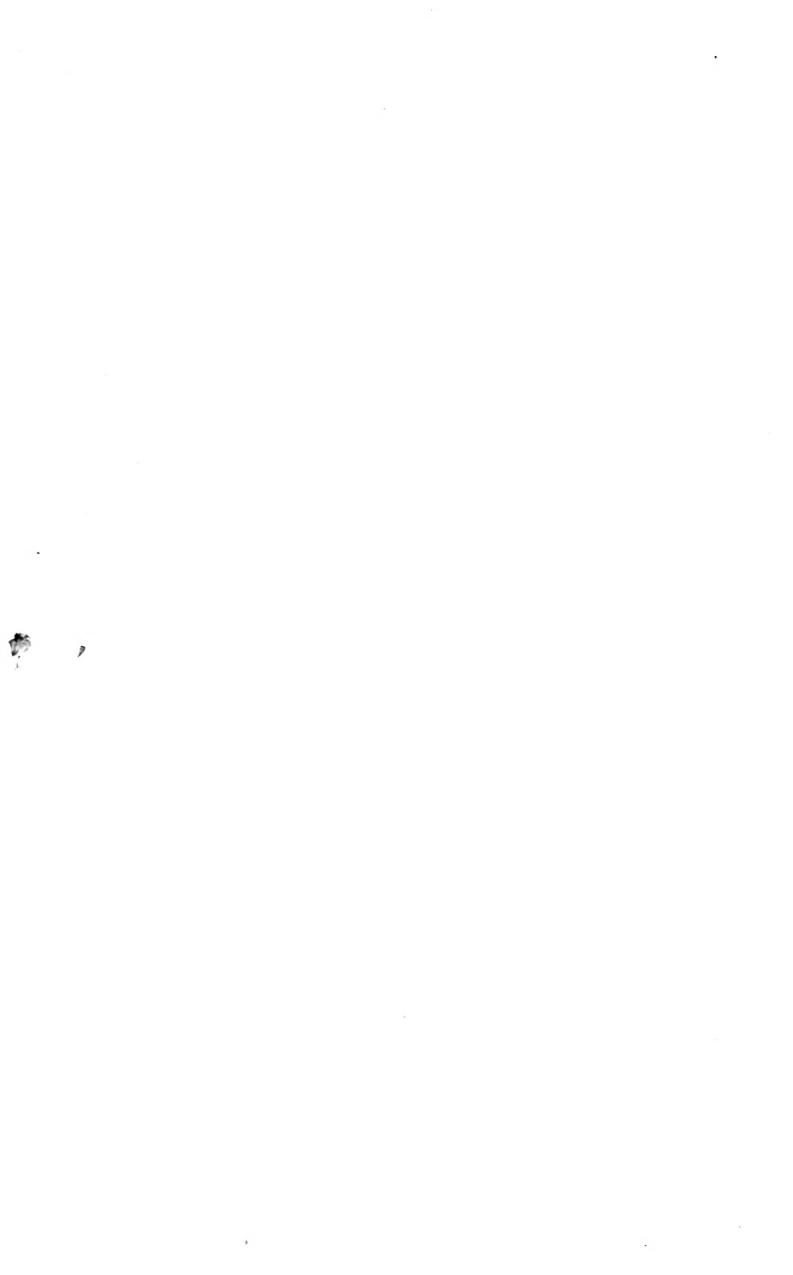
EUGENE RUSSELL HENDRIX

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# IF I HAD NOT COME

Things Taught by Christ Alone

BY

**EUGENE RUSSELL HENDRIX**

A Bishop of the Methodist Episcopal Church, South

INTRODUCTION BY

**EARL CRANSTON**

A Bishop of the Methodist Episcopal Church



THE METHODIST BOOK CONCERN  
NEW YORK CINCINNATI

SMITH & LAMAR

NASHVILLE DALLAS RICHMOND

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TO MY BELOVED COLLEAGUES  
PAST, PRESENT, AND FUTURE





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## INTRODUCTION

There seems to me to be somehow a missing of the divine hint when the recipient of a fine courtesy allows his personal gratification in being thus favored to blind him to the opportunity which every such pleasing recognition brings with it. I do not mean the opportunity to punctiliously repay in kind. That would be to taint graciousness with the grossness of trade and so to venalize gentility. What I mean is that in its essence every high-born act of courtesy holds a spiritual seed which should find a better soil than personal vanity and have a better outcome than individual self-complacency. It is a shame to a man not to discern in every expression of regard for himself a divine insistence that he shall somehow turn it to the general good. That is a sickly soul that knows only to steep its vanity in the shining dews distilled by love. My soul, heed thou thine own admonition.

. . . . .

A few months ago the senior bishop of the Methodist Episcopal Church, South, requested the then senior bishop of the Methodist Episcopal Church to write a brief Introduction to

his forthcoming book—the volume now before the reader. Naturally this singular preference at the hands of an honored friend of many years brought its thrill of personal satisfaction, but with all my regard for the distinguished author of this timely book I must confess that neither his pleasure nor my own, in the incident, was the dominant consideration that compelled instant acceptance of the invitation. For many long, sad years—how many I forbear to mention—the two great Methodist Churches of which we were then in some sense representative, had been to each other as aliens bearing different names, though of one origin. For many later and better years they had been patiently seeking God's way of reconciliation and fraternal fellowship. At last they had so far yielded to the spirit of Christ as to project decisive measures looking to their complete and happy unification in the work of God allotted to Methodism. Moreover, it had come to my knowledge that this book written by the senior effective bishop of the Methodist Episcopal Church, South, was to bear the joint imprint of the publishing houses of both churches—the first, I believe, by an individual author, to be accorded that distinction.

Thus complacency gave place to opportunity and I write as under orders.

1. This book is witness to the cordial relation of the great publishing centers of our common Methodism, the exponents of our denominational thought and the headquarters of denominational influence—New York, Nashville, and Cincinnati.

2. This joint imprint is the voice of commercial faith sanely prophesying the consummation so long prayed for by devout souls of both Churches.

3. This book will be the advance herald of a new and blessed day in Methodist literature—an era of economy in production and of consistency and harmony in the denominational use of the printing press, writers will still differ but they will not quarrel in Methodist type, to the hurt of the gospel message. And now that the book is here, with its great message officially certified and commended to *six millions* of Methodists, I hail it as the first really Christian sequel to the bitter legal contention over the Book Concern property, that followed the separation in 1844-5.

As I think of this, and as I read the title, "*If I Had Not Come,*" I touch the book with almost reverent hand, for I reflect that if Jesus had not come to open blinded Methodist eyes and unstop Methodist ears deafened in the din of war, and to melt old prejudices, and to heal the hurt of his Methodist people, this unique

entry in the catalogue of our church literature would not have been possible.

But what of the book itself?—some one will ask. O, it tells its own story in such a luminous, persuasive, eloquent way, and so strongly supports its great postulates in terms so attractive, in literary citation so pertinent, in illustration so rich, that it will make its own place. Bishop Hendrix does not need a literary sponsor or a certificate of doctrinal soundness anywhere in Methodism, nor indeed in America or the world. It is the coming of the book and the way it came that grips my pen and inspires the prayer that no leader in Methodism, North or South, will longer allow himself to be quoted in words that may leave in any mind a question as to the presence and power of Christ in Methodist affairs. No more effective answer, for many minds, could be given to Bishop Hendrix's devout argument for the influence of Christ in human affairs than the divisions and contentions in the largest Protestant body of believers in America. If *Methodism* does not yet know Jesus Christ as the world's one unfailing Light and Hope, where is the proof to be found that the glory of his name may not yet vanish before some modern philosophy of sainthood and civilization? For our firm and devout faith that in him Infinite Love breathed upon human

kind, and that beholding him despairing souls have seen the face of God, our appeal is not to argument but to demonstration—the manifestation of his regenerating power in individual life. Pardon me then, dear reader, if at this moment I am thinking of the Christ of the patient heart and of all loving and gentle courtesies—your Monitor and mine in the stress and turmoil of living—as he lived and served, amid the unceasing din of human contentions which he so sadly proved are too often the bastard offspring of a loveless zeal for God—if I am thinking of him and wondering if we have learned his way, with ourselves, our rivals, our critics, and our antagonists; if we who are “called to be saints” have learned gentleness and charity toward each other’s foibles and offenses, and how to forget scenes and words that are not heavenly. In view of our high calling and profession I appeal to you to consider if we do not owe to the world a better demonstration of our faith than American Methodism has been giving for the last half-century.

Among the startling epigrams of Jesus this is preeminent: “No man cometh unto the Father but by me.” How are we to get by or through the Son to the Father when our souls are soggy with stubborn resentments and relentless exactions of our fellow debtors to

divine compassion? Is there after all a way for implacable—a way around or over Jesus Christ by which sentiments and distrusts that are contraband of love may be smuggled into the ear of God as offerings of loyalty and devotion to him? O the insane folly of such self-deception! Shall Methodism in its present crisis be blind to the lesson of warring Europe? To what end are those Christian rulers dethroning Christ, whose coming they have confessed? Having long declared his right to reign and rule even in the councils of kings and parliaments what cloak have they for the sins of greed and hatred? And when they have expended all their gains of centuries in devastating war, and paid life for life for every victim of their commercial exploitations of defenseless peoples, how far ahead will they be in civilization, culture, or religion? And what of the duplicated butcheries of human kings charged against them?

Now we may well ask what shall it profit either branch of Methodism if it should overcome its rival and make conquest of all America—and lose its own soul of Christlikeness, and forfeit its charter of evangelism to its unholy greed of prestige and ambition for supremacy?

No man who witnessed the scene at Saratoga on the morning of the 16th of May, 1916, can



doubt that Christ has come to lead in the reconstruction of Methodism. After that wonderful day no obstructionist can have a cloak for his individual antagonism to the reconciliation and respiritualizing of the divided forces and plans of the people called Methodists. If the spirit that swayed that great body shall find its normal expression, the plans and specifications for the completion of the miracle there begun will be the work of God—not the product of ecclesiastical architects. Christ will be the master workman, and there will be no strike against his rules of procedure. Insubordinate ecclesiastical carpenters there may be, but they will have to reckon with the man of Nazareth. Over the deliberations of the chosen peace commissions ordered by both Churches, no General Conference has claimed supremacy, and never will any General Conference repudiate their covenants—for God is among his people in wisdom and power.

Yes, my dear colleague, our Lord has come, and the vision of this book will not be contradicted by the Methodists of America.

Ludington, Mich.,

August 4, 1916.

EARL CRANSTON.



## FOREWORD

No more pathetic, and even startling, words were spoken by our Lord than in the night when he was betrayed: "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. . . . If I had not done among them the works which none other man did, they had not had sin." The message and works of Christ make the most stupendous contribution to our thinking and immeasurably add to our responsibility.

Jesus Christ is our final and authoritative Teacher. His very words are life—the life of the intellect, the affections, the will. He is the bread of life come down from heaven. He speaks the truth because he is the truth. The keynote of all his teaching is, "If it were not so, I would have told you." The absolute sincerity and complete transparency of all his words challenge our reverent attention and thought. We measure by him all the truths that claim our faith. The devout mind is compelled to say, "We know that thou art a teacher come from God, for no man can do the miracles that thou doest expect God be with him." The very nature of his miracles, as all works of

beneficence, shows his benevolent nature and his desire and purpose to help men. But Christ did not wish to be known as a mere worker of miracles, but as a Teacher and Saviour. "The words that I speak unto you they are spirit and they are life." It is the supreme utterance, the final and authoritative declaration of truth coming from his lips that makes all men solemnly responsible for such exalted privileges far above those who have not heard these truths.

It is the aim of this volume to hold attention to the great and solemn truths which Christ taught which distinguish him from every other religious teacher and which make Christianity's distinct contribution to human thought. Others might be added, but these constitute his great message. That men must be born again, must be born from above, to achieve saintliness of character such as makes them the sons of God, is taught both by the words and the character of Christ. Any book is inspired that gives us such lofty teaching and such a holy life. Men believe in inspired men, and these make the inspired Book as they are moved upon by the Holy Spirit. The Bible is supremely a disclosure of noble personalities even more than a revelation of great truths.

While Christ taught the supremacy of char-

acter, he never taught salvation by character, but salvation by Christ. Christ is our Righteousness who thus becomes the inspiration of our own good works. The Bible as the Literature of Saints shows the true realism—the realism of good. Conscious forgiveness of sin through the pardoning prerogative of Christ based on his atonement ever prompts to holy living. Man all immortal, or the continuance and completion of our humanity through the resurrection of the body fashioned like the body of the glory of Christ, stands out as so distinct a teaching of Christ that nothing approaches it in the other religions of the world which throw away the fleshly vestment as vile and unfit to survive the grave. The teaching of our Lord that Justification by Words is the final test of character both dignifies and sanctifies the words of our lips as well as the meditations of our hearts and explains the honor put upon speech as the great means of propagating Christianity in all the world. Tongues of fire are to be used to extend the religion of truth and love. Christ alone taught the Perfectibility of Man.

The first four chapters were given as Lectures on the Avera Foundation, Trinity College and the Graves Foundation, Syracuse University.

The supplementary chapter, as did more

than one other, originally appeared in the Methodist Review and is given here in view of the significance of American Methodism as one of the unquestioned great religious forces of the future. It is not that Methodism alone interprets the distinctive teachings of Christ, but that in true catholicity of spirit it recognizes all the Lord's prophets and rejoices in the broad fellowship of all who love our Lord Jesus Christ in sincerity. The religion of the future will win men as it teaches human brotherhood and binds up the wounds of bleeding nations under the Prince of Peace. Neighborhood will henceforth be taught not in terms of geography but of human need.

The man best works for man with tenderest human  
hands  
As Christ in Nazareth.

I

THE LITERATURE OF SAINTS : OR, THE  
REALISM OF GOOD

Christianity is primarily a disclosure of personalities, and secondarily a revelation of truth.—*Brastow, in Representative Modern Preachers.*

Fear God, and they who meet you shall think they are walking in hallowed cathedrals.—*Emerson.*

The end of life is to live in the realm of the true, the good, and the complete.—*Phillips Brooks.*

Great men are the true men—men in whom Nature has succeeded. They are not extraordinary—they are in the true order. It is the other species of men who are not what they ought to be.—*Amiel.*

Lord, forgive my sins, especially my sins of omission.—*Last Prayer of Archbishop Usher.*



## CHAPTER I

### THE LITERATURE OF SAINTS : OR, THE REALISM OF GOOD

“HOLY men are the unmistakable evidences of a holy God.” The classics are the books that are contemporary with all generations. They cannot be scientific, for these are so quickly outgrown that scholars often cease to recognize those which have been published as much as a decade. “Only literature is permanent”—that which relates to humanity. The material universe will never lack explorers, but the more afield the investigator goes the remoter he seems from his kind. We sing his praises because of the few who really know what he has done. Not so the student of human nature, who gets nearer to us the more deeply he probes the human heart and shows the subtle motives which often unconsciously determine conduct and character, character which is both the child and father of conduct. The same man, like Leonardo, may be both the greatest explorer of his century in the physical realm and the founder of engineering, while his real fame rests on his knowledge of the soul and the ability of his

brush to spiritualize the human countenance until we see, as in a mirror, the depths of our own souls. Whether Newton, or even Darwin, will be much read generations hence is doubtful, but Shakespeare will never lack readers in any generation. Macaulay once ranked the six great classics as Shakespeare, Homer, Dante, Æschylus, Milton, and Sophocles, declaring that had Milton written only the first four books of *Paradise Lost*, he would have ranked above Homer. Shakespeare will hold his place until one shall appear who can better portray the very soul. Less than nine generations have tested the writings of the Bard of Avon, while there is a classic to which more than a hundred generations bear witness. I venture to call it "The Literature of Saints." Because of its excellence it promises both permanence and universal interest for the human race.

Shakespeare holds his place despite the fact that there is not a saint in all his writings, not even a child, and only one mother. What that great master wrote within his limitations was so perfectly done that its fame is sure. But how narrow the range compared with a literature of saints, and one that abounds in mothers, with songs and prayers which tell of the depths of their natures humanized by a great joy or a great sorrow, and little children,

who like cherubs fill the canvas, as Raphael loved to paint them, the approving critics of his masterpieces! Is it because saints are so little known that they find no better recognition in literature, and that a great genius is more at home in creating a Caliban or an Iago, a monster or a villain—human nature at its worst rather than at its best? Total depravity is now the theme of the materialist, who is usually the pessimist, not of the Christian. The realism of evil must be offset by the greater realism of good. The fact is that only Christianity has ever grown a saint, and to reproduce one in literature or art should be the highest aim of the pen or brush. Hear Professor Seeley, of Oxford, in *Ecce Homo* :

Compare the ancient with the modern world: "look on this picture and on that." One broad distinction in the characters of men forces itself into prominence. Among all the men of the ancient heathen world there were scarcely one or two to whom we might venture to apply the epithet "holy." In other words, there were not more than one or two, if any, who besides being virtuous in their actions were possessed with an unaffected enthusiasm of goodness, and besides abstaining from vice, regarded even a vicious thought with horror. Probably no one will deny that in Christian countries this higher-toned goodness, which we call holiness, existed. Few will maintain that it has been exceedingly rare. Perhaps the truth is that there has scarcely been a town in any Christian country since the time of Christ where a century has passed without exhibiting a character of such elevation that his mere presence has

shamed the bad and made the good better, and has been felt at times like the presence of God himself. And if this be so, has Christ failed, or can Christianity die?

Caricature may amuse for a day, but it cannot be long-lived. Human nature deserves the benefit of the best light when put in literature or on the canvas. Let our humanity be judged, not by its criminals or its Pharisees, but by the best it has produced of saintly characters, as we seek to judge it by its best poets and artists, its noblest heroes and its greatest orators. Where shall we find mortals aflame with holy love, souls loyal to the unseen Christ both before his incarnation and after his ascension, "whom not having seen, we love," as in the world's greatest Classic, that we confidently expect to be contemporary with every generation of the sons of men? It is not its history, albeit it goes back earlier than any other literature, nor even its vision of the future such as cannot be found besides in all the writings of men, but it is the holy men and women that move upon its stage, inspiring and comforting us by their serene faith and hope and love, that give the Bible its unique and immortal fame. "A great life is the meetingplace of the seen and the unseen, revealing the world's unity." It is the men who have lived here in abiding fellowship with the unseen God that have made real to us the very

heaven of heavens. "I never read history," said a man in public life whose familiarity with history was a subject of congratulation; "I always read biography." He read illuminated history, the lives of the great men who have made history. Said Aristotle, "History is a poor drama, full of episodes." But a great biography is dramatic through and through. This is the notable thing about the Bible—the lives it portrays, the aspirations and hopes, the disappointments and triumphs. Its several books are mostly biographies, and the biographies of great men; great because they were recognized and used of God. For the most part God himself has written their epitaphs, and they remain unchanged in the judgment of men. The Bible is God's "Hall of Fame." Since "the main aim of culture," as Matthew Arnold puts it, "is to know the best that has been said and thought in the world," no man can claim to be cultured who has not acquainted himself with the Literature of Saints. The chief end of religion is to make holy men and not a holy book; but in making saints it makes the Literature of Saints with its confessed power to help other saints, as it inspires men to holy living. Milton's Satan cried, "Evil, be henceforth my good." Thomas Carlyle, who at times spake like a Hebrew prophet, and whose words search our souls,

well said, "No sadder proof can be given by a man of his own littleness than in his disbelief in great men." Is it because he has nothing in common with them that enables him to measure them? What shall we say, then, of the unfortunate mental and moral stature of a man who does not believe in holy men, such as those who walked and talked with God, and whose messages from God's lips have been the world's solace and strength? All true moral progress is made through admiration. Our God must be above us, not beneath us. He must be goodness, and not simply power. The most dangerous skepticism is not about the being of God, but his character. We may increase our physical power, and even our mental strength, by the study of what is beneath us—the rocks, the animal world, the forces hid in nature—but we increase our moral power by communion with what is above us. In short, the highest point in the evolution of man is communion with God. The next is communion with those who know God, until each of us is but one remove from God. Next to seeing God's face is to see his glory reflected in some pure soul that has been on the mount of vision and has seen God. Stanley went to Africa to seek Livingstone and, finding him, found God.

Ever greater than sage or hero is the saint.

Other religions have produced philosophers and warriors; Christianity alone has produced saints. It is ever regarded as one of the signs of a true church that it produces saints. It was not necessary to canonize Francis Xavier, or ever to beatify him, for the Christian world to recognize him as one of God's saints. He who left his father's castle for a life of love and service both of God and man, touching India, Japan, and China only to bless, quickens our pulses by his heroism and his holy life. No wonder the Chinese long deemed the very sands fragrant that for a brief time held his dust before it found its resting place in India. The prophet who sees God and declares him to men does them far greater service than he who adds to their material comforts or wins their battles. It is usually a reversion to the savage type when men with heated blood find some new warrior out of whom to make a hero. They prepare triumphal arches and sing, "See the conquering hero comes," and then forget him while he is yet alive, ashamed at once of their hero and of their standard of greatness. Every nation does a wrong to its heroes both when it inflates them and when it forgets them. The soldier or sailor can never be the world's final hero. They are the creation of our less rational hours. In our saner moments we en-

throne the prophet and the saint. It is true, however, that the heroic element is never wanting in the saint, for it is his power of resistance which manifests his strength. Martyrs were called "athletes" by the early church. Wherever the example of Christ is offered to us in the Scriptures for our imitation it is the example of suffering and of endurance. Christ is at once the world's greatest hero and its greatest saint. But it is not the hero that we worship, but the Hero-God. There is something finer in a great soul than in anything he says or does. However men differ in creed, they agree on character. This is the test of religion: what it enthrones and reverences. Recognition of man and his duty comes to be the chief element in every purer form of religion, while recognition of nature is ever the chief element in paganism. It was said of Phillips Brooks's preaching that "every Sunday seemed like the bridal of earth and sky." The invisible world seemed the only real world, as it furnished the inspiration for the life that now is; and heaven and earth found their unity in the soul of man for whom both were made. Man was seen to walk the earth a son of God, and never out of the sound of the Father's voice. Years ago when Cambridge University wanted a professor of Sanscrit, it was found that there were only two



candidates—Edward B. Cowell and a German. It chanced that the German was but little known in England save by Cowell, who was loud in his praises as a scholar eminently fit for the place. In short, Cowell's own candidacy consisted simply in the praise of his competitor, over whom he was finally chosen. So conscientious was his work, and so unselfish and Christlike his spirit, that the Mohammedan court interpreter to England said to him, "The fact that Professor Cowell is a Christian makes it seem probable that Christianity is true." Such a character is the living epistle that helps to interpret the Book, such as Griffith John tells of in China, where it was said of a native Christian, "That man is just like the Book." Can such men be produced without the Book or the revelation of which it is the record? If so, we would look for them in Greece, and as the fruit of Greek culture. Why are morals so defective even where culture is so stressed? Let Matthew Arnold answer:

Greece was the lifter-up to the nations of the banner of art and science, as Israel was the lifter-up of the banner of righteousness. Now, the world cannot do without art and science. And the lifter-up of the banner of art and science was naturally much occupied with them, and conduct was a plain, homely matter. And thus brilliant Grece perished for lack of attention to conduct, for want of conduct, steadiness, character—

nay, and the victorious revelation now, even now, in this age when more of beauty and more of knowledge are so much needed, and knowledge, at any rate, is so highly esteemed—the revelation which rules the world even now is not Greece's revelation but Judæa's, not the preeminence of art and science, but the preeminence of righteousness.

The supreme claim of Christ is as "Lord of conduct," and the ideal of life must be sought in conduct to meet his approval. It often happens that in the best music, painting, poetry, building, and sculpture man is the being he fails to be in the actual world. The ideal creation may be the expression of the man who would live an ideal existence, but too often stops short of the attempt except in art. There is a pagan standard of life and of living, as when a man's ideals and purposes are such that he is seeking to attain them at the expense of his fellow men; but when every step toward their realization means the advancement of those about him, the ideals are Christian. "Whether the cause is sought in his individual genius or in the Renaissance influences, the spirit of Shakespeare's art is in many respects pagan. In his great tragedies he traces the workings of noble or lovely human characters on to the point—and no further—where they disappear into the darkness of death, and ends with a look *back*, never on toward anything beyond." Was the hold

of Greek tragedy greater on his artistic instincts than the hold of Christian faith? Well might any artist hesitate to paint a saint unless he himself sought to possess the saintly character. Only the God who made the world can make a saint, and only one who believes in saints can paint one. The choicest graces and highest acts of religion are due to the power that worketh in us, conforming us to the divine nature, and so become a proof of the reality of that nature. We are not surprised to find saints in a literature where believers in Christ were addressed as those "called to be saints," and where such great stress was ever laid upon the example of Christ, who was delivered for our offenses and was raised for our justification. If reconciled by his death, we are saved by his life. That is not an impossible life which Christ both gives and nourishes. It is the life of God in the soul of man. John Locke uttered a great truth when he said, "He that taketh away reason to make way for revelation puts out the light of both." Unless the Bible is man's book it cannot be God's book. So reasoned Hallam when he said: "I see that the Bible fits into every fold and crevice of the human heart. I am a man, and I believe that this is God's book because it is man's book." It was not Coleridge alone, philosopher that he

was, who said, "There is more in the Bible that *finds* me, finds me in greater depths of my being, than in all other books put together." A Chinese scholar aiding in translating the Bible found the sacred book a mirror of his own heart, and said, "Whoever made the book made me." The marvelous portrait gallery of the Scriptures is both for our instruction and for our comfort. It shows not only what manner of men we are but what manner of men we may become. "The glory of God is the living man," alive in all his being; "and the life of man is the vision of God." So taught Irenæus, who also said, "Christ began anew the long line of men." He came to give men life and to give it abundantly. He came not to destroy a single faculty, but to vitalize, to empower, to perfect every faculty. Christ staked everything on what he could make of man. Because Christ believed in men, men believe in him. They also believe in each other as objects of his love. When Christ taught the perfectibility of man he distanced by the diameter of the universe every other teacher who sought the ear of the race. His henceforth became the gospel of hope to fallen men. To make good his claim he ate with publicans and sinners, forgave the sins of despairing men and outcast women, and inspired such love of goodness in the soul of a dying male-

factor that the very tree of a Roman cross bore fruit fit for the paradise of God.

Gibbon could not write the History of the Decline and Fall of the Roman Empire without acknowledging the Rise and Progress of the Kingdom of God. He became a hero-worshiper, even of a saint, when he attempted to sketch the character and work of Athanasius, "Athanasius against the world." He was compelled to acknowledge among the five causes of the triumph of Christianity the virtues of the early Christians. There were many saints among them, and the average of morals was so high that a Roman governor could not write to his emperor without stating that the Christians were wont "to meet together on a stated day before it was light, and to bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, never to falsify their word, not to deny a pledge committed to them when called upon to return it." Like Daniel, whose example of fidelity under persecution inspired them, no fault could be found with them save their respecting the law of their God. These believers would strengthen each other in time of temptation by the example of Joseph, who resisted the world, the flesh, and the devil by crying, "How then can I do this great wicked-

ness, and sin against God?" They talked much of "the prisoner of the Lord," as Paul loved to call himself when he gave the world some of its richest "prison literature," writing in large letters from Rome, because with his hand chained to a soldier it was with no little difficulty that he could affix his apostolic benediction, as in every letter, "The grace of the Lord Jesus Christ be with you," and then sign his name. They talked much of one Stephen, who died saying that he saw Jesus standing at the right hand of God, and with a prayer for his murderers such as fell from the lips of his Lord: "Lord, lay not this sin to their charge." They were strong and pure in the midst of the vilest pagan lives because they were able to give a reason for the faith that was in them, and could tell of a great cloud of witnesses to the faith that should overcome the world. They declared, "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope." The early Christians believed in a holy Book because they believed in holy lives. They believed in an inspired Book because they believed in inspired men. The disciples' own holy and inspired lives were to make possible the New Testament, with its many new chapters in the Literature of Saints.

A little book, this New Testament, but worth more to the world today than all the literature of Greece and Rome, of Germany and France, of England and America. Its heroic saints were to overcome the world by the word of their testimony. The experience of one generation becomes the faith of the next, and the unbroken succession of believers, who have the keys of the kingdom to admit yet others, is due to the holy men whose lives are given as in both the Old Testament and the New, and who both lived and wrote as they were upheld and borne along by the Holy Ghost. Their lives and their testimony would make any book holy. Is it not singular that but one Book gives such saintly lives as well as such holy words? It becomes trustworthy to us when we know the men who wrote it. They believed that they were guided by the Spirit of truth who had been promised to guide them into all truth. They believed that being called to be saints meant to be taken up into the life of the Godhead, to be a divine life in the soul as the very sons of God. In them, as in Jesus their Lord and Elder Brother, we realize that the living core and center of their whole religion is joy in the divine sonship. Theirs was a surrendered life, the surrender of the whole man to God, and a new life which results from the surrender. No wonder the

apostolic church existed before the New Testament. It had to, or there could have been no New Testament. As with the Old Testament, holy lives were needed to make a holy Book. Without saints there could be no Literature of Saints. Both Testaments were religious experience before they became Scripture. The word "holy" is the central word of the Old Testament as "Father" is the central word of the New. Said Professor Robertson Smith, who had to restudy the Bible in the light of biblical criticism, with its somewhat erratic claims but genuine service:

I am sure that the Bible does speak to the heart of man in words that can only come from God—that no historical research can deprive me of the conviction or make less precious the divine utterances that speak to the heart. For the language of these words is so clear that no readjustment of their historical setting can conceivably change the substances in which they were first written. In that there can be only gain. But the plain, central, heartfelt truths that speak for themselves, and rest on their own indefeasible worth, will assuredly remain with us.

Religions perish but religion endures. In fact, "the only way in which we can get rid of religion is to abolish both man and God." "Man is incorrigibly religious." One grave cause of perplexity is found where men fail to appreciate the immense importance of human nature as distinguished from physical nature



in any study of theism. Human nature has been found to be the most important part of nature as a whole whereby to investigate the theory of theism. While true Biblical Science is comparatively new, it has made such progress in its search for historical truth, and that by the most approved methods of historical research, that we now have undoubtedly a rational basis for our faith as regards the essential facts of the Bible narrative in both Testaments. But more than the facts of history are those of experience such as are given in the lives of the saints who appear in the sacred pages, rejoicing in the hope of a perfect Character who is to appear, or in the memory of what he taught and did and was.

No subsequent growth of knowledge, whether in natural science, ethics, political economy, or elsewhere, has discounted any of Christ's teachings. Doubtless next to Jesus, but at a far remove, men would rank Plato as the most spiritual teacher of men. Says Bishop Westcott:

There is no grander passage in Greek literature than that in which Plato describes how the contemplation of absolute justice, temperance, and knowledge is the sustenance of the divine nature. There are times of high festival, he says, in the world above, when the gods in solemn procession mount to the topmost vault of heaven and, taking their places upon its dome, gaze over the infinite depths of perfect Truth. This spectacle supports the

fullness of their being. Nor are they alone in the enjoyment of the magnificent vision; all the souls that can and will follow in their train. Such of these as are able to gain the fair prospect, and keep it before their eyes, while the spheres revolve, remain in the possession of supreme joy. The rest, baffled, wearied, maimed, sink down to earth and are embodied as men. Henceforth their condition in this lower life depends upon their past apprehension of Truth. Their human existence is a striving upward toward the glory which they have once seen. They live still, so far as they really live, by the recollection of that which has filled them with a noble passion. (Phædrus, p. 146.)

Is it possible that the same pen could advocate a community of wives and the parental abnegation of children in the ideal state of society? The cross of Christ, on the other hand, is ever lifting men upward. After trying for twenty-five years to live a prayerless life, overcome with the sense of utter loneliness without God, the Great Companion, Romanes at last wrote, "Only to a man wholly destitute of spiritual perception can it be that Christianity should fail to appear the greatest exhibition of the beautiful, the sublime, and of all else that appeals to our spiritual nature, which has ever been known upon our earth." Whatever the intellectual, moral, and spiritual development of the race, it can never leave behind the Literature of Saints. Luther and Wordsworth, who got their inspiration from the Bible, introduced afresh little children to

the world of letters. Dickens, who could paint innocence where he could not paint saintliness, continues to be read for his little Nells and little Pauls and Tiny Tims, who humanize us with the sorrows and joys and simple blessings as we bow the uncovered head to hear them say, "God bless us everyone." Now it is Christ who discovered childhood afresh, even in the Jewish world, turning the hearts of the parents to the children and the hearts of the children to the parents. Who dare despise one of these little ones when the arms of the Saviour are filled with them? In laying his hands upon the heads of the children Christ laid them upon the hearts of men and women. Well may Strauss confess: "Christ remains the highest model of religion within the reach of our thought, and no perfect piety is possible without his presence in the heart. As little as humanity will ever be without religion as little will it be without Christ."

In the Literature of Saints the historical is the personally religious. Events are recorded because of their relation to the religious history of man, and man as working together with God or against God. It is of immense value to us as showing some men ever walking and talking with God and so teaching God's historic fellowship with man. It is the man who has the ear of God who

most interests us as realizing the best that can instruct and inspire us. It is bringing to its utmost best the best that is in man that is meant by religion. These best men of the race alone can help us. We call them inspired men when their messages win our minds because their lives have first won our hearts. We believe what they say because we believe in what they are. We want to see the face shining with the reflected glory of the Divine Face before we are ready to hear the message which they claim to have received from the Lord. God ever speaks *in* men as in these last days he spoke unto us *in* his Son. "The essential function of inspiration is the creation of personalities." The Holy Spirit awakens and vitalizes human powers, giving elevation to every faculty. The heathen imagined their gods to be jealous of gifted men whose intellectual or material achievements were out of the ordinary. Revealed religion shows the delight which God has in a man who gives the whole of himself, that he may know and do the will of God. Think you that God would use a man who seeks to know God through sense alone? As if a mere fraction of a man's powers were sufficient to know all of God! What man can know his fellow man through sense alone? We know our friends not by seeing them, or even having them with us, but by trusting them.

As we give ourselves to them they stand revealed to us. As we serve them they serve us. Only when we give our all to God can we know him and can he make use of us. Whatever of selfish motives control us by so much are the intellectual faculties dulled and the spiritual perceptions dimmed. We increase our power and enlarge our influence only as we forget ourselves. Horace used to say that no avaricious man could be a poet, and Milton declared that "he who would write a great poem must make his life a great poem." God makes the largest use of those whose powers are wholly his in fellowship and service. Isaiah's lips must be purified before he can give God's messages to a listening nation. The prophet to the nations must first be a son of God. When we hear the world's greatest poets invoking their muse before they dare attempt to sing we can the better understand that even the best writers must be in a sense inspired, that not until they themselves are possessed can they hope to possess others with their lofty theme. It has been well said that

All great human creations are the products of the unconscious element in men. It is as though man were no longer a personal being in certain moments of his existence, but came to be "beside himself," as the old Greeks said; as though he left his personality behind him and became part of the universal whole, an instrument to do the work of humanity, unconsciously, or even

against his own conscious will. It appears strange to us, and yet it is not stranger than the birth of a child of man, which is always a work in which mankind as a whole participates, and not merely the father and mother, for in it something is created beyond that which two human beings can impart to a third. Man's unconscious life is greater than his conscious existence, and exceeds in importance his thinking and his willing.

So Weinel speaks of Paul, whose noblest powers are seen as the Roman governor cried: "Thou art beside thyself," and when he feels himself a debtor to every creature because he has a message that outweighs the world. The sense of shame was scarce known in the Greek or Roman world when art, which, as Ruskin points out, was childless, became the slave of sensuality and vice. It is not found to exist in the heathen world today, even when men are detected in falsehood or theft. Their regret is not for the act, but that they were found out and so deprived of the unlawful gains. The measure of the true religion is that "it possesses the moral power to shame the heart of the man who dreams but does not do." Sin is not simply transgressing the law of God, it is falling short of the glory of God. Man can be at his best as the spokesman of God only when he has absolutely given himself to know God and to serve God. If the mind of Socrates is best known to us by Plato, who gave himself completely to know and inter-

pret his great teacher, how much more is it necessary for a man to give himself wholly to God if he would know him and interpret him. Even blind old Homer said, "Whoso obeyeth the gods to him they gladly hearken." Only they have a message from God who have an offering for God. The lips of God speak in the anointed ear. Only the tongue of fire can declare the mind of God. It is the holy man that speaks as moved by the Holy Ghost. Revelation is the light of the knowledge of the glory of God seen in a face, the face of Jesus Christ. Christianity is the religion of a Person and not of a Book. This is the distinctive glory of Christianity—the Word made flesh. The Book is but the record of the revelation in a Person. But for that Person, whose hold on men is due to his revealing the Father, and only inasmuch as he reveals the Father, all the other revelation or record would be incomplete. It would tell of holy men who looked forward to Christ, even rejoiced to see his day, like Abraham; or like Moses, who esteemed the reproach of Christ greater riches than the treasures of Egypt; or like David and Isaiah, whose bold faith saw him as already come, and dared call him the Mighty God, the Everlasting Father, the Prince of Peace. Such faith in the Christ who was to come led them to pure lives in which they were saved by hope; but if the ob-

ject of their faith were unreal, the mere dream of an enthusiast, what did it avail? But it was given to Moses and Elias to testify on the mount of transfiguration that this was the Messiah of their hopes and prayers. To their testimony was conjoined that of the Father, saying, "This is my beloved Son, in whom I am well pleased." Then came the record of the apostles *in the Gospels because there had first been a gospel*: the Word made flesh and dwelling among us. This revelation in a perfect life was now to be given to the world. Lecky has well said in his *History of European Morals*:

It was reserved for Christianity to present the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments, and conditions; has not only been the highest pattern of virtue but the strongest incentive to its practice; and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists.

The value of Christ to the world is his revelation of the Father who is eternally on the side of righteousness, a revelation made both in the life and death of the Son of God. The resurrection and ascension of Christ are the proofs



of his approval and acceptance by the Father, because it was not possible for him to be held by the grave after his triumphant life and death. Him the heavens *must* receive until the times of restoration of all things. Christ, who belongs to both worlds, is God's way to man and man's way to God. "God has for man the value of Christ." "He that receiveth me receiveth him that sent me." We believe in Christ not because we believe in the Bible; we believe in the Bible because we believe in Christ. The Person makes the Book and is more than the Book, which confesses that it cannot tell all the story of his Person and his love. Christ is at once the justification and completion of our faith in God. None can question his power to inspire others who himself possessed the Spirit without measure. He put his spirit into the disciples, both inspiriting and inspiring them, and he who was the Truth promised them the Spirit of Truth to guide them into all truth. It is Christ's power to make saints that has won for him the allegiance and faith of men in all ages, for all true moral progress is made through admiration. No religion makes such use of example as does Christianity. We must admire its saints, whether their portraits appear in the Book or are the result of reading the Book. Burns, "the prodigal son of the Church

of Scotland," not only paints a saint in his Cotter's Saturday Night, but gives the secret of it when he says:

A correspondence fixed in heaven  
Is sure a noble anchor.

To say that men are capable of inspiration is to say that they are capable of the most exalted and devout communion with God, and that the secret of the Lord is with them that fear him. In that rapt fellowship man recovers his Eden, whose loss meant that the loss of truth enslaves man and unfits him for service, and whose recovery, as promised by the Lord, was that "everyone that is of the truth heareth my voice." It is the passion for the truth that prepares to win the truth and to give it to men. Such was the passion of prophets, psalmists, and apostles, the three great sources, aside from Christ, of the inspired revelation, and whose lives witnessed what the Book records of holiness and truth. It is because they were holy men that we believe the messages which they give us in a holy book. Because we believe their lives were inspired as they witnessed to the truth, we accept the truth which they spake as having come from God! Man's nature implies religion; religion at its best implies revelation; and revelation implies inspiration. Natural

religion is man seeking after God: revealed religion is God seeking after man. The man who is fit to receive God's message becomes at once God's messenger. The prophet was Israel at its highest, a peculiar, a holy people in whom all the nations of the earth shall be blessed. His personal exaltation in rapt communion with God was more than the content of his message. There were deep religious experiences that no language could tell, and it was unlawful to attempt it. The inspired man was more than the inspired message. God spake through him only so far as God spake *in* him, and God speaks mostly to us *in* the prophets and *in* his Son. We believe the message because we believe the messenger. It is the holy lips of Isaiah which have won a hearing for his inspired, because holy, words. Where outside of revealed religion did ever man speak like this gifted and saintly man? Where, too, outside the record of such a revelation can be found the story of such a life and of such rapt and loving vision? Verily, "He who sees without loving strains his eyes in the dark." The satisfied vision is his who follows on to know the Lord, such as aged Simeon knew when a touch of his incarnate Lord made death easy. Men have ever looked through the gates of pearl as their eyes have followed Jesus home.

The Psalms, with their language of humility, of penitential abasement and of filial confidence toward God, are the appeal of the heart of man to the heart of God. Mr. Gladstone well said:

All this is severed, as a whole, by an immeasurable distance, from the language, ideas, and mental habits of pagan antiquity. What we find there of religion associated with intellectual culture turns upon external relations between God and man, as between sovereign and subject, or master and dependent. The prehistoric verse of Homer abounds in prayers. They are not such as we should use, yet they indicate fully these external relations. But in the life of later, of classical, Greece, prayer seems wholly to have lost its force and place as a factor in human life.

In the Psalms there is such a sense of the righteousness of God that a nation's sins become the theme of a nation's songs as nowhere else in history. The nation as a whole is at prayer, and the very imprecations that startle us must be regarded as the nation's curse upon its foes. But the individual no less than the nation weeps and sobs and confesses and rejoices and sings in these incomparable songs of Zion, of which Milton said, "There are none like them." John Bright said to Mr. Gladstone that he would be content to stake upon the book of Psalms, as it stands, the great question whether there is or is not a divine revelation. It was not to him conceivable how

a work so widely severed from all the known productions of antiquity, and standing upon a level so much higher, could be accounted for except by a special and extraordinary aid calculated to produce special and extraordinary results; for it is reasonable, nay needful, to presume a due correspondence between the cause and the effect. "Nor," adds Mr. Gladstone, "does this opinion appear to be unreasonable." It is not strange that the language of devotion has for three thousand years been saturated with the language of the Psalms. There are not less than two hundred and eighty-six passages in the New Testament that show their impress. In a special sense the Psalms, together with Deuteronomy, Isaiah, and Daniel, made the Bible of our Lord which he most read and quoted. It was while singing some of these Psalms of Ascent that we see him going up with his parents to the house of the Lord. Olivet and the "upper room" in Jerusalem heard them often from his lips, and Golgotha heard him repeating one as he died. If "poetry and architecture," as Ruskin claims, "are the two enemies of forgetfulness," the Psalms will keep alive the memory of the sweet singers of Israel long after the temple is forgotten. Men do not question that those men are inspired who can inspire others. How great that inspiration, and vastly elevated

above others, which comes from the lips and lives of men who come sobbing their songs of pardoned sin from the presence-chamber of a merciful God, and who call upon their souls and all within them to bless his holy name who redeemeth their life from destruction and crowneth them with loving-kindness and tender mercies! These are they who cry, "Search me, and know me, and see if there be any evil way in me, and cleanse my thoughts." It is this personal element that wins for us a hearing for their inspired songs. As we must believe even Christ inspired before we believe his words inspired, so we believe in these holy men at their devotions, with the closet door ajar, as, all unconsciously to themselves, they draw weeping listeners where they sing and pray. As Christ was at once the manifested God and the completion of humanity, so that the two natures are inseparable, so we can always tell the men who have been with Jesus. The measure of their experience is the measure of their knowledge as it is also the measure of their inspiration and influence. Faith means not only trustfulness but trustworthiness. We are ever willing to listen to the men who have unmistakably heard the still small voice of God.

One whisper of the Holy Ghost  
This heedless world has never lost.

A true test of the inspiration of any part of the Holy Book is to throw oneself into the current of the thought and aspiration and then see how strongly the current sets toward God. It is because "that which came from out the boundless deep turns again home." Aspiration in man comes from the inspiration of God. Had not the voice of God found an echo in the soul of man, there had been no holy lives and no inspired Book. Only saints can make such a literature as shows men walking and talking with God. We have in that literature somewhat of their fellowship and speech; and this is what makes it sacred literature. This is all the account which the Bible gives of itself. It attempts no definition of inspiration, whether verbal or plenary. God in times past spake unto the fathers *in* the prophets, and in these last days has spoken unto us *in* a Son. The more complete the filial relationship, the fuller the disclosure; the holier the person, the fuller the apprehension and the more complete the revelation. It was human hearts, and not tables of stone, that were to hold God's final revelation. No wonder even Spinoza asks, "Would God commit the treasure of the true record of himself to any substance less enduring than the human heart?" That which distinguishes man from other animals is his religious feeling, his moral sense, and his per-

ception of the sublime. What develops these makes for itself a permanent record in the human heart, and these exalted powers in turn become the chosen and best channel for making known the truth of God. Man is to find his perfection in sharing the eternal life of the Son of God, whom to know is life eternal, while Christ has best revealed his own perfections and achievements in sharing the life of man and ennobling it. It is history, not nature, that is the true region of the supernatural, and more wonderful the miracles of grace in raising men into a new life than any that took place in the home of Jairus or at the sepulcher of Lazarus. The supply of grace in the soul daily is more than feeding the five thousand in Galilee. Account for it as we may, history shows that Christianity has unequaled power in cultivating saintliness of character. Greece disciplined the mind and taste; Rome disciplined the will. Judæa has disciplined the conscience. The gulf-stream of history which gives the world a new climate starts from where Abram heard the voice of God saying, "Walk before me and be thou perfect." God was choosing his companions among the best of earth, for God has an eternal preference for the best. But he also has a divine sympathy for those who are struggling, taking sides with their better nature



in the fight against their lower nature and what appeals to it. Said Francis W. Newman, "The great doctrine on which all practical religion depends is the sympathy of God with the perfection of man." Man unaided can destroy himself, but life and holiness can come only from another and a higher than himself. It is not theoretical ethics that can save men, but a scarred hand and the devotion of the soul to one's Saviour. "No heart is pure that is not passionate; no virtue is safe that is not enthusiastic." Mohammedanism, or even Confucianism, is the religion of a book; Christianity is the religion of a Person. "Contact with nobler natures arouses the feeling of unused power and quickens the consciousness of responsibility." It is Christ alone who can give power to become the sons of God. A practical mystic is the most formidable of combinations, as were John and Paul, or Oliver Cromwell and Stonewall Jackson. "Man is a vessel destined to receive God, a vessel which must be enlarged in proportion as it is filled, and filled in proportion as it is enlarged." The nature and attributes of God were not discovered or evolved; they were revealed, and that as men were prepared to receive them. Hence the progressive revelation of God as recorded in the Scriptures, as in sundry times and in divers manners God spake unto the

fathers. By many portions and in many ways was the Father made known to us even in the Son. Doubtless the beloved disciple who rested in the bosom of the Lord gives the best, because the longest, "time exposure" alike in his life and in his Gospel. No wonder the early church claimed a written Gospel from one who had so long given the world a living gospel. Men long took knowledge of John that he had been with Jesus. The boldness which men saw in him was not the impetuosity of a "Son of Thunder," who would call down fire from heaven, but that passionate devotion to Christ as truth that makes him put the fearful or the cowards as the first to be excluded from the city of God. The city which is the despair of men is the glory of Christianity when God builds and guards it.

The measure of a man is the measure of his responsiveness. What is in a man is seen by what he responds to and how fully he responds. The test of a man is not that of the animal—how much he can perceive by his senses. Then would the savage shame us by his quick eye and ear, that rival the senses of the wild animals he hunts. Sense, after all, can know only the things of sense. The glory of man is his power of seeing the unseen and the invisible. Doubtless God had called other men before Abraham heard only to obey, and was rightly

called the father of the faithful. Because Moses stood with unshod feet he saw God in the burning bush. Because Elisha refused to be separated from Elijah in the hour of his translation, and dared look into the supernatural and gaze upon the ascending chariot, a double portion, an eldest son's portion, of the spirit of the glorified prophet fell, with his mantle, to the young man with upturned eyes. Our Lord put a high price upon the place at his right hand and at his left, even that men should be able to drink of his cup and to be baptized with his baptism. What central fires are necessary to scatter the silver and the gold as the very mountains are upheaved! The human soul never finds its true voice until it sees God. Only the response that comes from the depths can tell of the heights. It is only the attuned instrument that even God can use. The soul must be harmonized by a great joy or a great sorrow to give forth the true echo to the divine voice. The insulated soul alone can receive the message from the skies. This is the world's great reproach—that it rejected whom God accepted; that it missed the beauty of the Lord; that when it saw him there was no beauty that it should desire him. There was no response to his loveliness and his truth. God could not use the eye that could not see and the ears that could not hear. An apo-

theosis can glorify only the good and can come only from the good. The bad neither deserve it nor offer it. It is the response of the best in man to what is revealed of the indwelling of God in good men and in Christ.

Canon Liddon, the greatest preacher of his generation, chose for the theme of his last sermon "The Inspiration of Selection." In the historic pulpit of Saint Mary's at Oxford, where years before he had given his great Bampton lectures on the "Divinity of Our Lord," his last words were about the promise of the Holy Spirit who should receive of Christ's and show it unto his disciples. The theme is most suggestive of God's mode of revelation to the fit. Had not God's method ever been one of divine selection, a chosen nation, a select family or class, a prepared soul in whom to speak to men? Even Jacob is preferred before Esau because of his unstable character which the descendants of Esau would doubtless show after the slight estimate which he put upon a spiritual birthright. Jacob at least appreciated the covenant, however unholy his method of winning its blessings for himself and family. Our Lord must select men, and transform, purify, and invigorate their powers, if they become channels of blessing. He staked everything on what he could do with twelve men. Unless they could

be made to respond to his teaching and life, all was in vain. Not only were they selected as witnesses of his life and resurrection, but the Spirit of truth was promised them to guide them into all truth. Amid all that Christ said and did, and that was handed down from mouth to mouth, the Holy Spirit, by the elevation of their thoughts, as well as the deepened spirituality of their natures, was to aid in making selection of what men need to know of the Son of God. The perfect life was to find expression in the matchless Book. The test of the Book is, Does it worthily represent the Christ? Does it set forth the perfect Character for which the world had waited so long? "The personality of Jesus is the impregnable fortress of Christianity." The great preacher did not deem the work of the Spirit done when the disciples were guided into all truth by this inspiration of selection. His closing words shall be ours: "The test of the true worth of the spirit of our day—of the spirit which rules our own thoughts and lives—is the saying, 'He shall glorify me.' All that wins for the Divine Redeemer more room in the thoughts and hearts of men, all that secures for him the homage of obedient and disciplined wills, all that draws from the teachings of the past and the examples of the present new motives for doing him the honor

which is his eternal due, may be safely presumed to come from a Source higher than any in this passing world, and to have in it the promise of lasting happiness and peace."

Happy the man who can sing with the angels: "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

II

CHRIST'S PARDONING PREROGATIVE

The universe is instinct with law that never abdicates. Remorse is not repentance; and even repentance washes out no stain. Self-forgiveness is impossible. The trumpet is always sounding; every day is a judgment day; and every one of us goes to the left. Gehenna is only the goal of sin.—*Roswell D. Hitchcock.*

Whether God can forgive sins or not, *it is certain that no other being can.*—*Roswell D. Hitchcock.*

But there is forgiveness with thee,  
That thou mayest be feared.—*Psalmist.*

Him did God exalt with his right hand *to be* a Prince and a Saviour, to give repentance to Israel, and remission of sins.—*Acts 5. 31.*

By Christ thousands, nay millions, who had felt the sense of guilt as the most real element of their experience, have come, through him I say, to be sure of the greater reality of their pardon and their freedom. They have not understood all that he did for them—for who can?—but for our purpose it is enough that they knew they were forgiven, and forgiven for his sake.—*George Adam Smith, on "The Forgiveness of Sins."*

From at least the time of the prophets up to the end of the New Testament the element in forgiveness which the Bible most frequently emphasizes is God's new trust in the soul he has pardoned. God still trusts us, God believes us capable of doing better, God confides to us the interests and responsibilities of his work in the world.—*Ibid.*



## CHAPTER II

### CHRIST'S PARDONING PREROGATIVE

It was the claim and exercise of the pardoning prerogative that brought Jesus Christ to the cross. So long as he simply healed the body of its diseases and infirmities, multiplying its food supply as a great breadwinner, he was a public benefactor and a philanthropist. What he did up to that point as the good physician was in the line of sanitation and the public weal. It was in the interest of civilization that the land be cleared of lepers and demoniacs, that withered hands be healed, and palsied limbs made strong, and blind eyes opened, and deaf ears unstopped. All this reduced the great army of alms-seekers and dependents that thronged the highways. Travel was so much more pleasant with no lepers showing their sores and crying, "Unclean, unclean!" If all the physical sufferings of the people could thus be removed, how much more self-respecting the nation, and no longer would there be the reminder of moral evil by the oft-repeated question, "Who sinned, this man, or his parents, that he was born blind?" What

a benefactor, too, was a breadwinner for the nation! Famine had no terrors when there was among them one who could multiply a few loaves and fishes to feed a multitude, and that so lavishly that the fragments remaining exceeded so greatly the original food supply. No wonder the people would come by force to make him king—the most available man in the nation, one who could provision an army by multiplying the contents of a dinner basket! Then, too, what enemy could conquer them when their king was one whom even the winds and the sea obey? Famine, pestilence, war—none of these scourges of the race had any terrors for a nation whose king had such control of the forces of nature. Now was at hand the era of peace and plenty throughout the length and breadth of the land. Verily, a greater than Solomon is here, and the best days of the chosen people are to be eclipsed in the glory of David's greater Son. Hail, King of the Jews!

But all that was simply the achievement of civilization, the betterment of man's physical and temporal condition. That was not the end of Christ's mission—a mere humanitarian end. All that would come to pass when the followers of Christ should hold the balance of power among the nations, and the oppressed of every nation should seek an abode in Christian lands,

where life was safe and where property rights would be protected and religious freedom would be secured. But these were to be incidental results; Christ's real mission was not to civilize the world, but to Christianize it, not to heal and feed the body, but to pardon and redeem the soul, not to save from suffering, but to save from sin. When, therefore, healing a hopeless invalid, one who, utterly helpless, needed to be borne of four into the presence of Christ, as our Lord saw their faith, doubtless the faith of the five—the faith of the sick man being kindled by the faith of the four who believed that Christ would heal him—a faith stronger no doubt because of the hearty sorrow for the sins which had affected both body and soul—he said unto the sick of the palsy, "Son, thy sins are forgiven." Possibly these were more grateful words than had Christ first bidden the palsied limbs to become strong; for it was his sins more than his disease that now troubled the palsied man, and godly sorrow had worked repentance unto life. The claim to exercise the pardoning prerogative, which was to be repeated afterward in the case of the woman who was a sinner and of the dying malefactor by his side to whom was given a passport into paradise, awoke the bitterest opposition, and justly, if he were not divine. This was Christ's first contested

miracle. He had ceased to be a mere philanthropist, healing the diseases of the body. He claimed to exercise the divine prerogative of pardon. No wonder the scribes reasoned in their hearts (amazed beyond power of speech at such audacity), "Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even* God?" "Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, . . . Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk?" They had known how absolutely helpless the palsied man was as four men bore him on his bed into the presence of Christ. Is pronouncing absolution, a mere thing of words whose efficacy there is no means of testing, therefore easy to anyone who dared the role of a blasphemer—in which he could escape detection unless God should smite him dead? Is it an "easier" thing to do than to heal so hopeless a case of palsy? "But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house." It was the same command Christ gave to the impotent man with a chronic infirmity of thirty-eight years who lay at the pool of Bethesda with no man to help him. Neither could have

moved a step unaided. But recovered by a divine power, they were both able to obey—the one pardoned of his sins, and the other, who had been helpless years before the birth of Jesus, now went forth bearing his bed, even though it were on the Sabbath day. The Lord of the Sabbath no less than the Son of man, with authority to execute judgment, with power on earth to forgive sins, had spoken the absolving word which healed as well as pardoned. Well also might the guests in Simon's house be amazed when Jesus said of the nameless woman (possibly the sweet name of innocent childhood substituted, as usual, by some assumed name without such sacred associations), "Her sins, which are many, are forgiven." Most grateful to her penitent spirit, with her tears washing the Saviour's feet, were the added words, "Thy sins are forgiven." Again the astounding exercise of the pardoning prerogative amazed, not to say shocked, the listeners beyond the power of speech; so that they said within themselves, "Who is this that even forgiveth sins?" In each of these instances, as well as in the case of the dying malefactor, our Lord forgave sins, not arbitrarily, but because of the greatness of faith and the genuineness and depth of repentance. In no case was there so complete abandonment of false views as in that of the

penitent malefactor, who recognized that Christ had a kingdom when even his chosen apostles disbelieved it and forsook him, and prayed for humble admission into it when no other prayer reached the ear of the dying Christ. Our Lord dared exercise the right to pardon even on the cross. Never was there greater blasphemy if he were not indeed the Son of God and our Judge. "Him did God exalt with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and remission of sins." Jesus is Saviour or blasphemer—which?

Is the pardoning power or prerogative exercised by Christ a delegated or an inherent one? The pardoning prerogative is vested in the Sovereign because it is against the Sovereign that sin has been committed. All attempts to exercise it, save in the name of sovereign authority, are idle and meaningless. It was only because of the oneness with the Father that Christ claimed and exercised this sovereign power. All of his assertion of the sole right to exercise the pardoning power which awoke such fierce opposition, as recorded in the fifth chapter of John's Gospel, was as unmistakable a claim to Deity as was his willingness to receive the worship of his disciples after his resurrection. While he declared, "I can of myself do nothing: as I hear,

I judge," he also said, "And my judgment is righteous because I seek not mine own will, but the will of him that sent me." Christ ever taught that his mission was not self-originated any more than it was self-sustained and self-directed. Because it was a mission of dependence and of absolute obedience it showed a nature of absolute oneness with God. Because of that oneness with the Father Christ could say: "For neither doth the Father judge any man, but he hath given all judgment unto the Son: that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself; and he gave him authority to execute judgment because he is a son of man." These are not the words of one consciously and simply exercising a mere delegated authority, but of the eternal Son of the Father, in whose very humanity still exists the life-giving power and the power of exercis-

ing judgment in pardoning sin. He shows the one in restoring the dead to life now as he will ultimately speak the words of life to the dead in their graves; and he shows the other in speaking words of pardon now as he will ultimately do from the throne when he shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Eternal principles are at the foundation of God's government, and the perfect administration of those great and eternal principles cannot be delegated to any mere created being, however transcendent in wisdom and in purity. They who stand before the judgment seat of Christ, here or hereafter, do not receive the judgment of a man, but of the Son of God because he is also the Son of man. In his essential being, even in the days of his flesh, Jesus Christ is "the same yesterday, today, and forever." The pardoning prerogative is not a delegated one simply because he is the Son of man; it is because he is God manifest in the flesh, the Word that was in the beginning with God, and was God, the Word become flesh and dwelling among us so that we behold his glory, the glory of the only begotten of the Father, full of grace and truth. He before whom every knee shall bow and every tongue confess is not man become God, but God become man, that he might fill all



things. Christ glorified not himself to be made a High Priest or a judge of quick and dead. It was neither an assumed nor a delegated office. He was High Priest forever. "Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

In all this exercise of the pardoning prerogative, and his announcing himself as the final Judge of the living and the dead, Christ bases every claim on his absolute oneness with the Father. "I and my Father are one," Christ declared; "and the Jews took up stones again to stone him." His meaning was unmistakable. So too in that great passage in the eleventh chapter of Matthew, pronounced by Phillips Brooks "the pearl of the sayings of Christ," where our Lord says, "All things have been delivered unto me of my Father: and no man knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*. Come unto me, all ye that labor and are heavy laden, and I will give you rest." Whatever divine power belongs to the Christ—and he claims all power—it is to be exercised for

us that we may find rest unto our souls. He is not a rival of the Father; he has come to show us the Father. He was "the time manifestation" of God. Only one who had evermore dwelt in the bosom of the Father could show us so much of God. "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." Verily no one knoweth the Father but the Son, and he to whomsoever the Son willeth to reveal him. Unless we see the light of the knowledge of the glory of God shining in the face of Jesus Christ we fail to see and to know God. This is what Paul calls not "the glorious gospel," as in the old version, but "the gospel of the glory" of Christ, who is the image of God. Thus Christ is the Door, as well as the Way, and the Truth, and the Life. "No man cometh unto the Father but by me," and "no man can come unto me except the Father that sent me draw him"—so spake the Christ of God, whom we adore in prayer and song, evermore, like the early Christians, singing our hymns to Christ as God. We know the Father through the Son.

The homage that we render Thee  
Is still the Father's own;  
Nor jealous claim or rivalry  
Divides the Cross and Throne.

It becomes us, therefore, to test our concep-

tion of God by what we know of Jesus Christ. For nothing is true of God which is not in accord with the spirit of Christ. "God's attitude toward sinful humanity is not one thing while that of Christ is another." In the character of Christ is the world's completest representation of God. When Christ, therefore, is seated on the throne of judgment it is at once the judgment seat of Christ and the judgment seat of God. All attempts to reduce the supernatural elements in the life of Christ to the basis of mere naturalism are at the expense, not only of the glory of Christ, but of his integrity as well. Naturalism can never grow into the supernatural, but the natural can be added to the supernatural by making the supernatural itself the basis. Christ took upon himself our nature; it was what he was before the world was that made possible what he was in the days of his flesh. It was the Son of God coming down from above that made possible the blessed union of humanity with him that makes him the Son of man to whom dying Stephen prayed, and gave to all later martyrs their prayer, "Lord Jesus, receive my spirit." No wonder Augustine said, "The church owes Paul to the prayer of Stephen." Ever since the ascension of our Lord, and all the more since Stephen saw the heavens open and the Son of man standing on the right hand

of God, has the devout soul in its hours of supreme need prayed at once to Christ as God. God revealed in Christ makes true worship possible—the worship of a Person. We believe in God more and more because we believe in Christ. The spirit of Christ reveals to us the nature of God as the Holy Spirit takes of the things of Christ and shows them unto us. And Paul believed in Christ because he believed in Stephen, as many learned to believe in Christ because they believed in Paul. Thus the faith of one generation is largely shaped by the experience of the preceding generation. It is the testimony of pardoned men that has kept alive faith in the deity of Christ since he first exercised the pardoning prerogative on earth.

If the Son of man has power on earth to forgive sins, then he is our Saviour and Lord, for he exercises that power because of his oneness with the Father. Only God can forgive sins. So John Wesley found that memorable afternoon of May 24, 1738, the day of his conversion, when he listened to the *De Profundis* sung in Saint Paul's Cathedral: "Out of the depths have I cried unto thee, O Jehovah. Lord, hear my voice; Let thine ears be attentive to the voice of my supplications. If thou, Jehovah, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." He found,

as has every pardoned man, that the stability of the kingdom of God within us is due to the pardoning prerogative of Christ. We cannot but fear as well as love him who is our Saviour. He has taught us to hate the sins which he has forgiven, lest we crucify the Son of God afresh and put him to an open shame. How dare we count the blood of the covenant an unholy thing when Christ has loosed us from our sins by his blood and made us to be kings and priests unto God? If Christ upholds all things by the word of his power, strengthening us with might by his spirit in the inner man, it is by the word of pardon which gives us power to become sons of God. If Christ cannot give repentance and forgiveness of sins, then in vain is he enthroned Prince and Saviour. He rules the world and all worlds with a scarred hand. "We believe that thou shalt come to be our Judge" who even now hast power on earth to forgive sins.

The pardoning prerogative is an *executive* function. Pardon is the remission of the penalty imposed by a court of justice. We get our view and practice by inheritance, since in the English law the pardoning power rests solely with the king. As Blackstone says, "It is an act of grace of his most gracious majesty and its judicious exercise does much to strengthen the throne, which is the final tri-

bunal in the case of the miscarriage of justice for any cause." While the accused is presumed to be innocent until convicted, the presumption of innocence does not survive a verdict of guilty. Then the law must take its course, if public punishment indeed exists as a substitute for private revenge. The state says to the plaintiff or his friends, "Neither give place to wrath; for vengeance is mine. I will repay." Indifference to this sacred obligation on the part of the state awakens distrust and brings about mob law. Yet failure at times to exercise the pardoning power by the state through its highest executive may mean unjust and excessive, as well as undeserved, punishment. An unwarrantably severe sentence produces a reaction against a court of justice no less than does a notably light and ineffective penalty. Who is to determine where cruelty begins and defeats the very end of justice? No executive duty is more delicate or responsible, and none more dreaded by our wisest executives. In twenty-eight of our States the pardoning power is conferred on the governor by constitutional provision. In all the rest of the States the action of the governor is necessary either as a member of the Board of Pardons or as consenting to their judgment. The sovereign people themselves, against whom the sin or crime has been com-

mitted, thus determine through the highest executive whether or not pardon is possible. So greatly does a wise and prudent man, as a juror, dread the responsibility of deciding on the guilt of his fellow man that some verdicts of "innocent" have followed the shrewd use by the defense in a weak case of the Lord's words, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." Many an impossible verdict is possibly due to men's hesitancy to pass judgment and the hope that a higher court may right any wrong done.

The pardoning power is among men a *confession of imperfect government*. Some error in the trial, some testimony proven later to be false, some new testimony, the confession of the real criminal, some mental aberration, fully developed later, showing irresponsibility, too severe a penalty—what injustice can be wrought by these if there is no deterrent in the machinery of government to suspend or remit penalty! The exercise of the pardoning power is to correct these defects, which must exist in all imperfect government; government such as imperfect man must make for himself with imperfect laws, imperfect trials, conflicting testimony, insufficient evidence, inadequate knowledge of the facts, and sometimes a willingness to provide a victim to

satisfy public clamor when a great crime has been committed. Hear one of our foremost jurists after forty years' service on the bench—Associate Justice Brewer, of the Supreme Court of the United States—as he confesses that “absolute justice cannot be administered by finite man.” In a notable address, entitled “The Religion of a Jurist,” Judge Brewer says:

In some other time and place the failures of justice on earth will be rectified. Infinite wisdom will there search the past of every life, measure with exactness the influences of heredity and environment, and out of the fullness of that knowledge correct the errors which we are powerless to prevent. The inevitable failure of justice in this life is an assurance of a life to come. . . . I have looked into the faces of persons on trial before me for alleged crimes, or litigants in civil cases, have searched every item of testimony which the laws of evidence allow to be introduced, in the hope of gathering therefrom some knowledge of the influences which the past of heredity and environment have cast, and, finding but little to guide or instruct, have yielded to the necessity of determining rights on the basis of only the concrete and visible facts. I have been over and over again oppressed with the limitations of finite nature, and longed to know something of those unseen and unknown influences which have brought the individual to his place before me. Conscious of these ever-present limitations, I have asked whether this is the best that God has done for man. And the answer which has come, out of my long experience on the bench, is that somewhere and some time all the failures of human justice will be made good. Through the light of the judicial glass I have seen the splendid vision of immortality. Rising above the confused, conflicting voices of the court room



I have heard the majestic and prophetic words of the great apostle, "For this corruptible must put on incorruption, and this mortal must put on immortality." . . .

Must we look forward to immortality with the sure and only expectation that the wrongs which we have here concealed will be made known, and the doom we have evaded be cast upon us? I know that in human courts mercy is a futile plea. . . . Only in an appeal to the executive is there place for mercy. Pardon is not a judicial function. But in the great tribunal of eternity the same Being is both Judge and Chief Executive. And as we cannot sound the depths of infinite wisdom, so we may not measure the reach of infinite love. . . . Doubtless there is wisdom in the provision that the finite judge who is called upon to declare the law shall not be given power to dispense with it; that that power shall not be exercised until after condemnation, and then by other than the judge. Does the wisdom, and, therefore, the necessity, of this separation inhere in the nature of things? Does it not, rather, spring from the fact that the power to grant the one may lead the judge to ignore the other, and so the public be gradually deadened to a sense of the danger as well as the wickedness of the crime? But with infinite wisdom in the Judge pardon is safely left with him. He will wisely determine its conditions, and never toss it out as a free gift to every criminal. He will never cast pearls before swine, and never so act that it blots out the sense of guilt. The same lips that declared, "Like as a father pitieth his children, so the Lord pitieth them that fear him," also declared, "The soul that sinneth, it shall die." Justice and mercy are alike the handmaids of the Omnipotent. Not inaccurately did the great apostle, himself a lawyer brought up at the feet of Gamaliel, declare, "Love is the fulfilling of the law." So out of my judicial experience, and looking through the glass of my life-work, I have learned to see in the cross the visible symbol of faultless justice, and in the resurrection of Christ the prophecy and truth of its final triumph.

Pardon is sought under a human government on the ground of the confessed and notorious imperfections of human government. The indeterminate sentence is being used more and more to stay injustice in the enforcement of a penalty that may not only be too severe but wholly wrong. It is found that sometimes the lips of an accused person are sealed lest another suffer, a family secret be revealed, a home be disrupted. No one who has witnessed or read the proceedings of a National Prison Congress can fail to be impressed with the miscarriage of justice due to the imperfection of government, a bad law badly administered, officers bent on satisfying public clamor. Doubtless innocent men have been executed, and the wrong man has worn prison stripes at hard labor while the real criminal has been left at large to repeat his crime. Judges end their judicial career with a sigh of relief that they will never again pronounce sentence upon an innocent man, and governors close their official term glad that they must now spend no more sleepless nights seeking to determine whether they can conscientiously exercise the pardoning power.

If imperfection, then, be the ground of pardon in a human—and so imperfect—government, can there be, strictly speaking, any pardon in a perfect and divine government? Many

wise philosophers, with Plato, have said, "No." No fault can be found with the law, for it is declared holy and just and good. Infinite wisdom has shown us in God's laws, as Hooker put it, "that order which God before all ages hath set down, with himself, for himself to do all things by." This is true in the moral realm no less than in the physical, for "the being of God is a kind of law to his working: for that perfection that God is giveth perfection to that he doth." That law is perfect and the administration of it is perfect, with a perfect knowledge of man, his heredity, his environment, his motives, impossible even to the man himself or to his fellows. The awakened conscience of man not only acknowledges a perfect law but a perfect knowledge of his heart and life. "He told me all things that ever I did," has been the startling confession of many a soul that, like the Samaritan woman, has met Christ in the way. The proof of his fitness to administer a perfect law is that he knows us perfectly, whether like Nathanael under the fig tree or the woman of Samaria in her wretched home. Moreover, there is a perfect administrator of the law in the person of One who is himself free from its condemnation, being flawless in his observance of its eternal principles. Tempted in all points like as we are, yet without sin, we can raise no objection to the admin-

istration of Christ as Judge of the quick and dead. But a perfect law with a perfect administration leaves its violator without either ground or hope of pardon. On what can our petition be based? For all have need of pardon, since all have sinned. The more we know the perfect law the less hope we have of "salvation by character," for even when we would be good evil is present with us, and we are even prone to do the things that we ought not to do and to leave undone the things that we ought to do. We are sold under sin, for his servants we are whom we obey. Is there, can there be, redemption? None that human wisdom has ever conceived of. Unless a divine shoulder break open the closed door, we are shut in with sins.

How we resent all human claims to play the pardoner by sale of indulgences or by idle words of absolution! These have caused mighty revolutions in nations, no less than in individual souls, as mere men have dared to exercise the pardoning prerogative for sins committed against God. Only by the blasphemous assumption of the pardoning power has a powerful organization won its way and maintained its hold by claiming the power of the keys to the eternal world. The Jesuit by the very name of Jesus has misled men and women anxiously asking, "What shall we do to be

saved?" Christ after his resurrection indeed said to his apostles, "Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; and whose soever *sins* ye retain, they are retained." This he said commissioning them anew to preach the gospel which was to be the power of God unto salvation. How fearful their responsibility when there was no other name given under heaven among men whereby the world of sinners could be saved! Only holy men filled with the Holy Ghost could be put in trust with that gospel, with a compelling love that has caused it to be preached in all the world. Happy indeed those apostles who used the power of the keys to open the doors of hope to the Gentile world no less than to "my people, Israel." As Peter reluctantly unlocked the door of the Gentile world to give this light of the gospel of the glory of Christ he testified, "This is he who is ordained of God *to be* the Judge of the living and the dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins."

In a perfect government pardon is impossible unless there be a substitute, one who can make a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. Only thus could the law be made or declared honorable while God remained just,

and at the same time the justifier of the ungodly. The full meaning of the atonement for our sins made by our Lord and Saviour Jesus Christ has always been beyond the power of human speech fully to declare. What seemed impossible—pardon under a perfect government—is still unspeakable. Analogies drawn from notable vicarious sufferings among men illumine the depths of the Godhead but a little distance. We wonder at the length and depth and breadth and height of a love that, after all, passeth knowledge, as we exclaim, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past tracing out!” If he was wounded for our transgressions, then may we be healed; if he was bruised for our iniquities, then may we obtain peace. If in some way that we cannot understand “the Lord hath laid on him the iniquity of us all,” then we may obtain the remission of our sins. “Behold, the Lamb of God, that taketh away the sin of the world!” for he was slain from the foundation of the world. His is an eternal atonement as he is a High Priest forever, without beginning or end of days. The beloved disciple combated errors which have reappeared in our day when with holy rapture he declared, “The blood of Jesus his Son cleanseth us from all sin. If we say

that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive our sins, and to cleanse us from all unrighteousness." We can deny our sin and our Saviour, and then there remaineth no more a sacrifice for sins. Christ as our substitute has not only made pardon possible, but he has done everything for us to secure our pardon except to repent for us, and he even gives us the grace of repentance. He is enthroned as Prince and Saviour to give both repentance and remission of sins. If the exercise of the pardoning power is so hedged about as we have seen in imperfect human governments, to be exercised only by the executive in the name of the sovereign state, then what must Christ be who alone has the pardoning power for sins against Almighty God? No assertion of Deity could have been more unmistakable than the claim to forgive sins. Everything else could have been forgiven Jesus, in his zeal for God, had he not claimed to be God, and, by his absolute oneness with God, to exercise the pardoning prerogative. This claim is as crucial as it is unmistakable. It is central in the divine government, for who can forgive sins but God only? It determines the seat of authority in religion. "All things are summed up in him" "in whom we have redemption by his blood, the forgiveness of our

trespasses, according to the riches of his grace." Henceforth we are not our own. We have been bought with a price; therefore let us glorify him in our bodies and spirits, which are his. He has the first claim to our love and to all that love can command of service. The true seat of authority in religion is a Person, a Saviour, not a church, not a book. "The Bible, the Bible is the religion of Protestants," was a natural claim when the Bible was restored to the people. But Christianity is not the religion of a book, like Mohammedanism, but of a Person, our divine Lord and Saviour Jesus Christ. "The gospel, the gospel is the religion of Protestants," the gospel which is the power of God unto salvation. Jesus, and him crucified, and not Jesus the Teacher and Exemplar, is our hope. He rules the world from his cross. Society can be saved only by what saves the soul. It is not enough to believe in the leadership of Christ, we must believe in his Saviourhood, his power on earth to forgive sins. Unless Christ has the pardoning prerogative, we can never know him as our Saviour. By that prerogative we know him as divine. No attribute comes nearer to us than his pardoning power, which he exercised in life and death who is now enthroned above to give forgiveness of sins. Unless we know Christ as our Saviour from sin, we can never



know him as the Son of God who came into the world to save sinners.

The exercise of this pardoning power by Christ justifies itself to men by what it does for them, not only in the removal of penalty, a guilty conscience here and ceaseless remorse hereafter, but in the conscious reconciliation with the Father, peace in believing, and strength to resist temptation, with power to do good. He that believeth hath the witness in himself. Christ reveals himself to us by his pardoning power, whether he be of God or whether he speak only of himself. As far as the east is from the west—and who can tell how far that is?—so far doth he remove our transgressions from us and doth remember them against us no more forever. The soul thus sublimely loved and forgiven is conscious of the expulsive power of a new affection, a sublime love within that casteth out fear. It calmly says, “I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.” To the devout soul, praying for God’s best, God gives his Son. Can anything equal the sublime faith in the Saviour of a consciously forgiven soul? Only the Saviour’s faith in those whom he has forgiven. He is henceforth willing to identify himself perfectly with them, letting them wear his

name, using it in any petition that they may present, helping them to overcome, writing their names upon the palms of his hands, building his church out of such regenerate and redeemed souls, presenting them at last faultless before the throne. Because Christ has the pardoning prerogative, and Christ alone, we need no other confessional than the penitential psalms. No wonder that Augustine had them hung upon the walls of his room, or that the hero of Lucknow, the devout Lawrence, had inscribed upon his tomb the prayer on which William McClure placed his finger in death—"God be merciful to me the sinner." The God that answers in pardon, he is God. The devout soul in this century as in the first century offers his prayer to Christ as God, and knows him as the Saviour from sins. The blasphemy of Saul of Tarsus ended, not began, when he prayed to Christ as he had heard Stephen pray.

My faith looks up to thee,  
Thou Lamb of Calvary,  
Saviour divine;  
Now hear me while I pray,  
Take all my guilt away,  
O let me from this day  
Be wholly thine.

"To those who have known the power of the divine forgiveness to cancel the guilt of sin, the act is as clearly supernatural as any of

the miracles recorded in the Gospels, and it is more wonderful, for it reveals the ascendancy of the divine will in a religion of life far nobler than that in which the physical miracles of the gospel were wrought." So writes Dale, who adds: "Those who have made conscience the supreme authority cannot be agitated by the dread of divine resentment against sin, and cannot be anxious for divine forgiveness; it is the condemnation of conscience which they fear. They may appeal to God; but it is for redemption from the moral and spiritual evil which conscience condemns. Nor does the idea of forgiveness in any form enter as a real and efficient factor into their moral life. Conscience is their ruler, not God, and conscience never forgives" (Dale's *Evangelical Revival*, p. 164).

The pardoned man henceforth is perfectly identified with One who forgives sin. He bears his name and can dishonor as well as glorify it. No motives to right living are so powerful as those which come from the cross of the Crucified for sin. A telegram once came to me saying, "At your request I have this day pardoned \_\_\_\_\_." The next day a young man stood at my door. Deeply perplexed by his manifest moral as well as physical weakness, it was too late to ask if I had done the wise thing in obtaining his pardon in

response to the pitiful and pathetic pleas of his crushed parents in a remote parsonage. Henceforth I felt that I owed it to society to take my stand by his side and become his sponsor in a new life. After providing for his transportation to his distant home I handed him the Governor's telegram, saying to him: "Now, take this with you, and if you get in trouble, show who believes in you. If you dishonor this pardon, you dishonor the one who secured it for you. Live the right life from henceforth, and you honor me as one who had confidence in you." So long as that man lived I felt responsible to society for having secured his pardon. How much more does Christ become our Surety through whom we have forgiveness of sins, and what strength he imparts to live a life henceforth hid with Christ in God! Our pardoning Christ becomes our Sovereign Lord and Saviour, blessed forever more. John beheld upon the Throne, as it were, a Lamb that had been slain. The worship of the Lamb must have raised the whole worship of heaven immeasurably above all that could have been before it. So too in the ages to come, that the Father might show the exceeding riches of his grace toward us in Christ Jesus.

III

MAN ALL IMMORTAL—THE HUMAN  
BODY IN THE LIGHT OF  
CHRISTIANITY

But, surely, it requires a great deal of argument and many proofs to show that when a man is dead his soul yet exists, and has any force or intelligence.—*Plato's Phædo.*

Plant one eye of faith in the eye of the soul and itt will utterlie darken with its heavenly brightness the eye of sense and reason, as the sunne the lesser starres.—*Diary of the Rev. John Ward, of Stratford-upon-Avon, 1648 to 1679.*

Gone for ever! Ever? No—for since our dying race began,

Ever, ever, and forever was the leading light of man.

—*Tennyson.*

Eyes are homes of silent prayer,

Whose loves in higher love endure.

—*In Memoriam.*

## CHAPTER III

### MAN ALL IMMORTAL—THE HUMAN BODY IN THE LIGHT OF CHRISTIANITY

THE revival of the Olympic games during the last few years in the city of Athens, and the award to the victors, made by the King of Greece, of the olive branch from historic Olympia, emphasize in the public mind the great esteem in which the human body was held by the ancient Greeks. All wars among the Greeks must cease while these famous games brought together in peaceful contests for physical supremacy those of pure Hellenic blood, who, too frequently, were engaged in civil war. It was believed that the victories of Greece were really won in the Olympic, the Pythian, the Nemean and Isthmian games, as Wellington declared that Waterloo was won at Eton and Rugby. But while the Greeks established these games in the name of religion and dedicated them to Jove and Apollo and Neptune, and prided themselves upon the perfection of the human form which was secured, the bodies of the victors were subject at death

to cremation as really as the bodies of the peasants. In fact, cremation was accounted an honor which only suicides, unteethed children, and persons struck by lightning were denied. Grecian regard for the body after death was less than what was common among the Egyptians, who embalmed their dead, the Jews, who buried them in sepulchers, and the Chinese, who buried them in the earth. Aside from these three nations cremation was universal until Christianity taught such reverence for the human body that some form of burial was generally introduced, the very catacombs in Rome being used, if they were not excavated, for that purpose.

However much esteemed in life, the human body had no future to those who knew nothing of the Christian doctrine of the resurrection. Nor was it until the incarnation of our Lord that an adequate idea of the sacredness of the human body and of its glorious destiny ever entered the mind of man. Christ brought life and immortality to light, and made clear and unmistakable what had been before dimly conceived. But it needed his own resurrection to make this possible. After that, those who had doubted were so fully convinced that they boldly proclaimed the resurrection of Christ, "whom God raised up, having loosed the pangs of death: because it was not possible that he



should be holden of it." It is the right estimate of his body which alone renders possible a correct view of the teachings of Christianity respecting the human body. An erroneous view on this question has led many to doubt the reality of a future life and to deny the necessity of the atonement.

Our Lord put in the forefront of his teachings the final proof of his divinity which was to be given in the resurrection of his own body. His power over his own body, to raise it from the dead, challenges still the faith of the world. "What sign showest thou unto us, seeing that thou doest these things? . . . Destroy this temple, and in three days I will raise it up. . . . But he spake of the temple of his body." No language used by our Lord so deeply impressed the Jews, who quoted it against him at his trial. The temple belonged to the whole nation, and to no one tribe, the boundary line between Judah and Benjamin running through the middle of it. Of those coming to Jerusalem "none ever lacked means of celebrating the paschal festivities, nor had any one lacked a bed on which to rest." Such was the boast of the rabbis; and it helps to explain the desperate conduct of the Jews, who, while a trusted though unknown disciple could be depended on to furnish the upper room where Christ might celebrate the passover,

themselves violated all the rites of their boasted hospitality by putting to death the Prince of Life. In his death agony on the cross he heard the railing of the multitude as they passed by and wagged their heads: "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." Was anything more unlikely than that the quivering temple of his body, racked with pain and burning with thirst, should ever live again? Yet, though he must shed his blood for his murderers, not one bone of that precious body could be broken, nor could his flesh ever see corruption.

The pencil of the architect has attempted the task of restoring on paper the temple which Julian the Apostate sought in vain to restore in fact, and thus disprove the prophecy which predicted its final overthrow. The theme so inspiring to Fergusson has quickened the genius of many an architect until, following the minute descriptions given by sacred and secular writers, the noble structure as Solomon planned it and as Zerubbabel and Herod rebuilt it has stood before us the most imposing temple of antiquity. When the Emperor Justinian built the great Church of Saint Sophia in Constantinople he brought columns from all the heathen temples of the world to

support its dome, which rises one hundred and eighty feet above the floor. These one hundred and seventy columns of marble and granite and porphyry remain to-day to tell of the splendor of the temple which the emperor ever had in mind, as he sought, if possible, to surpass even the glory of the temple which Herod and his successors were eighty-two years in building. When Justinian had completed his work he was so impressed with its magnificent altar of gold and silver, adorned with all manner of precious stones, and with the stately proportions of the noble structure erected for Christian worship, that, rushing with outstretched arms from the entrance to the altar, he cried, "O Solomon, I have surpassed thee!" Like Solomon's temple, a king was its architect, and from afar came the costly stones which were to form part of the massive structure. So Saint Mark's in Venice and the Washington Monument have been built of stones from distant lands or historic structures.

But the brush of the artist has attempted a nobler task than ever architect dared conceive, even to bring before us the matchless features of the body of the Son of man. From Leonardo and Raphael down to Dannecker and Hofmann this has been the lofty ambition of devout artists, to show us the Christ. They

have succeeded in idealizing the human form as a vehicle of grace and truth, of noblest thoughts and tenderest sympathies. They have shown us what Christ is to them. But "there is a better Christ in every broken heart than can be found among the artistic treasures of man—a Christ full of sympathy, very pitiful and gracious, stooping with infinite condescension and counting no service mean." There is a kinship too between the devout soul and its Lord, which has been recognized in all ages and among all nations. The blood of all the race was in the veins of the Son of man, who had a human mother, and whose ancestral line included such names as Tamar and Rahab, Ruth and Bathsheba, David and Mary. Gentile Moabitess and saintly Jew, kingly psalmist and peasant maiden, were among the ancestors of Jesus. In him all distinctions mingle, for there is neither Jew nor Greek, bond nor free, male nor female, for we are "all one in Christ Jesus." The first Adam was no more made of the dust of the earth, so that his body represented all that preceded him, than our Lord's body, the second Adam, was made of the dust of our common humanity. From the ruins of the first great temple of humanity there was raised up this new temple, which did not need to be cleansed, because it was never defiled by sordid uses.

It was not manhood simply that Christ represented, but humanity. No more did other lands help to furnish the material for the great temple than had different people helped to fashion that body of the Son of man with its manly brain and womanly heart. In him we lose sight of time, of place, of earthly distinctions, of race and language. The wisest philosopher is instructed by his lips; while a Magdalene, delivered of seven devils, throws herself at his feet and cries, "Rabboni." Nicodemus, the ruler of the Jews, comes to learn of this teacher sent from God; while the nameless woman who was a sinner bathes his feet with her tears and is ready to sob, "Mother! Mother!" as she realizes more than a mother's forbearance and love from the friend of publicans and sinners. Old age, waiting for him in the temple, holds the child Jesus in its arms until his touch makes death easy, as the satisfied soul longs to depart in peace; while mothers see their infants folded to his heart, as he says, "Of such is the kingdom of God." The bravest remember the iron hardness with which he faced the tempter in the wilderness; and the most weary, his tired body resting at the well's mouth under a Syrian sun as he asks for a drink of water. He provided bread for the multitude with all a woman's thoughtfulness, and with a sister's care calls his wearied

disciples aside to rest a while, and yet faces a murderous mob with unquailing courage and calmly pronounces the doom of Jerusalem that stoned the prophets. The Lamb of God is the Lion of the tribe of Judah. Jesus of Nazareth, who suffered under Pontius Pilate, is the contemporary of all ages.

More than this: Jesus came saying, "A body hast thou prepared for me." The body of Jesus, fashioned as a temple for the indwelling Holy Spirit, was prepared according to an ideal which had been in the mind of God from all eternity as the form in which his Son should become incarnate and which he should bear back to the highest heavens. Jesus bore the human form not because men bore it; but men bear the human form because it was the form in which Christ was to appear when he should become flesh and we should behold "the only begotten of the Father, full of grace and truth." It was a form fitted for the scenes of the transfiguration and the ascension that had been prepared for Christ. And it was a body such as was prepared for our Lord that was also prepared for Adam, a body which was to become a very temple for the divine shekinah; and while Christ comes in this body to show us what God is, he comes also to show us what man should be—man whose kinship is not with animals about him, but with Christ above him.

Our true humanity is to be found in him. The purpose of God in humanity is to be found in the mission of the Son of man on earth. The destiny of humanity is to be traced as we see the ascending glorified body of our Lord, who is able to change the bodies of our humiliation and make them "conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." His brethren are no more made like him, in being permitted to wear just such a body as was prepared for him from all eternity, than they are in being destined to become like him when they shall "see him as he is." The risen body of Christ now glorified confers on all partakers of flesh and blood a patent of nobility. It is in his risen and glorified manhood that Christ exercises the mighty power of subduing all things unto himself and changing our bodies until they shall become like his glorified body. It is to this risen and living Christ that we pray that our souls and bodies may be preserved unto everlasting life. Our very bread of life is the body of our Lord Jesus Christ. This is the living bread which came down from heaven.

We are led thus by the language of our Lord to consider what Liddon fitly called "the glorious destiny of the human body." It is a human body that Christ spoke of, which should

become the first fruits of the resurrection and the pledge of our resurrection. If the first Adam became a living soul, with the power of continuing his posterity on earth, the second Adam became a quickening spirit, the very resurrection and the life. The human body was made for more than food, or clothing, or service, in the industrial arts, to some other animal made to have dominion over it. It is a temple which, though connected with the earth and supported by it, lifts its head toward the stars and tells of the God who has built it and promises to make it his abode. Admire as we may the wonderful structure so many years in building, feast our eyes on the Beautiful Gate or on the vine of pure gold with clusters of gold, each of the height of a man, and all the votive offerings of a devout people, what is the temple without an altar and offerings that tell of penitence and consecration, and without songs of praise that reach beyond its gilded towers?

The very completeness of the human body tells of higher uses than those which are simply animal and earthly. When an organism was reached through which thought was possible, nothing more was required of matter, or was, indeed, possible to it. There are three distinct creative acts mentioned in the first chapter of Genesis; each is introduced by *bara*, "to



create," namely, the *primordial creation of matter, the creation of animal life, and the creation of man*. No scientific investigation has ever been able to find any shading off of the one into the other in such a way as to afford satisfactory proof that, however closely connected, animal life can come from that which is not animate, or that human life can come from any lower form of existence. Physically, man is the summary of all the perfections scattered through the animal kingdom, of which he is the head. He represents in his body, so fearfully and wonderfully made, the different forms of animal life which are below him. It would almost seem as if the Creator before modeling the human body had experimented on all conceivable adjustments of bone and muscle and nerve, to obtain the best that was possible when he should come to make man. It is not strange that, as in a great masterpiece we are reminded of the "studies" of the artist, so men find resemblances to the fish or to the higher forms of animal life which abound on the land when they study the human frame. They find seventy vestigial structures in the human body. Eminent anatomists like Dr. Cleland have been compelled to say, "Thus there is anatomical evidence that the development of the vertebrate form has reached its limit by completion in man." Nor have those

who have made the nervous system a study been able to conceive of anything more perfect than our nervous organism. The proportion of brain to the spinal cord rules the animal world, starting with the fish, with its proportion of two to one. Then, as if by a new creative act in fashioning man's physical frame, the proportion becomes *twenty-three to one*. It is not believed that any substantial difference will ever be made to appear. The dome of the human skull, with its curve of one hundred and eighty degrees from front to base, expresses the mind of the Creator as to the completeness of man's frame. With expansion of height or width would come a curvature, or bending on itself, so that the base would be crumpled together while the roof is elongated. Abnormal development usually awakens great fear of attendant insanity, as a dwarfed brain is the badge of imbecility. Curving of the base of the skull involves a change in the position of the bones of the face which would require the cutting off the nasal cavity from the throat. There is such an adjustment as shows that God has in the human body expressed his last thought in matter. The Greeks, with their love of beauty, found its highest expression in the human form. They saw the ideal face divided into three equal parts by the line of the eyes and the mouth.

They saw the extended arms equal to the height of the entire body. They found such proportions as revealed the perfect harmony which is the essence of beauty, and that these proportions were not capable of disturbance in the interest of perfection. The human form cut in marble by the Grecian sculptor has served as the model for centuries, and to maintain these right proportions was ever kept before the contestants in the Olympic games. To the Greeks there was but one word for both the noble and the beautiful. A noble man, a perfect man, was an harmonious man. Religion degenerated into the arts. The artist who achieved a beautiful statue was almost worshiped. The very gods were sculptured in the likenesses of men, and not made many-headed or hundred-handed, as Hindu gods. It was the old story of the power of sensuous beauty, the witchery of form and color, of music, of architecture, to produce a semi-religious feeling. It was doubtless the best, the most perfect of its kind, and it is the best which satisfies us. The Greeks worshiped humanity, of which the physical man is the type and expression.

But under the conditions where mere animal life becomes more luxuriant human life grows less so; that is, near the equator. In Africa four fifths of the country is in the tropics, and

in South America, five sixths; and while ferns become trees, and grass grows into bamboo forests sixty to seventy feet high, and while a single tree is a garden where a hundred different plants intertwine their branches and display their flowers, and while animal life is marked at once by lofty stature, variety, and brilliant colors, man is seen at his worst. The history of the race is the history of temperate regions. The tropics have only an exotic history, the history of conquerors from regions more favorable to the development at once of man's physical and intellectual nature. The dwarfs of equatorial Africa are so repulsive as to seem to belong to some other than the human race. But where is mere animal or vegetable life more luxuriant than where these beings shoot their poisoned arrows and dig their treacherous pitfalls? It is not physical nature which develops man, but the struggle against nature. A mere animal with the form of an Apollo Belvidere, if without a soul, could awaken only pity; while a scarred and maimed veteran, the hero of a hundred battles, would be borne upon the shoulders of a shouting multitude, who would proudly be eyes and limbs and ears to his martial soul. This shows the real purpose of the human body—it is the vehicle of the human soul, not of the mere animal soul, whose chief concern is food, self-

defense, and the continuation of the species. In man the animal is arrested, that the spirit may grow. The highest possibilities open to flesh and bone, nerve and muscle, have been realized. *Nature has come to consciousness in man.* The soul comes to look upon the body as its tool and for holding other tools which human intelligence may devise.

Thoughtful men since Galen's time have long admired the human hand and the human eye. The hand of man seems made for the brush, the chisel, the pencil, the pen, the sword, the scepter. Jointed at the shoulder, elbow, wrist, how varied its uses as the handler of tools! The thumb opposite each finger endows the hand with its capacity. Man's is the ultimate hand. None better can be conceived. Henceforth it depends on its skill with tools in making man able to arrest the speed of the deer or subdue and control the strength of the horse. Wonderful as is the human eye, its achievements depend on the skill of the human hand. Future improvements in sight will not depend on muscle and nerve and tissue, with their liability to waste and pain. The hand offers its aid to the eye, with appliances of crystal and metal which may increase the power of vision, bring near the distant, and resolve mere points of light into double or triple stars. The body is thus complete as the

vehicle and the tool of the human soul. It ceases to be an end and becomes a means. There is nothing more for the animal in us to hope for, aside from the soul. The real growth is that of the rational soul, and the very animal soul becomes a servant while none the less a partner.

But the human body is more than the temple of a rational soul. It is the temple of the Holy Spirit. Christianity teaches that through the human body the moral world is planted in the material world to subdue it and uplift it. Even Plato held that the soul was compelled to tenant the body as a sort of punishment. He saw the time of the soul taken in feeding the body, in warming it, in clothing it, and in resting it. The Gnostics and Essenes held that all matter was only evil, and were of the opinion that the soul was defiled by contact with a human body. It was only by constant bathings and purifications that the body could be tolerated. In opposition to all this hatred of the body Christianity comes in and teaches us to reverence it as the temple of the Holy Ghost, not simply the temple of a human soul. Burial was deliberately substituted for cremation throughout the pagan world, wherever Christianity went. Children who were deformed or diseased were no longer exposed to death. Sensuality and suicide began to disappear before

the holy religion that taught the voluptuous Corinthians and the no less sensual Romans that “neither fornicators, . . . nor adulterers, nor effeminate, nor abusers of themselves with men . . . shall inherit the kingdom of God.” It was not simply necessary to purify the body with water, but it must be kept free from all defilement through “fleshly lusts, which war against the soul.” Because the body is the temple of the Holy Ghost it should be kept in temperance, in sobriety, in chastity.

It was not only for the use of the human soul that Christianity taught reverence for the body, but for the use of the Holy Spirit. “Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.” What appeals were made to our Lord by men possessed of devils—evil spirits which usurped the place of God in the human body, bestializing men until they made their abode in graveyards among the tombs, like wild animals, or were bound with chains. No more grateful disciple ever worshiped his divine Lord than the Gadarene, whose evil possessions were numbered by the legion, and who exchanged his fetters and tormenting demons for liberty and peace, and pub-

lished throughout the whole city how great things Jesus had done for him.

Why were nearly all of our Lord's miracles—twenty-four out of thirty-three—done on behalf of the human body? Why did he still tempests when men were in peril, and feed multitudes when they were faint? Why did the palsied and blind seek his healing touch, and sightless balls turn where his voice was heard, and importunate souls cry, "Jesus, thou Son of David, have mercy on me"? Why did lepers beseech, "Lord, if thou wilt, thou canst make me clean," and messengers hurry across the Jordan with the tidings, "He whom thou lovest is sick"? Why twice a miraculous draught of fishes for his hungry disciples, and why the feeding of five thousand, deemed of so great importance that it is the one miracle recorded by all four of the evangelists? Did our Lord teach us to despise the human body, or to cherish it? Did he come to destroy life, or to save it? When only the relatives of the dead touched the corpse, because of ceremonial defilement, our Lord's hand was laid thereon with its life-giving touch, and the dead rose at his command for new life and service. It was for this that he restored sight and hearing and health and reason and life, that we might glorify God in our bodies which are his. No more was our Lord's own body a temple of the



Holy Ghost, which came upon him at the Jordan and abode with him on all that wonderful ministry, than are our bodies temples of the Holy Ghost. The true shekinah is a holy man. "We will come unto him, and make our abode with him." It is for this reason we regard the world's great seers as inspired men, whose consecrated genius itself is called a spark of the divine fire. There is no divinity in nature without men.

Constituted as man is, the union of spirit and body is necessary to a perfect life. The alliance is a natural one between body and spirit. For this reason we are repelled by a corpse; we are frightened by a spirit. The very spirits of the departed await the resurrection because, without us, they shall not be made perfect. Death is a disturbance of the relation between spirit and body so necessary to constitute man in his completeness. Christianity shows that relation reestablished through the resurrection of the body. Its defiant cry, "O death, where is thy victory? O death, where is thy sting?" is only another form of the Saviour's utterance, "Destroy this temple, and I will raise it up." We who have the first fruits of the Spirit "groan within ourselves, waiting for our adoption, *to-wit*, the redemption of our body." The soul first knows itself through the body, and even "the light of

the knowledge of the glory of God" shines only "in the face of Jesus Christ." Perfect humanity becomes the vehicle of divinity to man. The adoration of the beautiful is not worship; we must reverence the good, the union of the divine and human in Christ. God reveals himself, not in physical nature, but in human nature.

The Scriptures take peculiar pains to assure us of the continuance of the humanity of our Lord. We are permitted to see his risen body in all his ten appearances until his ascension. Our ascended High Priest, with a heart of human sympathy, but of infinite reach, can be "touched with the feeling of our infirmities." How much more than any father delights to give good gifts to his children will he delight to help us who wept with the sisters at Bethany, healed the spots of the leper, and was the universal friend of sinners! Our humanity, perfected and glorified, gives our best conception of heaven.

Just with what body the dead are raised up we cannot say, nor need we be much concerned. The soul which knows how to use the brain and nerves may find something of a yet more refined and spiritual substance in the spiritual body which it shall wear. Carbon has yet more brilliant combinations in the diamond than appear in the charcoal, but a worker in charcoal

all his life may never have seen a diamond. The only two conditions of organized life are these: an organ connecting the individual with the past, and such a frame and such a universe that he has the power of varied action in the present. It is thus a question of the power of God over our bodies to change them from the bodies of our humiliation and make them like the glorious body of the Son of God, which was endowed and interpenetrated with some of the properties of the Spirit ere its ascension. "It is sown a natural body; it is raised a spiritual body." "It is sown in corruption; it is raised in incorruption." But it is the union between the soul and body that makes the perfect, the complete man. Hence in every dispensation there was given a sample pledge of the resurrection. In the patriarchal age it was Enoch. In the Levitical dispensation it was probably Moses. In the prophetic age it was Elijah. In the Christian age, and for all times to come, it was the glorious body of our Lord. The principle of continuity and the doctrine of future life go together. Nothing has been better established in our day than the conservation and correlation of force. Matter may undergo countless changes, and yet it cannot be annihilated. Out of the same dust whence was formed the original human body, the Creator can form such bodies as our spirits require for

the completeness of our life hereafter. Our Lord gives to each seed a body as it pleases him, and much more will he give to us the right body, for it will be like his glorified body, "according to the working whereby he is able even to subject all things unto himself."

Pope in pleasing numbers gives us the Emperor Hadrian's address to his soul when dying. But it is not the body which takes farewell of the soul at death. Such a notion is essentially pagan. "The spirit of man is the cradle of the Lord." It is his real self which lights up with the very consciousness of immortality. We *have* bodies, but we *are* spirits. The invisible is the real and the enduring. We need, therefore, a Christian poet who shall write the soul's farewell to the body until the two shall be reunited to make the perfect man, as this mortal shall put on immortality. There is no divinity in nature without man, and man is divine as he is an expression alike in his soul and body of the very mind and purpose of God. The humanity of Christ is the Spirit's perfect work in creation, and exhibits how every faculty of our human nature, spiritual, intellectual, and physical, may be enlisted and vitalized by the divine energy. It is the perfect union of spirit and body, the body so responsive to the spirit, and both so obedient to God, that none of the

slower processes of the laboratory of the grave are necessary to render the body more capable for the heavenly duties, when the spirit shall be clothed upon with a spiritual body more quick to obey the behest of the Spirit than the electric fluid is to obey the will of man. Such complete union appeared between the spirit and body of our Lord, during the forty days after his resurrection, that the very laws of gravitation were reversed as the ascending spirit took the body, also, from Olivet, until the bright cloud received him out of sight.

The Christian religion thus teaches reverence for the human body as the most perfect of the divine creations and designed to be the vehicle of divinity itself. Part of the mission of the Son of man was to relieve its diseases and disabilities; and the credentials of our religion which have most impressed the heathen, as in the case of Li Hung Chang, are loving ministries to the sick and bedridden, the deaf and blind, the lepers and the insane. Christianity has lengthened human life, not only by proper care of the young and helpless, but by better sanitation, by more nourishing food, by more perfect knowledge of the needs of the human body, and more skill in ministering to them. Pestilence and famine have long since been virtually confined to the Moham-medan or heathen world, where medicines and

supplies are eagerly sent from Christian lands. The horror of defiling the temple of the Holy Ghost has diminished in Christian lands the sensualities and nameless sins against the human body which Paul denounces in his Roman epistle. The belief in the resurrection of the body has led to greater care for its proper burial, until our cemeteries are like gardens where our Lord's body was laid awaiting the resurrection. The reunion of soul and body in our complete resurrection life settles for us the perplexing question as to the very possibility of any life after death, and becomes the inspiration of ceaseless activities here. It is only those who have felt the force of Paul's overwhelming "Wherefore" who are found "steadfast, unmovable, always abounding in the work of the Lord," forasmuch as they know that their labor "is not in vain in the Lord." We have in the personal experience of a new life the prophecy of immortality.

Thus if Christ had not come, we would know nothing of the great fact of the resurrection of the body, that man was all immortal. The doctrine of the resurrection of the body safeguards the great truth of the permanence of personality and individuality. It guarantees for us the comfort of recognition of our risen dead. It is the assertion of the fullness and completion and perfection of the life beyond.

So distinctive was the early teaching of the resurrection that to preach Jesus and the resurrection, Jesus and *anastasis*, the apostles were supposed to be the setters forth of two gods, one called the Resurrection. But Christ is able to say, "I am the Resurrection and the Life."

As we apprehend the risen Christ we grasp the doctrine of human immortality, of man all immortal. We see that there may be continuance of substance or preservation of identity in the personal subject along with constant and far-reaching change of form. It is sown a natural body; it is raised a spiritual body. As we have borne the image of the earthly, we shall also bear the image of the heavenly. This corruptible shall put on incorruption, and this mortal shall put on immortality. Our future body will be superior to our present body in incorruptibility, in honor, in power, in freedom from waste and decay and death, in the glory of perfection, in ability to discharge its high functions. In short, it will be conformed to the body of Christ. The bodies of our humiliation shall be made like unto the body of his glory according to the mighty power whereby he is able to subdue all things unto himself. Immortal man is to live in the full integrity of his being, his body transformed and glorified

and become the perfect instrument of his perfect life, while "soul and body shall his glorious image wear."

Transmigration at death gives us at best but the body of an infant starting life anew. Metempsychosis, with its cycle of purifying and punitive reembodiments of the soul, leaves one bewildered and blind. But to the believer the change is one of holy rapture in being caught up to *meet the Lord*, for so shall we be forever with the Lord. In proportion as the belief in future existence becomes purer, more reflective, more ethical, the more conscious is our joy in the hope of blessed fellowship with our risen and glorified Lord who assures us: "In my Father's house are many mansions; if it were not so, I would have told you, for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also."



IV

**JUSTIFICATION BY WORDS**

There is that speaketh rashly like the piercings of a sword;  
But the tongue of the wise is health.

Go into the presence of a foolish man,  
And thou shalt not perceive *in him* the lips of knowledge.

A gentle tongue is a tree of life;  
But perverseness therein is a breaking of the spirit.

A perverse man scattereth abroad strife;  
And a whisperer separateth chief friends.

A fool's mouth is his destruction,  
And his lips are the snare of his soul.

Death and life are in the power of the tongue.

Whoso keepeth his mouth and his tongue  
Keepeth his soul from troubles.

A word fitly spoken  
Is *like* apples of gold in network of silver.

The tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. . . . Out of the same mouth cometh forth blessing and cursing.—*James the brother of our Lord.*

Every idle word that men speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.—*Our Lord.*

With our tongue will we prevail:  
Our lips are our own: who is lord over us?—*Psa. 12. 4.*

## CHAPTER IV

### JUSTIFICATION BY WORDS

WHILE other religions are propagated by the sword, by pilgrimages, by rituals or sacrifices, Christianity's symbol is the tongue of fire. It is not by hands or feet, by swinging censers or wearisome performances of marchings and countermarchings, but by the preached gospel on which Christ taught that his religion was to depend for its triumph. The gospel as taught by glowing speech at Pentecost is the power of God unto salvation. "And he that heareth let him say, Come; and . . . he that will, let him take the water of life freely"—because "the Spirit and the bride say, Come."

Language is the distinction of man. It is called his "glory," as when the psalmist invokes his power of speech with which to glorify God, saying, "Awake up, my glory." Man worships a *speaking* God, which distinguishes God from the dumb idols which having lips speak not. The speechless idols have no revelation for man and can call forth no communion from reverent lips. The Lord God not only bestowed upon man, chiefest of his

works, the gift of language, but delighted to walk and talk with man in the cool of the day in the garden where God had placed him. The highest point in the development of man is the power of communion with God. Man's worship is in response to God's voice in revelation. Man speaks because he has somewhat to say after God has first spoken to him. God speaks to man's reason, and speech is the organ of reason. The devout mind prays,

"Let the words of my mouth and the meditation of my  
heart  
Be acceptable in thy sight,  
O Jehovah, my rock and my Redeemer."

Our Lord, searching for truth in the inward parts, declares that "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." His wonderful Sermon on the Mount was a warning against unworthy and profane speech, declaring that whosoever shall say to his brother, "Raca [Thou worthless fellow], shall be in danger of the council; but whosoever shall say, Thou fool [attacking his moral character], shall be in danger of the hell of fire." "Let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil *one*." In this way our Lord tells of the source of perverse speech.

Goethe is the only male writer who has de-

scribed the devil with mockery and contempt. He has dared to sneer at the sneerer. The devil is so called because he is the slanderer, the calumniator, *diabolus*, who throws across. His great weapon is his tongue, wherewith he deceives and corrupts. Milton well describes him as saying, "Evil be henceforth my good." The place of his abode is full of curses and blasphemies. Railing at God and goodness, he is creation in its most degenerate form, as are those who are his angels and messengers. As heaven is a place where speech appears in its purest and loftiest uses of holy song and thanksgiving, so hell is marked by all that is vile, whether of profanity or impurity or blasphemy. The extremes of creation are defined by the uses of the tongue whether of cursing or adoration. "The tongue is a fire: the world of iniquity among our members. . . . The tongue can no man tame. . . . Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God: out of the same mouth cometh forth blessing and cursing."

It was because there were men so base as to call good evil and evil good that our Lord uttered his sentence of condemnation on those who blasphemed the Holy Ghost that had cast out devils, declaring that theirs was an unpardonable sin. It was the sin of the devil

and his angels in a willful and malicious assault against reason itself, as was the sin of the fallen angels who assailed the pure white throne of God. "If therefore the light that is in thee become darkness, how great is the darkness! Can it ever be reillumined? The perverted heart makes the perverted tongue. Out of the abundance of the heart, its vileness and hatred, the mouth speaketh. It is for this reason that for every idle or calumnious "word that men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." The spies from Jerusalem sinned not through weakness, as did Peter, but through maliciousness. In the presence of light they deliberately chose darkness, preferring darkness to light because their deeds were evil. The diseases of the heart, like the diseases of the body, were revealed by the tongue.

There were strolling Jews, exorcists by profession, who appeared in Ephesus glad to avail themselves of the name of Jesus in the effort to cast out devils (Acts 19. 13-16). These were the children of the Jews to whom our Lord alluded as seeking to cast out devils, showing that not by Beelzebub could anyone cast them out, since a house divided against itself cannot stand. Our Lord held the Phari-

sees particularly responsible, for they believed in spirits, and to them his words of condemnation were spoken as he taught justification by words as well as condemnation by words.

Paul taught justification by faith and James justification by works, but Jesus unmistakably taught justification by words. Can these be reconciled? Is religion a thing of the intellect, of the heart or of the will? Are we not required to love the Lord with all the mind and all the heart and all the strength? Do not works complete faith and make it perfect, and is it not true that out of the heart proceedeth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings? These are the things that defile the man. More than by all else it is speech that reveals us, whether to ourselves or to others, as out of the abundance of the heart the mouth speaketh. Our words tell the state of our hearts. They are our deadliest weapons and have in them the venom that kills. He that uttereth slander is a fool—is marked by moral and spiritual obliquity. Death and life are in the power of the tongue.

## I

Speech is a badge of rank. To man is given what belongs to God—the power of speech.

The speaking God created man that he could walk and talk with in the cool of the day. God honors this gift in man, as Christ, the model Man, is known as the Word, whose supreme mission is to show us the Father, that men also may show God as their Father. Hence the true religion is propagated not by the sword or by ritual, but by speech. "As ye go, preach," and the gospel becomes the power of God unto salvation by tongues of fire and lips of flame. The highest power of man, his "glory," is thus honored and used in the extension of the kingdom of God on earth. Man speaks because he has somewhat to say, and so writes books and creates a literature, building libraries to preserve his writings.

Babel confounded and separated by the confusion of tongues. Pentecost enlightened and unified. Animals have never crossed the barrier of speech, and so remain unprogressive. In vain men listen to the vocables of the animals in the forests of Africa to see if they have anything like speech that can be developed into a language containing annals or history, much less poetry or oratory or philosophy. Man has the gift of speech.

I will sing, yea, I will sing praise.  
Awake up, my glory.

"My glory rejoiceth."



The nations which have ranked highest are those whose speech has been purest. A low order of language ever means little influence. Africa is known as the silent continent, and so without influence save on its northern fringes. Nations are immortalized by their literature. Thus fifty thousand male Athenians ruled Greece when Greece ruled the world. The Attic Bee, whether applied to Sophocles or Plato, the Attic Muse, as Xenophon was called, and the Ten Attic Orators tell of the immense influence wielded by their speech, to say nothing of Pericles, who ever prayed as he began to speak that he might say nothing unworthy of the presence of the gods, or the power of Thucydides with his pen as a historian, or the great writers of the epics or tragic poems for all times. The Ten Attic Orators had for Greece something of the commanding influence that the Decalogue or the Ten Words on Sinai had for the Hebrews, Isocrates greatly influenced Cicero as well as Demosthenes. The passion for pure speech made the Athenian quick to enjoy and utter great orations and fitted him, the average Athenian ecclesiast, to become the equal of the average member of the English Parliament. Moderate in speech, never given to over statement, accurate in pronunciation, and ready to correct a false pronunciation, the Greeks excelled in speech,

as they also did in reverence for the human body, which they put in sculpture or on the canvas to preserve its godlike proportions, never permitting the exaggerations and distortions that the Hindus gave the forms of their gods. Thus the perfect language of the Greeks measured their rank in the world until in their tongue the Holy Scriptures were given to all the world. The original classics, the world's undying literature came from Greece.

The higher too man's rank among his fellows, the more does he rule by speech. The ordinary man achieves by his hands, creating the highest works possible to human skill, but the true ruler everywhere, whether as general or governor, whether by the pen of the writer or legislator or by the voice as orator, shapes opinions and conduct. The most advanced governments are governments by discussion. Art is the extended dominion of the hand, science is the extended dominion of the eye, while government is the extended dominion of the tongue. Caesar, when his army was about to mutiny, uttered a single word—"Citizens," reducing men from the ranks where they eagerly obeyed his will. Napoleon's words were bombs, whether spoken at the head of the army or in reporting to the volatile French his successes in arms.

So the men who rank highest as diplomatists

are those who know best the majesty and power of speech, for on their words hang war and peace. The mob worship the sword rather than the pen, but the pen has the permanent victories. The true rulers of a people are the men who know best the force of words and whose utterances make history. Jefferson wanted to have inscribed on his tomb, not that during his administration there was added to our national domain the great Louisiana Purchase, but that he was the author of the Declaration of Independence and of the statute which gave religious liberty to Virginia, and was the founder of the University of Virginia. Men mighty in words and deeds are the men greatest in history, as the King in Jeshurun who ruled Israel through the law according to the pattern shown him in the mount, and who became the lawgiver of the nations. So was Isaiah greater than any of the six kings he served and who as *he thought in nations* lifted the nations to the highest regions of thought and action. It was a voice crying in the wilderness that prepared the way of the Lord, emptying Jerusalem and all Palestine to hear his inspired message. It was Paul who won the Roman empire by his voice and pen. It was Martin Luther who from Wartburg Castle made a new Germany and gave it a new language through his trans-

lation of the Bible into the German tongue, as it was Savonarola whose words and life inspired him.

Count me o'er earth's chosen heroes—  
They were souls that stood alone.

Alone their voice went out into all the world, their sound to the end of the earth. Voices they often were crying in the wilderness, but their winged words found lodgment in human hearts and shaped human governments and opinions. Their speech became their badge of rank in the world's esteem as they became God's messengers to men.

Said Huxley, in *Man's Place in Nature*, as he speaks of "that great Alps and Andes of the living world—Man": "He alone possesses the marvelous endowment of intelligible and rational speech. Thus he stands on a mountain top, far above the level of his humble fellows, and transfigured from his lower nature, by reflecting here and there a ray from the infinite source of truth." No speechless race of men has yet been found. The faculty of human speech consists not in uttering words, but in *the power of word-making*. No human being was ever born with a word, but with the power of word-making. The source of all words is the conscious mind or human personality. Words are the instru-

ments which the thinker invents or makes for himself for the purpose of defining his thought. Man speaks because he has somewhat to say.

Now, the connection of the brain cells whence speech comes is known to be with the hand that man most frequently uses, showing that these brain cells are created in response to the effort of the will to make itself known. The wordless hemisphere of the brain is always opposite the less used hand. As we are usually right-handed, the hemisphere where the brain cells of speech are found is usually the left hemisphere, the exception being in the case of the left-handed person. While both hemispheres are the seat of feeling and motion, the one where speech and mental action are seated is the one that responds to the motion of the hand which is always on the opposite side. Even before the child knows it has a tongue it seeks to make known its desires or thoughts by its hand. This assertion of the hand forms the brain cells in the gray matter which make possible the first word. Speech is always the result of the special training of the brain cells which marks a human being usually before fifty years of age. Despite all the information which comes through the eye or the ear or the more diffused sense of touch, it is the human will that becomes most creative of these brain cells in its eagerness to know and

to communicate. For the education of thought and feeling the human being, different from the lower animals, gains more by the afferent channels of the ear than by those of the eye. "Words are the wings of the mind," declared Helen Keller to Oliver Wendell Holmes as she told the light and freedom that came to her through speech. Words are the key of the mind, and so the mind springs forward to the limitless inheritance of thought and feeling. Close the ear of a child and it remains more of an animal than when any other avenue to the outward world is closed. No more do the almost invisible points or dents in the phonograph record serve to convey the matchless music or speech, even to future generations, than do the brain cells thus fashioned by the will serve to convey the language of the soul. No multiplex telegraph instrument conveying its messages on a single wire, though coming simultaneously from different directions, can compare with these wonderful brain cells in receiving and conveying human speech. Well might the gifted and trained Isaiah declare, "The Lord Jehovah hath given me the tongue of them that are taught." God bestows the speech-making faculty, but man makes his own language. Thus while man cannot make one hair white or black, he can and does make speech centers in the brain, and these are the

badge of his rank. Language thus becomes the basis of science, philosophy, poetry, religion, art, law, statesmanship, and finance. We test education by correct, well-chosen speech which makes possible the limitless progress of man through purposive, prolonged attention and effort. The will is the most powerful brain stimulant, more powerful than all the afferents which convey the information of eye, or ear, or touch all together. Whether "Plato's brain" or "Shakespeare's strain," all is traceable to the speaking hemisphere where the seats of mental action must be artificially acquired. Will power, practice may make a great brain, but no native, unorganized brain can make a great personality.

## II

Speech is an index of character. Napoleon unconsciously wrote his own life, whoever may have essayed the task of being his biographer. In a notable book called *The Corsican*, made up entirely of Napoleon's own words, gathered from his letters, his conversation, his proclamations, his bulletins, there stands revealed the true man—a veritable monster of selfishness, ambition, cruelty, hate, lust. Out of his own mouth proceeded anger, pride, murder, adultery, and so he stands con-

demned forever as he gives an account of himself before the judgment bar of men and of God. The irreversible verdict is what is written down from a man's own lips, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

"Speak, that I may know you," is a Spanish proverb of great weight. Taciturn Judas remained unknown to his intimates even in the college of apostles until he hissed out, "To what purpose is this waste?" and there was disclosed his treacherous heart through his venomous tongue, as the unstinted offering of a woman's love provoked his avarice and his hate. A man of but few words, it needed but one to reveal his true character. Satan had entered into him and his voice had become the voice of a veritable fiend incarnate. The tongue that was a possible tongue of fire to proclaim the risen Lord became a serpent's hiss of scorn and hate. His degeneracy became complete as revealed by his speech.

"Woe unto them that call evil good and good evil," for they have deliberately chosen the evil in the presence of the good, and that was the sin of Lucifer and of his fallen angels. Milton rightly gauged Satan's character when he made him say, "Evil, be thou henceforth my good." It was thus that Aaron Burr fell, always seeking to justify what he purposed to do, how-



ever wicked or vile. The tongue became the ready slave of the vile will and the unbridled passion. Thus

An evildoer giveth heed to wicked lips;  
And a liar giveth ear to a mischievous tongue.

The apostle forbade to keep company with the railer no less than with the fornicator or an idolater. "Nor thieves, . . . nor drunkards, nor revilers . . . shall inherit the kingdom of God." What more fully expresses the self-assertion of the wicked than when

They speak falsehood everyone with his neighbor:  
With flattering lip and with a double heart, do they speak.

They declare,

With our tongue will we prevail:  
Our lips are our own: who is lord over us?

Lord, who shall dwell in thy holy hill?

He that slandereth not with his tongue,  
He that sweareth to his own hurt, and changeth not.

How different the world when the churl is no longer called bountiful. Twenty men will act on a wrong principle where one man *states it in defiant words*. Willfully to persist in defiant utterance is an index of perverse character such as Satan delights in. The wicked lips confirm the wicked heart.

Death and life are in the power of the tongue. Profanity of speech leaves no holy place in the soul of man. Deliberately cultivated profanity, in defiance of God and man, reveals an attitude of utter baseness worthy of the devil and his angels and of the degenerate soul doomed to their eternal companionship. The profane man is sooner or later bereft of choice words as his vocabulary becomes impoverished and his speech betrays him as thoroughly vile. The tongue destined to bless man is given to cursing God. The step is a short one between profanity and blasphemy until the degenerate spirit assails the Holy Spirit himself and becomes defiant of immaculate goodness and commits the sin that hath never forgiveness.

Anger shuts the eyes and opens the mouth. All that is sacred becomes hidden from the soul inflamed with rage. Passion takes the place of reason when the tongue becomes defiant of God and man. Hell with all its furies is not worse than an infuriated tongue burning with the fires of hate. Volcanic eruptions do not exceed the foul and poisonous gases that pour forth from vile lips. Only when men are brought face to face with their words spoken in their fury do they realize the vileness of their souls. "Write it down," was the demand made upon the village atheist who shocked a

company by his profanity as he defied God and blasphemed the Holy One of Israel. "Why should I write it down?" he demanded. "Have I not said it?" Yes, but when compelled to face his awful words his face blanched with fear, and he begged for the paper containing the self-accusing words that he might tear it into a thousand fragments.

The wholesome tongue is a tree of life; but perverseness therein is a breach of the spirit. The style is the man whether pen or voice declare it. There is a "gin-and-water" style that lacks coherence of utterance and which tells of a bewildered or intoxicated brain. What shall we say of "the rag-time speech," imbued with slang as if shameless thought were not worthy of decent dress? Hardly worse is the reckless style such as that of Gibbon, of which it was said that it is well-nigh impossible to tell the truth in Gibbon's style in its reckless and bombastic speech. Death and life are in the power of the tongue even to the speaker himself. "Be sure your sin will find you out," as the corrupt speech eats as doth a canker into the very soul with vile lips. "Suffer not thy mouth to cause thy flesh to sin" (Eccl. 5. 6). What is viler than an open sepulcher unless the throat of wicked men with the poison of asps under their lips and whose mouth is full of cursing and bitterness? Verily, "by

thy words thou shalt be justified, and by thy words thou shalt be condemned." When man's highest faculty becomes perverted, who shall deliver him from the body of this death?

### III

Speech determines destiny. "A noun is known by the adjective it keeps," and a man by the character of his words as they proceed from the heart, for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Let no corrupt communication proceed out of your mouth, the apostle urged upon both the Ephesian and Colossian believers, as Moses forbade the Israelites to even ask how the heathen worshiped, lest their ears be smitten with the plague of obscene language such as the filthy conversation of the wicked dwellers in Sodom and Gomorrah which vexed the righteous soul of Lot from day to day. The things which proceed out of the mouth coming forth from the heart—these are they that defile the man. So it has come to pass that the very oaths of the heathen are obscenities. But words fitly spoken are as apples of gold in pictures of silver. Thus we are preparing here by our speech for the praises of the holy or the curses of the lost spirits whose speech seems the cer-

tain survival of the life that now is. If such be the case well may we pray,

“Let the words of my mouth and the meditation of my heart

Be acceptable in thy sight,

O Jehovah, my rock and my Redeemer.”

Cicero lives through his choice use of words. Fifteen centuries after his death the great Latinists abjured all words and phrases that did not rest on the authority of Cicero. Erasmus, a master of Latin style, gave ten years to the reading of Cicero. A man is deemed educated according to his speech. Man registers his greatness in books, libraries, histories, orations, poems, dramas. Why are we celebrating the Shakesperean tercentenary save that this master of speech with the luxuriance of a marvelous vocabulary gave the world eight hundred and fifty-eight distinct characters, one hundred and thirty-one being women, mostly distinguished by their speech? The range of his intellect appears in that he quotes from fifty-seven out of the sixty-six books of the Bible and mentions over fifty Bible characters. His was the educated tongue that has brought the world of letters under ceaseless obligation. His speech has fixed his reputation for centuries and doubtless for all time.

The generality of men are wholly governed

by words, especially by words or names that import good or evil things. Woe unto them that call evil good, which is often flattery, or good evil, which is detraction or slander. Good itself is useless while it passes for evil, and an honest man is helpless while he passes for a knave. Men can become the slaves of a "Shibboleth" as can sheep or cattle be driven by a word. Do but paint an archangel black and he passes for a devil. Great villainy is usually due to some perverseness of speech which calls evil good and good evil. It was thus by false speech that the father of lies deceived our first parents in the garden of Eden itself. We are not ignorant concerning his devices whose plausible speech would make even our good be evil spoken of.

So fully does speech fix destiny that language has been called "fossil history." We judge of the civilization or barbarism of a people or an age by the words that are found current in given periods. No more is cannibalism stamped among a people by the use of "short pig" and "long pig" used to characterize food, whether it be the body of a hog or of a man thus prepared for food, than is animalism stamped upon a people who called a bastard "a love child." The abundant words, not less than seventeen in number, which Paul used to describe the sins of the flesh in his Galatian

epistle stand in striking contrast to the only seven fruits of the Spirit. Only read the third chapter of second Timothy and the first chapter of Romans to discover the moral state of the Roman world in the apostolic times. Because God does not give men names, but only the power of naming, it is that men register their character in their speech. This makes it necessary to coin new words for Christian ideas as the gospel is proclaimed among a people of unclean lips. The very word "thanks" had to be put in some of the languages of Brazil and of Africa, while the many words for the different kinds of murder among the Fiji islanders had slowly to give place to words that told of the love of God and of man. It was told of Pambo, an early disciple who sought to be taught a verse of Scripture, that he long delayed his return to be taught another, saying that he had not yet fully learned the first, which was,

I will take heed to my ways,  
That I sin not with my tongue.

He was slowly learning what James, our Lord's brother, long before taught, "If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain." "The tongue is a fire: the world of iniquity among our members

is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell." "For every kind of beasts and birds, of creeping things and things in the sea is tamed, and hath been tamed of mankind: but the tongue can no man tame; *it is* a restless evil, *it is* full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God: out of the same mouth cometh forth blessing and cursing."

The tongue is "a world of iniquity" has even been translated the tongue is "an ornament of iniquity," so prone are men to "gloze" over wrong in the attempt to make the worse appear the better reason. How fitting that the tongue, so long used in human speech to debase, should now become a tongue of fire to purify! As Babel confounded and separated men, Pentecost was to enlighten and to unite men. Pure speech was needed to supplant the vile speech which had so long dominated the nations, and so God ordained that the most perfect language of antiquity should be used for the proclamation of his gospel and the vehicle of a divine revelation.

The great endowments of man appear in the fact that he can impress on matter permanent signs of his thought as on marble and bronze, as on granite and iron. Not less notable



are the impressions of his thought in language. Without the aid of written language man cannot reach even the first stage of civilization. The rank of nations is seen in the perfect accuracy of their speech, the copiousness of their vocabulary, the shades of discrimination in their definitions. Because civilization is impossible without a written language, all the more necessary is it to a high moral culture that there be a revelation in a written language connecting man with the past and the future. It is the language of experience and of hope. It is first a spoken experience before it becomes a written experience, as the gospel was spoken long before it was written. The inspiration of holy living precedes the formal content of inspired writings. All human progress depends on faith exercised in testimony fixed by the settled import of written language. While animals receive knowledge by sensation only, man receives knowledge by sense and credence. We must recognize not only the rectitude but the authority of truth presented for our credence. It must be grounded in character and communicated by the will of God. Even the teachings of Christ had no reformatory or sanctifying character or power until men believed in his Godhead.

Man cultivates nature, animal and vege-

table, seeking ever to develop the highest possibilities of what is below him. So God develops men and seeks to bring men to the highest perfection, and speech becomes the agency which God ordains to be the power of God unto salvation. Men, in using the power of speech to convey the truth, must apprehend the Truth through Speech which jointly with Faith and Conscience are man's great endowments which lift him above the world that is below him. Language is the key of the soul. There can be no more revelation than there is language to convey it. No marvel that Isaiah prayed for pure lips that he might help to save a people of unclean lips among whom he dwelt. Holy lips are needed to save unholy men. Said a thoughtful divine, "In fifty years I have not known a cynical or fault-finding Christian who led a single soul to Christ." Barren lips may mean a barren heart, while a wholesome tongue is a tree of life, yielding its wholesome fruits, and the very leaves are for the healing of the nations.

Do men's words fix their destiny? Not only may a threat bring a man to the gallows or the electrical chair, as showing the confessed motive of some horrible crime, but the testimony of men who heard the threat is invoked to confirm the avowed motive and thus to fix the guilt. No such resentment is

aroused as by that due to the words of censure or reproach, the language which dismisses one from your presence with a demand that he shall not appear again, as was known to have been done by President Garfield, which inspired the burning hate in the half-disordered but still responsible brain of his assassin. Treating lightly a solemn treaty, "the sacred oath of the nations," as "a mere piece of paper" hastened the greatest war in human history. Paul called such men "covenant-breakers" when he would describe to the Romans "the boastful, inventors of evil things . . . who, knowing the ordinance of God, that they that practice such things are worthy of death, not only do the same, but also consent with them that practice them." This arraignment was doubtless more resented for its burning words than were the accusations of conscience for the wrong-doing itself, as a man will more furiously resent being called a liar than he will hesitate at telling the lie itself. Words thus become swords with which to slay the wicked as the very death sentence is given in words of condemnation. Men are more inclined to hold others responsible for their words often than for inflicted injuries by their blows.

Is it strange that with life and death in the power of the tongue our Lord should make

human speech the ordained means of propagating Christianity, purifying the very lips with a coal of fire that are to be the means of purifying the speech of the race? Did not our Lord justify the hero of the Scotch people, John Knox, when Mary, the wayward Queen of Scotland, was compelled to say, "I fear John Knox more than an army of ten thousand men"? The tongue was mightier than the sword.

Two great masters of speech, and that of the most perfect speech of the Greeks, were Homer and Demosthenes, each a model for all future orators and poets. In the latter the ardent patriot, the far-seeing statesman, were united with the consummate and unapproachable artist. Demosthenes grudged no labor which could make the least part of his work more perfect. Countless others with Cicero pronounce him the model of perfect speech. He died from sucking the poison from his own pen as his life was sought by his enemies in the temple of Poseidon, where he had found sanctuary. Eight hundred years later John Chrysostom of Antioch, his diligent student, who sought to master all the arts of speech for sacred eloquence, with Demosthenes as his model and Libanius his great teacher, commanded the great cities where he preached until he became Patriarch of Constantinople.

There the multitudes fed upon his faithful words, and even applauded his rebukes when at times he forbade their applause in the midst of his burning sermons. They called him no longer John but Chrysostom, "the Golden-Mouthed." Exiled for his fidelity in the pulpit, after three days in which an earthquake visited the city the people successfully clamored for his return, saying, "Better had the sun cease to shine than that John Chrysostom should cease to preach." Again banished, he died on his way to the remote desert, where he was doomed to the life of an exile. Thirty years later his bones were brought back by order of the Emperor Theodosius II, who met them at Chalcedon and fell down before the coffin and in the name of his royal parents, who had exiled him, he implored his forgiveness. But long since had Chrysostom forgiven his enemies, saying with his last breath, "Thanks be to God for everything." His bones were placed in the imperial vault, but his eloquence—the finest type of Christian eloquence that found in Bossuet and Massillon and Bourdaloue most admiring and diligent students—belongs to all the world. You may saw Isaiah asunder, but his voice has gone out into all the earth, his words unto the end of the world. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."



V

**THE PERFECTING OF THE SAINTS**

The men commonly held in popular esteem are greatest at a distance; they become small as they are approached; but the attraction exerted by unconscious holiness is of an urgent and irresistible nature; it persuades the weak, the timid, the wavering, the inquiring; it draws forth the affection and loyalty of all who are in a measure like-minded; and over the thoughtless or perverse multitude it exercises a sovereign compulsory sway, bidding them fear and keep silence, on the ground of its own right divine to rule them—its hereditary claim on their obedience, though they understand not the principles or counsels of that spirit, which is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—*Cardinal Newman's University Sermon on "Personal Influence, the Means of Propagating the Truth."*



## CHAPTER V

### THE PERFECTING OF THE SAINTS

“THE perfectibility of man was taught alone by Jesus Christ.” The perfecting of the saints is one of the great objects of the Christian ministry. So vital is this duty that every Methodist preacher throughout the world must make an affirmative answer to the question, “Are you going on to perfection?” ere he can be admitted into the itinerant ministry. A holy ministry is necessary to make a holy church. It was not until our Lord could say to his disciples, “Already ye are clean [pure] because of the word which I have spoken unto you,” that he gave them the commission to preach the gospel in all the world. Among the greatest gifts ever bestowed upon the race, next to the gift of God’s beloved Son, was a pure ministry. It was the largess of a mighty conqueror which he gave from his triumphal chariot. For when he ascended on high, of the gifts which he gave to men some were to be “apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of min-

istry, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, *even Christ*" (Eph. 4. 11-15). Believers must grow into adult Christians, or they will remain children and become the prey of bad men and the victims of foolish beliefs.

This is true, although the apostle always speaks of believers as "saints," whether in Philippi or Ephesus, whether at Colosse or in Rome. When he writes to the Corinthians he addresses them as "them that are sanctified in Christ Jesus, called *to be* saints." After describing their former sinful condition, before they became believers, he says: "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God" (1 Cor. 6. 11). This is the common designation of believers in the New Testament. It is the "holy brethren" among the Hebrews who are addressed in the great Epistle to the Hebrews, and yet they are exhorted to "go

on unto perfection." It is to them that are "sanctified" among the Corinthians that the earnest appeal is made: "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." It was of the "saints" at Corinth that the apostle said: "This we also pray for, even your perfecting." This language of the Bible recognizes the great work which is done in justification and in regeneration when we become new creatures in Christ Jesus. The heart of every true believer will respond gratefully to the language of Mr. Wesley:

We allow that the state of a justified person is inexpressibly great and glorious. He is born again, not of blood nor of the flesh nor of the will of man, but of God. He is a child of God, a member of Christ, an heir of the kingdom of heaven. The peace of God which passeth all understanding keepeth his heart and mind in Christ Jesus. His very body is a temple of the Holy Ghost, and a habitation of God through the Spirit. He is created anew in Christ Jesus: he is washed, he is sanctified. His heart is purified by faith; he is cleansed from the corruption that is in the world; the love of God is shed abroad in his heart by the Holy Ghost which is given unto him. And so long as he walketh in love (which he may always do) he worships God in spirit and in truth. He keepeth the commandments of God, and doeth those things that are pleasing in his sight, so exercising himself to have a conscience void of offense toward God and toward men; and he has power over outward and inward sin, even from the moment he is justified (Sermon XIII).

But while this is true, and believers are called "saints" and "sanctified," it is also true that in every epistle of Paul, save one, he has a petition for the *entire sanctification* of those to whom he writes. Though the faith of the Romans is proclaimed throughout the whole world, Paul prays that they be not conformed to this world, but that they may "prove what is that good and acceptable and perfect will of God." For the "saints which are in Ephesus and the faithful in Christ Jesus," his prayer is that they might "know the love of Christ which passeth knowledge," and "be filled unto all the fullness of God." He has nothing but commendation in his first epistle which he ever wrote, that to the Thessalonians: "Knowing, brethren beloved of God, your election, how that our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance. . . . For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth." Yet for these devout men, full of faith and the Holy Ghost and consuming zeal, he prays: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we also *do* toward you; to the end he may establish your hearts unblamable in holiness before our God and

Father, at the coming of our Lord Jesus with all his saints." Not content with that petition, he prays: "And the very God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it." These wonderful prayers show that even "saints," "children of God," who have not "lost their first love," the apostle's "hope" and "joy" and "crown of glorying," may still be "babes in Christ," though "heirs of the kingdom," who need to grow up into Christ in all things, and to be made complete in him, until they attain "unto a full-grown man, unto the measure of the stature of the fullness of Christ." There is no intimation that they are not in a saved condition who are filled with joy in believing, and are now no longer under condemnation. "The Spirit himself beareth witness with our spirit, that we are children of God." So vital is the experience of sonship that the Spirit is explicitly pledged to bear witness to our adoption, and only to that. This is the necessary experience of a believer, that he become a child of God, for "if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with *him*." But there is yet more ahead in the

way of blessed privilege. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is." Paul prays for his disciples that they may be able to "comprehend with all saints" "what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God." Nor does he deem his prayer an idle one, but he is ready to sing a doxology "unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* the glory in the church and in Christ Jesus unto all generations for ever and ever." It is because we do not sufficiently *ask*, or even *think*, that we are not more conscious of *the power that worketh in us* to accomplish this great end.

Such is the scriptural statement respecting those who are the children of God. They are called "saints" and yet exhorted, "Let us go on unto perfection." There is to be a "perfecting of the saints," who are to be no longer "children," but "full-grown" men in Christ Jesus. The "heirs of God" may become more and more the "partakers of the divine nature." While "giving thanks unto God who has made

us meet to be partakers of the inheritance of the saints," we are ever to look unto "Jesus, the author and perfecter of our faith," and seek the ultimate companionship of "the spirits of just men made perfect" in the heavenly Jerusalem. We may be indeed "temples of the Holy Ghost," and yet pray and expect to be "filled unto all the fullness of God." In fact, is not this the very condition of our continued development? Is not our true ideal always in advance of our realization, so that we are ever seeking to know the love of God that passeth knowledge? Is not going on to perfection a measure of our present perfection, as really with the Christian as with the artist, whose powers are sure to show signs of decay so soon as improvement seems no longer possible? Can we exhaust the Almighty? May the finite indeed comprehend the infinite?

It becomes apparent that there must be some accommodation in the use of words, and that there is both a relative and an absolute perfection. The finite is necessarily imperfect, because it is finite, or limited; and hence, whatever perfection is possible to us must be something short of absolute, which is predicable only of the infinite. Neither is it angelic perfection nor Adamic perfection that is possible to humanity. "Ourselves also, who have

the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adoption, *to wit*, the redemption of our body" (Rom. 8. 23). With our natures marred by sin, even perfection in love in this life is something less than the perfection or glorification after death, when both soul and body shall his glorious image wear. The relative perfection, or Christian perfection, which is possible in this life *is such indwelling grace and love as shall enable us not voluntarily to transgress any known will of God, and to be loyal to duty as shown us*. Absolute perfection, as far as such language is applicable to a finite being, would mean perfect service in word, thought, intention, and deed; but this requires perfect knowledge, not only of the law of God, but of its application to every duty, opportunity, event, and circumstance of life. Our service is imperfect because lacking in fullness. After we have done all, we must confess ourselves "unprofitable servants." Whatever the state of grace which we reach in this life, there will be involuntary errors and mistakes until the end, needing the atonement of Christ. The Lamb's wife in heaven is "without spot or blemish," but the church, or "holy brethren," the "saints" on earth, should aspire to be perfect in love, and to love the Lord with all the heart and mind and soul and strength. Not



until love thus completely fills the heart will sin cease to have dominion over us, and we be free from all voluntary transgressions of any known law of God. Only then can obedience to God be as easy and effortless to the believer as sin is to the unbeliever. Then will conscience and will speak the same thing, and duty and inclination be identical. It is this which makes love the fulfilling of the law. It is this relative, not absolute, perfection, the perfection of love, which casts out fear and makes service a delight. This is what is meant by the perfection of the believer in this life, the perfection of love.

One who humbly ventures to say that he is already perfect in love, so far as he knows his own heart, may fitly declare his purpose at the same time to go on to perfection, as in the twofold question asked of preachers about to be received into full connection. One may love the Lord with all the mind and heart, and yet *his power of moral discernment and his intellectual development be capable of increase as long as he lives*. His very power of love will increase with his enlarging knowledge of God. His is a growing capacity both to know and to love. *Trial may be a necessary condition of expanding power*, and is doubtless permitted for this purpose. The very Author or Captain of our salvation was made

perfect through suffering; and shall the servant be above the Master, or the disciple above his Lord? "Though he was a Son, yet learned obedience by the thing which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." The very divine mind and will are sometimes made known through suffering, when we should "let patience have *its* perfect work, that ye may be perfect and entire, lacking nothing." How is perfect resignation possible save to him who has known trial without murmuring or complaining? "If any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain." "If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also." We may thus grow in our hearty acceptance of the divine will, as well as in our knowledge of that will. Perfect courage comes from having what courage we have put to the severest test. How shall we know that we have "put on . . . kindness, lowliness, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any," unless these graces are tested? Shall we be less able to learn obedience by the things which we suffer, and even to be made perfect through suffering,

than the Author or Captain of our salvation?

It is much easier to love God with all the heart and mind and soul and strength than it is to love our neighbor as ourselves; for God is all that is worthy of love, and there is so much in man that is unlovely. But the command is one. "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." Our very love to God is constantly tested by our love to man. "Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me." *No love is perfect toward God that is not perfect toward men.* The tests of this love are, in fact, mostly from the human side. "Lovest thou me? Feed my sheep, feed my lambs." Love to God must suffer long and be kind to men. "Love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Is such *maturity of love*, such *symmetry of Christian character*, the work of a moment? We see the believer start on a holy life a babe in Christ. His is a genuine faith, even though it be a weak faith, just as there may be a

genuine child, although a weak child. As a child he is an heir of God, and because he is a child of God. However weak a child, he is nevertheless a real, genuine child. Being justified by faith, he has peace with God through the Lord Jesus Christ. He is now no longer under condemnation as one who is in Christ Jesus. Old things have passed away; behold, all things have become new to this new creature in Christ Jesus. He has put on the new man which, after God, is created in righteousness and true holiness. He now starts out to perfect holiness in the fear of the Lord. Is the work *gradual* or *instantaneous*? *It is doubtless both.* While God works in us to will and to do of his good pleasure, we are to work out our own salvation with fear and trembling. We are to "exercise ourselves unto godliness" as much as if it were our work alone. Ye are to give "all diligence, in your faith supply virtue; and in *your* virtue knowledge; and in *your* knowledge self-control; and in *your* self-control patience; and in *your* patience godliness; and in *your* godliness brotherly kindness; and in *your* brotherly kindness love. For if these things are yours, and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what

is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ." Are these needless commands and exhortations? Was the same apostle in earnest when he urged on "them that have obtained a like precious faith with us in the righteousness of our God and *the* Saviour Jesus Christ" that they "grow in the grace and knowledge of our Lord and Saviour Jesus Christ"? Paul, who in all his epistles, save one, prays for the entire sanctification of believers, declares to the "saints in Christ Jesus that are at Philippi:" "Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing *I do*, forgetting the things which are behind, and stretching forward [was he not indeed *groaning* after it?] to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as are perfect, be thus minded; and if in anything ye are otherwise minded, this also shall God

reveal unto you." While you cannot cultivate an unrenewed man into piety, yet the piety of the regenerate can be developed and strengthened, and must be, to avoid the evils which are possible to babes in Christ, who may be tossed to and fro, and carried about with every wind of doctrine. The oak compacts its fiber by a long conflict with winds and storms, before it reaches maturity. We are told that fineness of grain and uniformity of temper are the greatest requisites in steel for permanent magnets. The ordinary processes of reducing the ore, and of hammering and drawing and rolling, are not what are needed to make the fine magnetic needle of the mariner's compass, which requires such exquisite fineness of grain. After the process of slow manufacture of the needle is completed, it must be covered over with clay and heated in a wood fire, and allowed to cool very gradually, before it can be touched with the loadstone, or be subjected to the magnetic action of the galvanic current. There has been many a poor needle made for the mariner's compass where, but for neglect of this preparation, there might have been made a more perfect one. It is possible to be made perfect in love in this life, and the final act is an instantaneous one, usually occurring somewhat late in life, after the "saint" has been "perfecting holiness in

the fear of the Lord," and putting on "as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering." It is usually the case that the magnetism then becomes permanent, and the needle thus prepared points unvaryingly toward its star. How much preparation does God require of us, through these earnest exhortations of the Scriptures, to get us fully ready for his divine and final work in us, who have thus been working out our salvation with fear and trembling, fearful at times lest, even having preached the gospel to others, we ourselves should become castaways. Mr. Wesley, who insisted that this was a doctrine to be preached only to maturer Christians, those who were seeking to grow in grace and to perfect holiness in the fear of the Lord, laid great stress on the gradual work of grace as a preparation for the instantaneous work.

Speaking of how a man can be dying to sin for a long time, but that he is not actually dead to sin while he is dying, Mr. Wesley fitly asks:

How are we to wait for this change? Not in careless indifference, or indolent inactivity; in vigorous, universal obedience, in a zealous keeping of the commandments, in watchfulness and painfulness, in denying ourselves and taking up our cross daily; as well as in earnest prayer and fasting, and a close attendance on the ordinances of God. And if any man dream of at-

taining it in any other way (yea, or of keeping it when it is attained, when he has received it even in the largest measure), he deceiveth his own soul. It is true we receive it by faith; but God does not, will not, give that faith unless we seek it with all diligence, in the way which he has ordained. This consideration may satisfy those who inquire why so few have received this blessing. Inquire how many are seeking it in this way, and you have a sufficient answer.

The same holy man teaches that the gracious baptism of the Spirit, which enables one to "rejoice always; pray without ceasing; in everything to give thanks" (which is his best definition of being perfected in love), is constantly both preceded and followed by a gradual work. One perfected in love may grow in grace swifter than he did before. He never before had so deep, so unspeakable conviction of the need of Christ in all his offices as he has now, and he cries, "Every moment, Lord, I want the merit of thy death!"

So Coke and Asbury, who did so much to spread scriptural holiness over these lands, were very careful to show that perfecting holiness was both a gradual and an instantaneous work. I quote from a copy of the Discipline, published in 1791, which gives account of the Christmas Conference of 1784, and is from the library of the sainted Marvin, who loved to preach this holy doctrine as he had learned it from the fathers. On the subject of per-



fection it contains this clear and powerful statement and exhortation :

Let us strongly and explicitly exhort all believers to go on to perfection. That we may all speak the same thing, we ask, once for all, Shall we defend this perfection, or give it up? We all agree to defend it, meaning thereby (as we did from the beginning) salvation from all sin, by the love of God and man filling our heart. The Papists say: "This cannot be attained till we have been refined by the fire of purgatory." Some professors say: "Nay, it will be attained as soon as the soul and body part." Others say it may be obtained before we die. A moment after is too late. Is it so or not? We are all agreed we may be saved from sin before death, properly so called, sinful tempers, but we cannot always speak or think or act aright, as dwelling in houses of clay. The substance then is settled. But as to the circumstances. Is the change gradual or instantaneous? It is both the one and the other. But should we in preaching insist both on one and the other? Certainly we should insist on the *gradual* change, and that earnestly and continually. And are there not reasons why we should insist on the instantaneous change? If there should be such a blessed change before death, should we not encourage all believers to expect it? And the rather because constant experience shows, the more earnestly they expect this, the more swiftly and steadily does the gradual work go on in their souls; the more careful are they to grow in grace; the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. (Whereas just the contrary effects are observed when this expectation ceases.) They are saved by hope, by this hope of a total change, with a gradually increasing salvation. Destroy this hope, and that salvation stands still, or, rather, decreases daily. Therefore, whoever would advance the gradual change in believers should strongly insist on the instantaneous.

The Wesleyan position on the subject of the perfecting of the saints is in opposition to that of the Romanist, who believes that it can come only through the fires of purgatory, and also of the Calvinist, who holds that perfection comes only in the hour of death, and not afterward or before. The other view which Mr. Wesley felt called to oppose is the position of Zinzendorf and his followers that justification includes and means entire sanctification or Christian perfection. The latter view he felt to be dangerous, because it was not only false and misleading, but had the tendency to make the believer indifferent to the duty of growing in grace and of going on to perfection, if all were done for him in the hour of justification. This he deemed contrary to experience, as well as the clear teachings of the Scriptures as to the conflict going on between the flesh and the spirit, between conscience and will, between inclination and duty. Nor did he deem our sinful tendencies simply those of the flesh. Are not pride, covetousness, malice, sins of the spirit of which we are capable without a body, just as Satan is? Sinful tempers are as much to be overcome as fleshly lusts. Conscientious believers are aware of the presence of both as part of our corrupt natures, even after we have been justified from our actual transgressions, and that they will lead us into

sin again unless we have grace and strength to overcome them. Not to make the effort to overcome them is to remain on too low a plane of Christian experience in which to perfect holiness in the fear of the Lord, and will result in loss of the very peace which comes to those who are justified. The danger of "arrested development" is very great to the soul that does not feel itself under the divine command to go on to perfection. The imbecile or dwarf tells what "arrested development" is in the human child. If God's law of growth is ignored even by a child of God, will he escape the evil consequences in his spiritual development? How many remain babes, when they ought to be strong men in Christ Jesus! As the very sutures of the skull of a child becoming prematurely ossified prevent the child's intellectual development, so the self-satisfied believer may reach a very low order of spiritual life, and not be able to go beyond it. All the vagaries of a child may possess the mind of one who should have become a full-grown man in Christ Jesus.

It was given to Methodism, as a natural consequence of its teachings on the freedom of the will, to set forth the doctrine of *apostasy* as a warning against backsliding and sin, and the doctrine of *Christian perfection* as a living incitement to progressive sanctification.

Associated with these two is its other distinctive teaching, the *witness of the Spirit*. All of these we believe can be concluded and proved from the Scriptures, and are to be studied together. Methodism has laid most stress upon the witness of the Spirit to the blessed fact of sonship, *the one fact to which the Holy Spirit is distinctly promised to bear witness*. Having such witness, the believer is urged to be on his guard against losing it and becoming an apostate; and on the other, to ever go on to perfection. The Calvinist position is consistent in holding at the same time that "it is not of him that willeth, nor him that runneth, but of God that hath mercy," and that it is God's sovereign work both to justify before death and to sanctify in the hour of death. The Methodist position, so far from holding with the Calvinist that "sanctification once begun in justification is never wholly lost," regards that apostasy is possible from any state of grace this side of glorification in death. Salvation, in its final outcome, as well as in its progress, is, therefore, a matter in which both the divine and human will are engaged, and the believer must work out his own salvation with fear and trembling, while God worketh in him to will and to do of his own good pleasure. It was against Antinomianism in all of its forms that Methodism

has ever felt called to stress the duty of going on to perfection. Ultra-Calvinism, with its extreme statement of the doctrine of imputed righteousness, which some were disposed to interpret as license, inasmuch as their righteousness was not personal, gave no proper incentive to watchfulness and growth, since nothing could pluck the believer out of the Saviour's hand. If "once in grace, always in grace," and if the work could only be completed by the sovereign act of God, and that in the hour of death, many were tempted to cease any effort to grow in grace. A lax state of public and of private morals has always attended Antinomian beliefs. Fletcher's "Checks" against Antinomianism were as much in the interest of good morals as of Christian perfection. To those who taught that they were no longer under law, but under grace, the voice of early Methodism was the voice of Paul: "Do we then make the law of none effect through faith? God forbid: nay, we establish the law."

Nor is the mission of Methodism less important to-day in proclaiming the scriptural teachings respecting progressive sanctification toward perfection. The perfecting of the saints comes through the gracious work of the Holy Spirit in the twofold work of purifying their hearts by faith, with all the processes

and trials needed to strengthen faith and its attendant graces, and of shedding abroad the love of God in their hearts. Purification, consecration, holiness, are inseparable terms, each having its own meaning and work. The last is the state toward which the others are processes. The work which culminates in some blissful hour in perfection is also a progressive work, and those most deeply experienced in the things of God have become aware of constant growth *after* they had reached a state in which they could "rejoice always, pray without ceasing; in everything to give thanks."<sup>1</sup> Hence the wise counsel of Mr. Wesley to call this experience "neither perfection, sanctification, the second blessing, nor the having attained. Rather speak of the particulars, which God has wrought for you. You may say, 'At such a time I felt a change which I am not able to express; and since then I have not felt self-will or anger or pride or unbelief; nor anything but a fullness of love to God and to all mankind.'" A grave danger is found in attempting to label our experiences. Pope says, in his *Compendium of Theology*: "A certain fanaticism of devout ignorance has in every age led enthusiasts to mistake transient effusions of heavenly influence for a finished work." This evil became

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<sup>1</sup>See Mudge's *Growth in Holiness Toward Perfection*, Chapter VII.

so great at times in Mr. Wesley's day that he considered the question as to whether to continue the preaching of a doctrine so liable to abuse, and some of his preachers became silent in view of the wildest fanaticism, which required that some sixty persons be expelled at one time from the Foundry Society in London. He nevertheless insisted that this scriptural doctrine of perfection be set forth to believers "constantly, strongly, and explicitly," while even timid Charles Wesley sang:

Set the false witnesses aside,  
But hold the truth forever fast.

Mr. Wesley discriminated between the profession of the many and the trustworthy experiences of the few. He says, "We grant that many of those who have died in the faith—yea, the greater part of those we have known—were not perfected in love till a little before their death." And again, as to the manner: "I believe this perfection is always wrought in the soul by a simple act of faith; consequently in an instant; but I believe a gradual work, both preceding and following that instant. As to the time, I believe this instant generally is the instant of death, the moment before the soul leaves the body; but I believe it may be ten, twenty, or forty years before. I believe it is usually many years after justi-

fication; but that it may be five years or five months after it, I know no conclusive argument to the contrary."

It must be apparent that those who may have possibly enjoyed this remarkable experience of perfect love have not always been free to profess it until we have to search the writings of Paul and Wesley to see whether they enjoyed what they so fervently pray that others may possess. Daniel Steele finds Paul's profession mostly in his fearlessness, and in his humility, and says: "At this point some modern advocates of Christian perfection are at fault. In set phrase they profess more holiness in half an hour than Jesus Christ did in all his life." Such advocates confuse rather than help. They wrest the Scriptures to sustain extreme and untenable positions, and discount a holy doctrine by unholy methods. The lives of the saints which are most helpful are those which have been most humble and modest, proclaiming holiness less by profession than by saintliness in life and speech. Some who did not count themselves to have apprehended, or who hesitated to claim more than that they were pressing on toward the mark of their high calling of God in Christ Jesus, have wielded a more spiritual influence than some who claimed a monopoly of sound doctrine and holy living. These



saintly lives have been by no means confined to Methodist annals. The seraphic Leighton, of the English Church; the saintly Rutherford, of the Scotch Covenanters; Henry Martyn, Adoniram Judson, David Brainerd, who represented as many different churches in as many different missionary fields, and whose consuming zeal was but an evidence of their quenchless love—these and many others deserve to be remembered with Fletcher and Carvosso and Asbury and McKendree and Fisk in our calendar of saints. How holy the memory of a most devout man (of another than the Methodist communion), known by his students as “The Professor of Religion,” because of his deep spirituality—the Rev. Dr. Thomas H. Skinner! The atmosphere in which he lived made men better for his godly conversation and heavenly spirit. He was to us “the disciple that Jesus loved,” although he said little about his spiritual attainments. But to be with him was to know more of God, of whom he was ever seeking to know more by prayer and meditation and sacred song. The scholar, the mighty preacher, the able professor was forgotten in the saint who seemed perfected in love, but gave no sign that he knew it until he died with heaven all about him. His prayer became praise unto Him that was able to do exceeding abundantly above all we can ask

or think. Christian purity had become Christian maturity to one whose life had long been hid with Christ in God. None were surprised to see the full corn in the ear, who had so long seen the blade and the ear as it was filling and maturing. The growing and ripening ear was necessary to the full corn in the ear.

**SUPPLEMENTARY CHAPTER**  
**THE CATHOLICITY OF AMERICAN**  
**METHODISM**

In the matter of the great religious force of the future we cannot look either to the Church of England or to the Lutheran Church, great and influential as those bodies, but, rather, to the Greek Church of Russia or to the American Methodist Church.—*Editorial in The London Standard.*

SUPPLEMENTARY CHAPTER

THE CATHOLICITY OF AMERICAN  
METHODISM

CATHOLICITY, which has been the most notable characteristic of Methodism in its relation to the churches of the Reformation, is but the impress of Wesley, its catholic-minded founder. Emerson says the difference between great men and others is that there are more of them: they are many men rolled into one. A man may be a microcosm, but a great man is a macrocosm. Thus, Dean Stanley claimed Wesley as being in some sense the father of modern Broad Churchism, because of his many-sidedness and real greatness.

His original inclination was toward mysticism, so that the accomplished fellow of Lincoln College proposed a solitary life amid the Yorkshire hills, where he could the better cultivate a dreamy philosophy. But a wise friend tells him that "the Bible knows nothing of a solitary religion." He then magnifies the means of grace into saving ordinances, becoming a ritualist of the ritualists, mixing water with the wine of the eucharist, of which he partook weekly, fasting on two days of the

week, and refusing to admit to the Lord's Supper any person baptized by a minister not episcopally ordained. Yet, later, he becomes a very ascetic, living on bread and water, even going barefooted in Georgia to encourage those unable to wear shoes, sleeping on the ground, and otherwise fortifying the flesh. By turns he was a missionary, a visitor of prisons and of the poor, an evangelist, and an open-air preacher, willing to give all his goods to feed the poor and his very body to be burned. As the Moravian bishop, Gambold, who was a member of the Holy Club with him at Oxford, said of Wesley, "He used many arts to be religious, but none to seem so; with a soul always upon the stretch and a most transparent sincerity he addicted himself to every good word and work." This was the man who was to be broadened by contact with men in his more than two hundred and fifty thousand miles of travel, in the two hundred publications which he wrote or compiled, freely using the works of good men of whatever shade of religious opinion, and in the forty thousand sermons which he preached during his long and eventful ministry. He was ready to hear the opinions of the wisest, whatever their belief, and to sit at the feet of the saintliest, in whatever quarter of the globe. He himself says:

The thing which I was greatly afraid of, all this time, and which I resolved to use every possible means of preventing, was a narrowness of spirit, . . . that miserable bigotry which makes so unready to believe that there is any work of God but among themselves. I thought it might be a help against this frequently to read to all who were willing to hear the accounts I received from time to time of the work which God is carrying on in the earth, both in our and other countries, not among ourselves alone, but among those of various opinions and denominations. For all this I allotted one evening in every month, and I find no cause to repent of my labor.

Michael Angelo rejoiced that he lived in the same time as Raphael; so Wesley rejoiced to find himself the contemporary of holy men everywhere and of whatever name. He was wise enough to see, what Harnack was later to declare, that "history presents no example of a despotism without the foundation of a common form of worship." And with Irenæus he also believed that "the difference of the usages establishes the harmony of the faith."

This man "sent from God, whose name was John," while owing much to heredity and environment, was the creature of neither. Some men cannot stand alone unless wedged in a crowd, but Wesley not only had such deep convictions as enabled him to stand alone, but he helped to create the very crowd which was to perpetuate his teachings and his influence. Great men can only act permanently by forming great nations or organizations, and the

real greatness of the man appears in the persistence of his teachings for many generations. Wesley was notable for his genuine intellectual hospitality. It was not that all views were alike to him, but that he saw amid many points of difference certain vital points of agreement—the essentials—and his system was built around these. His favorite benediction reflected his character. It was that with which Paul closed his letter to the Ephesians, describing the Church in Christ Jesus: "Grace be with all them that love our Lord Jesus Christ with *a love* incorruptible." Though an Arminian, he admitted Calvinists into his societies, whose one condition of membership was a real desire to save one's soul. Writing to the churchman Venn, Wesley said, "I desire to have a league offensive and defensive with every soldier of Christ." And on another occasion he wrote of the Methodists: "They ask only, 'Is thy heart herein as my heart? If it be, give me thine hand.' Is there any other society in Great Britain or Ireland that is so remote from bigotry, that is so truly of a catholic spirit?" This was to be true of the United Societies while in the Established Church, and when the inevitable separation took place both in England and America. The Methodist Episcopal Church was, with its Twenty-five Articles, not simply a compre-



hensive church, it was a confessional church. While its Articles of Religion have been pronounced by Canon F. J. Holland to the writer as being the very cream of the English Church creed, nonconformists, as well, now approve them, as is seen by the recent adoption of what is called "The New Evangelical Catechism," an expression of the points of agreement of the Evangelical Free Churches of England and Wales. It will be interesting to trace in American Methodism the development of this spirit of catholicity which marks universal Methodism.

The dawn of the eighteenth century witnessed the birth of two men, one in England and the other in America, whose influence was to extend into the twentieth century and, doubtless, to the end of time. These were John Wesley and Jonathan Edwards, who were born in 1703, and less than four months apart. Widely as they differed doctrinally, they had much in common, even as thinkers and preachers. Each traced his ancestral line to clergymen of the Church of England, and each was indebted to gifted ancestors in both paternal and maternal lines. Both were children of the manse, their fathers being preachers, the one a graduate of Oxford and the other of Harvard. While the father of each was a man of culture, it was from his mother that each

of the gifted sons chiefly derived his intellectual inheritance. Esther Stoddard Edwards, in her remarkable judgment and prudence, her extensive information, her thorough knowledge of the Scriptures and of theology, her singular conscientiousness and piety, as well as in her intellectual independence, strongly resembled the immortal Susanna Wesley. Both were mothers of large families. Jonathan Edwards was the fifth of eleven children, while Susanna Wesley was to be "the conscientious mother of nineteen children," of whom John was the fifteenth. But she herself was the twenty-fourth child of her mother and the twenty-fifth of her father. Mrs. Wesley's grandfather, John White, an Oxford graduate, was in 1640 an active member of Parliament and joined in the proceedings for the overthrow of the Established Church. He was chairman of the Committee for Religion, and was also a member of the Westminster Assembly of divines which, after being in session for over five years, gave the world its famous Confession and Shorter Catechism. Despite her nonconformist blood Mrs. Wesley was to become an ardent and faithful child of the Established Church. She was as conscientious in this respect as her ancestors had been conscientious in their opposition to the Established Church.

While John Wesley was a student at Christ Church, Oxford, Jonathan Edwards was finishing his course at Yale. In 1726, when John Wesley was elected Fellow of Lincoln College, and eight months later was chosen Greek Lecturer there, Jonathan Edwards was ending his tutorship at Yale. While John Wesley was assisting his father at Epworth Jonathan Edwards was assistant to his grandfather, Solomon Stoddard, at Northampton, Massachusetts. Wesley went in 1735 as a missionary to the North American Indians, while Edwards was to spend the last seven of his life in like missionary work. In 1740 Whitefield, a bosom friend of Wesley, on one of his great evangelistic tours, was a guest in Edwards's home in Northampton, and became his bosom friend, sharing his Calvinistic views, which were ultimately to give birth to Calvinistic Methodism, of which Selina, Countess of Huntingdon, was to become so liberal a patroness. In fact, while Whitefield was associated with Edwards in revival work in America Wesley preached at Bristol his famous sermon on "Free Grace," to which Whitefield took exception. Charles Wesley wrote a hymn on "Universal Redemption," which was published with the sermon and, as usual, summed up the doctrine of the sermon:

A power to choose, a will to obey,  
 Freely his grace restores;  
 We all may find the living way,  
 And call the Saviour ours.

. . . . .  
 Thou canst not mock the sons of men;  
 Invite us to draw nigh,  
 Offer thy grace to all, and then  
 Thy grace to most deny!

Whitefield replied to this sermon, and went so far as to make a personal attack on Wesley's character, for which the next year he humbly begged his pardon. When Wesley's friends urged him to reply to Whitefield's pamphlet he answered, "You may read Whitefield against Wesley, but you shall never read Wesley against Whitefield." The two stout-hearted Englishmen were to differ, and to agree to differ, from that hour. Doubtless Whitefield's bent toward Calvinism was the more strongly marked after his intimate friendship had been formed with Edwards.

In 1742 Edwards published his great work entitled *Thoughts on the Revival of Religion in New England*, 1740, which Wesley republished in 1745, rejoicing to give wider publicity to the work of grace which had attended the joint labors of Edwards and Whitefield. In 1744, while Edwards was beginning to experience some of the ill effects of the reaction following the great revival, Wesley held his

first Conference in London, where his doctrinal platform was formulated, resulting in the separation of Whitefield and his followers. In 1750, when Edwards was dismissed from his pastorate at Northampton, he warned his people against Arminianism, which had already extended through the preaching of Wesley and his helpers into Wales and Ireland and was soon to be preached in Scotland, although it was to find little success in the land of the Covenanters. Edwards was writing his immortal works on *The Freedom of the Will* and *Original Sin* during his exile at Stockbridge, while Wesley was busy preaching to thousands, publishing the best books he could write or compile, and holding Conferences now composed of scores of preachers or helpers, who were preaching to thousands of members organized into the United Societies. In 1757 Edwards was called from the forest to succeed his son-in-law, the Rev. Aaron Burr, as president of Princeton, which Whitefield's evangelistic labors had helped to found. He hesitated to accept a post of such responsibility and frankly wrote the trustees concerning some of his constitutional peculiarities which unfitted him for such responsible work, saying, "A low tide of spirits often occasioning a kind of childish weakness and contemptibleness of speech and behavior, with a disagreeable dull-

ness, much unfit me for conversation, but more especially for the government of a college." Here he died the following year, when fifty-four years of age. Wesley was to survive him for more than thirty years, not being called home until 1791, at the ripe age of eighty-seven. Thus, as in the case of Napoleon and Wellington—who were born in the same year, 1769, and whose names were, like those of Wesley and Edwards, to make illustrious the century of their birth—the Englishman survived his contemporary for a full generation, and was laid to rest amid the tears of a grateful nation. Robert Hall said of Edwards, "I regard him as the greatest of the sons of men." Chalmers, who was also his disciple, said, "I have long esteemed him as the greatest of theologians, combining in a degree that is quite unexampled the profoundly intellectual with the devotedly spiritual and sacred, and realizing in his own person a most rare yet most beautiful harmony between the simplicity of the Christian pastor on one hand, and, on the other, all the strength and prowess of a giant in philosophy." Of Wesley, Robert Southey said, "I consider him as the most influential mind of the last century—the man who will have produced the greatest effects centuries, or perhaps millenniums, hence, if the present race of men should continue so long." Not

only does Isaac Taylor hold that our modern religious history has its starting point in the religious movement inaugurated by Wesley, but Abel Stevens, the greatest historian of Methodism, says of the founder of this movement, "His public life . . . stands out, in the history of the world, unquestionably preeminent in religious labors above that of any other man since the apostolic age."

Both of these great religious leaders encountered great laxity of morals in their native countries, and contended against formalism and lukewarmness in the church. Each thought profoundly upon the nature of sin, and did much to show the nature, as well as the necessity, of conversion. Each kept a journal that shows the workings of his inmost soul, and tells of how his heart was "strangely warmed" at conversion. Edwards was speculative, almost a mystic at times; Wesley, although philosophical, was practical and constructive. Each was combative in his way, the John-like Edwards wanting to call down fire from heaven, while the Paul-like Wesley reasoned of righteousness and judgment to come in his assaults upon sin. Edwards's favorite words were "sweetness" and "light," and some of his most notable sermons were on Christian love as manifested in the heart and life, reminding one of the saintly Wesley him-

self. Despite Edwards's view that Christ died only for the elect, while Wesley held that Christ died for all men, still Edwards' sermons abounded in appeal and pathetic exhortations, as if the will had the power of choosing between the motives of self or God, and his name will always be mentioned with Wesley's as one of the great revivalists of his century. Wesley could not think that the will had no self-determining power or that God was immanent and efficient will, so that every act or exercise of the human will in overcoming sin was nothing less than the power of God. He could not make divine sovereignty so great as to leave man to a blind and cruel fate, his will having no real power of choice. In short, Wesley's theology was such as could be preached, and that, too, with no mental reservations; and hence it was bound to succeed. The history of religious thought in New England is the projection of the shadow of Jonathan Edwards and of his disciples, like Bellamy and Hopkins; and even the transcendentalism of a later day there has its roots in his teachings about revelation which gave to the reason an essentially religious function. The Arminianism which he feared was to be finally welcomed to New England as the very salvation of orthodoxy itself, and the lineal descendants of the disciples of Edwards were



to rejoice in the gospel as Wesley preached it to mankind for fifty years.

In one important particular, aside from their theological views, the two great men were unlike. Edwards had an ideal home, a gifted and saintly wife, and was blessed with children that were to perpetuate both his talent and his name. His second son was pronounced by Dr. Emmons a greater reasoner than his father, although not of such original gifts. One grandson, Timothy Dwight, was to be one of Yale's greatest presidents and the grandfather of another who long held that post of honor, and was to perpetuate his name in a line of gifted men and able scholars. Another grandson was to become Vice-President of the United States, although, alas! as fascinating in evil as his gifted ancestors had been in good; and, dying as he lived, Aaron Burr, the slayer of Hamilton, asked to be buried at the foot of the graves of Jonathan Edwards and President Aaron Burr, as he was not worthy to be buried by their side. Childless Wesley was to leave none bearing his name, but his spiritual sons were to be numbered by the million; and there were to be among them such theologians as Watson and Whedon and Bledsoe and Pope; such preachers as Newton and Bunting and Punshon and Fisk and Olin and Simpson and Pierce and Marvin;

such writers as Stevens and Bond and Summers and Curry, not to mention that legion of gifted sons and daughters who still live to bless the Church with voice and pen. Nor are his spiritual children confined to those who speak our Anglo-American tongue. But Germany has given her scholarly Nast, Scandinavia her Hedstrom, while Italy, Bulgaria, India, China, Japan, Korea, Australia, the South Sea Islands, Mexico, South America, and Africa have given numerous preachers who have the tongue of flame because they have the heart of fire. In fact, the sons of Wesley are heard speaking in more tongues to-day than were ever spoken in the whole Roman empire in the time of its widest extent, and American Methodists alone, at the end of a century and a half, outnumber the entire census of Christianity at the end of the first three centuries.

It was more than two and a half centuries after the discovery of America when Methodism began its phenomenal career in the New World. It is true that the Wesleys were here a little earlier, but they were then ritualists, rather than Methodists. Whitefield too was here earlier during his seven eventful visits, but his labors as an evangelist left no organized churches or societies. Cooperating largely with those of the Calvinistic faith, his work was characteristic of the abundant life of

Methodism which blesses other churches as bountifully as it does its own, and is to be regarded as simply one of the permanent results of that great religious movement which is larger than any church, just as Lutheranism is larger than the Lutheran Church. It is this spirit of catholicity, impressed on it from the beginning, which is the secret of its power. In the archives of the Society for the Propagation of the Gospel in Foreign Parts, together with letters from the Wesleys, is one from the Rev. Timothy Cutler, who resigned the presidency of Yale to enter on missionary work in Boston, in which letter, under date of July, 1750, he speaks of the building of a Methodist chapel in that city, which represented a form of religion that he predicted would not soon die. In view of the subsequent history of that form of religion the writer of the letter can certainly rank as at least a minor prophet. Whether the origin of the Methodist chapel in Boston was due to certain Methodist soldiers and sailors then impressed into the army connected largely with the British occupation of Boston, is not definitely known. From Sam's Creek meeting house in the backwoods of Maryland, built near the home of Robert Strawbridge, where his neighbors might worship God under his faithful ministry, there went forth not less than four or five preachers

of the gospel. Better known, because in the metropolis, is the old John Street Church in New York city, whose centenary was so widely celebrated in 1866. At the time Methodism began its work the Congregational, the Episcopal, and the Dutch Reformed Churches had been laboring in this country for more than a hundred years. Each, in fact, was the established church in its special locality—the Episcopal Church in Virginia, from 1607; the Congregational Church in New England, from 1621; and the Dutch Reformed Church in New York, from 1628. The Baptists, Presbyterians, and Lutherans had been at work in America since before the birth of Wesley. None of these churches are seen at their best, as religion was at a discount on this side the Atlantic, as in Europe, until the Wesleyan revival in 1739. Much of this was due to the absence of the spirit of catholicity in all the churches. For a long time no one was willing to sell land in Boston on which to build an Episcopal church. In Connecticut Episcopalians were imprisoned and their property taxed for the support of the Congregational Church, the “standing order,” or Established Church, of the colony. Dean Stanley found in the archives at Hartford a petition from the Episcopal clergy of Connecticut to the governor to use his influence

in inducing the Congregational clergy to admit them to the Lord's Supper. The one was called "the Christian Church," and the other just the "Episcopals," a term so used when any wished to escape paying taxes to the Established Church. In Virginia the Episcopalians were equally intolerant, the governor issuing a proclamation in 1746 forbidding under the severest penalties "the meeting of the Moravians, New Lights, or Methodists." The severe treatment of the Baptists in Virginia, when as many as thirty ministers of that faith were imprisoned, led to Patrick Henry's espousal of their cause and to Thomas Jefferson's famous statute for religious freedom. Presbyterians were fined for not attending the services of the Episcopal Church in Virginia, and were permitted only as late as 1745 to settle in remote parts of the country, where they would not interfere with the Episcopal, or Established Church. And this too when the indolence of the fox-hunting clergy of that church was so notable in Virginia that it became necessary to enact a law requiring the clergy to preach every Sabbath and to administer the Lord's Supper twice a year. Drunkenness was so common at funerals in Massachusetts that the General Court in 1742 had to pass a law forbidding the use of wine and rum on funeral occasions.

It is not strange, therefore, that infidelity prevailed and that the common type of religious experience was somber and gloomy. It was a common remark in New England, "O if I only knew that I had a spark of grace, I should be so happy." Under Whitefield's ministry not less than twenty preachers in the vicinity of Boston were converted, and he did much to revive the dying faith of the church and to lead believers to expect Pentecosts of power and abundant spiritual harvests. But the very excesses of some who labored in the revivals he did so much to promote led to violent opposition to him, and raised serious questions as to whether his work would abide. Doubtless Whitefield became too censorious in his criticisms of the church, which arrayed against him one-half of the Congregational ministers of Massachusetts—some of whom had been publicly announced as unconverted—and the faculties of Harvard and Yale, who smarted under Whitefield's criticisms of those institutions. So low was the religious life of the country toward the close of the last century that the students at Yale actually proposed to the faculty, as a topic of discussion, "Is the Bible the Word of God?" President Timothy Dwight promptly consented to the discussion, and so ably presented to his hearers the proofs of the genuineness, authenticity,

and inspiration of the Scriptures as to root out infidelity in Yale College.

Statesmen, as well as educators and clergymen, were impressed with the grave conditions confronting the American people at the close of the Revolution, which cost fully eighty thousand American lives, or one in every forty inhabitants, besides the enormous expense of \$170,000,000. During that war the American Congress directed the Committee on Commerce to import twenty thousand English Bibles from Holland, Scotland, and elsewhere; and in 1781 we find Congress recommending the first edition of the English Bible ever printed in America. But the printed page could not take the place of the spoken word, and the religious indifference of the colonists made them selfish and reckless as regards both public and private obligations. Washington questioned whether the independence of the colonies had been worth fighting for, and if they would prove capable of self-government. Thomas Jefferson wrote: "I tremble for my country when I think that God is just; that his justice cannot sleep forever; that, considering numbers, nature, and natural means only, a revolution of the wheel of fortune, an exchange of situations is among possible events; that it may become probable by supernatural interference. The Almighty has no attribute which

can take sides with us in such a contest." In the helplessness of the Constitutional Convention Benjamin Franklin called the attention of that body—struggling in vain to form some bond of union—to the fact that they were daily proceeding without asking the divine guidance, and moved that hereafter the sessions be opened with prayer. Our country was feeling the throes of a coming revolution such as soon to convulse France and to threaten all of Europe. Statesmen not accustomed to prayer turned to the churches, which now universally enjoyed religious liberty and which began to forget their differences in view of the common peril. The first two bishops of newly organized American Methodism called on Washington, immediately after his inauguration as President, to receive from him assurance of his comfort in their prayers—the prayers of a religious body destined to grow to such numbers in seventy-five years that another great President, in another time of national peril, in 1864, said: "It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any. God bless the Methodist Church, bless all the churches—and blessed be God, who in this, our great trial, giveth us the churches!"



Despite the fact that all save three of the preachers sent by Mr. Wesley from England to America deemed it best to return home at the breaking out of the Revolution, enough remained of native American preachers in cooperation with Asbury and Whatcoat to continue the good work begun by Methodism only about a decade before the war. So prudent and faithful were they in their labors that by the close of the Revolution they had won the good will of the people and had doubled the number of preachers, while the number of communicants had increased two and a half fold. Methodism had taken root deepest in Delaware, Maryland, Virginia, and North Carolina, which furnished twelve out of the fourteen thousand communicants when the Christmas Conference was held in 1784. It must be remembered, however, that the most populous of all the colonies at the beginning of the War of Independence was Virginia, which had a population of 360,000. Massachusetts came next with 280,000, and Pennsylvania followed with 275,000. None of the others had as much as 200,000 save North Carolina, while even Connecticut had 20,000 more than New York, which had only 175,000, or 15,000 more than Maryland. There were more Methodists at the close of the Revolution in the little State of Delaware, with only

three counties, than in New York, New Jersey, or Pennsylvania. In fact, there were only some sixty members in New York city, and one hundred and nineteen in Philadelphia, while Baltimore numbered over nine hundred. Methodism left an impress upon these central colonies which was to abide to the end of time, and from them Jesse Lee and his fellow apostles were to go forth as heralds of God's love and man's freedom to the New England of Jonathan Edwards, which was fast drifting from the influence of what was called the Orthodox or Congregational Church. The oldest Puritan Church of America, established at Plymouth in 1620, was, with the opening of the century, to declare itself by a large majority in favor of Unitarianism. Soon only one Congregational Church in Boston remained true to the old Puritan faith, the reaction against which had become so strong that the Andover Theological Seminary, which was established to teach it, could not obtain an independent charter, but was attached to Phillips Academy.

Whitefield died in 1770, while on his seventh tour of "gospel ranging" in this country, with fifty thousand souls converted during his labors in America, and his bones are with us unto this day, appropriately resting beneath a Presbyterian pulpit in Newburyport, Massa-

chusetts. Within twenty years "another Whitefield," as the people called him—Jesse Lee, a native American and a Virginian—had begun his apostolic mission in New England. Among his hearers were Dr. Jonathan Edwards, the son of Whitefield's great friend, and Dr. Timothy Dwight, his distinguished grandson. Both doubted the expediency of his mission, for Arminianism was still at a discount among Calvinists, who believed that it tended to Pelagianism. That such was the case with some was doubtless true, just as many Calvinists became Antinomians. Either of these extremes tends to looseness of life, just as there were those who abused Paul's comforting doctrine of justification by faith, until James needed to write his wholesome epistle to correct their errors. Despite the possible abuse of the doctrine of the freedom of the will and of the offer of an unlimited atonement, it was just these doctrines that were needed to arrest the attention, alike of thinkers and of the masses, who were drifting from the faith which had been preached by Edwards and Hopkins. Professor Austin Phelps, of Andover, states the case admirably :

Before the advent of Methodism the dogmas of a limited atonement and the servitude of the human will to the majority of minds which came under their influence had made salvation an impracticable business.

. . . In many pulpits the preaching of repentance to unregenerate men had absolutely ceased. Logical minds holding those dogmas could not preach it. In private they said so, and in the pulpit they were dumb. To preach repentance as a duty to men who could not repent, and who until they did could have no assurance that the sacrifice of Christ had any concern with them, was an insult to the hearer and a stultification to the preacher. Sensible men felt this and revolted. They would not sow seed on a marble quarry. Rowland Hill once, on entering a certain church, was admonished, "We preach only to the elect here." "So will I," he replied, "if you will put a label on them." Methodism cut the knot and hewed the way clean to the liberty of proclaiming a free salvation. They preached it exultingly. They preached it like men free born. It gave gladness to their ministrations. The mountains skipped like rams, and the little hills like lambs, at the sound of their voices. There was an electric spring of conquest in the gospel as they projected it upon the quivering sensibilities of men which made it seem to them a novelty. The immense assemblies in the fields seemed to hear the word of God for the first time. Then, first, the offer of salvation meant something to them. Men and women who, all their lives, had been droning the confession that they were "miserable sinners," not believing a word of it, suddenly found out that it was a fact. Then Christ became a necessity; and, because a necessity, a reality. The day of Pentecost dawned again. . . . When the Methodist pulpit has proved the power of men to repent by constraining them to act it with tears of godly sorrow, then the great congregation has caught it up, and, as if moved by the baton of an angel in the sky, has echoed and reechoed it in hymns which have borne up the faith of souls in it as on the wings of the wind. Where, in comparison, are our thundering organs and our surpliced boys in dim cathedrals; and where our puny quartettes performing before dumb assemblies?

Says this noble Calvinist further—ought I not to say Methodist Calvinist?—"For planting of great Christian truths deep in the heart of an awakened people let us have John Wesley's tongue of fire, seconded by Charles Wesley's hymns floating heavenward on the twilight air from ten thousand Methodist voices." It is easy to believe that Austin Phelps had attended camp meeting in Maine or Massachusetts.

Says this Andover professor again of the doctrine of human freedom, as taught by Methodism :

Partly by the force of this Methodist intensity in the use of the doctrine, and partly by its own good sense, faith in individual responsibility has made its way into the heart of churches whose standards to this day disown it as a dogma of speculative belief. This is a magnificent service, however illogical, to the church universal. No other truth so vital to spiritual religion has had so painful a birth as this human freedom in the act of repentance. Augustine and his predecessors paganized Christianity in this respect for a thousand years. The reformers left the truth substantially as they found it. Calvinism as defined in the Genevan and Scotch theologies, and in the Thirty-nine Articles of the Anglican Church as well, was dead fatalism. The popular mind could not logically get anything better from it. . . . We have reason to be grateful to any embodiment of Christian thought or enterprise which has helped us ever so infirmly to rescue such a truth from its tribulations and restore it to its place as a power in spiritual life. The most triumphant way of proving any doctrine involved in human duty is to *use* it. Persuade men to

act it out by *doing* their duty. Make it thus prove itself as a fact, and time will take care of it as dogma. This Methodism has done for the doctrine of human freedom, through the whole of her splendid history. . . . The immaculate church is yet to be. But with all the deficiencies, theological, and ecclesiastical and liturgical, of the Methodist Church, the church universal has reason to thank God for her magnificent history. It has expedited by untold years the conversion of the world to Christ.

Could Asbury have lived to read this tribute to Methodism from one of the princes of Congregationalism, he would have chided himself for the "repugnance" with which, though mingled with "hopefulness," he always visited New England. Here Methodism was to give much of hard, and, for a long time, unrequited labor, but from that sowing she was to reap a harvest of noble sons. Yea, even of the home of the Puritans who were warned against Arminianism the Methodist census shall read, "This one and that one were born there"—the eloquent and saintly Wilbur Fisk, the able expounder of Methodist theology in the home of Puritanism; Joshua Soule, the great bishop, who over a hundred years ago was admitted on trial into the New England Conference, and whose vigorous pen was to write the constitution of the church, in drawing up the plan of a delegated General Conference; Elijah Hedding, Soule's strongest antagonist in the mat-

ter of an elective presiding eldership, and himself one of the ablest of bishops and ecclesiastical statesmen; Stephen Olin, perhaps the greatest preacher yet produced by American Methodism, seeking the warmer skies of South Carolina, there finding his Saviour and dedicating his genius and learning to Christ, and having as no other in the sad days of fifty years ago the full confidence of both North and South. The president successively of the oldest Methodist college of the North, our great Olin, sleeps beside the great Fisk on one of the hillsides of Connecticut:

All of him that was subject to the hours  
Lies in thy soil, and makes it part of ours.

Possibly the secret of the strength of some of these New England sons of Methodism was due to the old Puritan faith that, with confessedly grave faults, by the very problems it sought to solve, helped to make vigorous minds, and by the emphasis laid on the divine sovereignty developed reverence and constant dependence on Almighty God. The granite of Geneva was azoic, as well as barren, but it made an incomparable substratum for the alluvial soil of Leyden and Epworth, whereon grew and flourished that type of Arminianism which Wesley preached and which the mod-

erate and modern Calvinism of New England was to praise and accept.

It was through the joint labors of Presbyterians and Methodists that the great revival of 1800 began and spread throughout the country, a revival whose influence was so great that during the next thirty years the Congregational Church increased twofold, the Baptist threefold, the Presbyterian fourfold, and the Methodist sevenfold. There sprang up as the permanent fruits of that revival the powerful religious and reforming agencies of our country. The first twenty years of this century witnessed the founding of the Bible Society, the Tract Society, the different foreign and home missionary societies, and the educational societies whose influence has been so wide-reaching. The great revival of the time had reached the colleges of the land and changed their religious tone, until hundreds of converted students were called of the Holy Ghost to the Christian ministry. Could Edwards have lived to see it, he would have written its history as a glorious chapter in the History of the Word of Redemption, and would have rejoiced to see genuine religious experience taking the place of the low type of spiritual life brought about by the Half-Way Covenant. It meant a reformation from a low state of morals and religion which had long



prevailed and had helped to check the rampant infidelity prevalent since the days of Paine, besides organizing Christian effort to give the gospel to negroes and Indians of our own land and to the heathen as fast as the doors were open to pagan lands.

A new impulse was given to Christian charity, under the great Wesleyan revival on both sides of the Atlantic, that it had not known since the days of the apostles with that liberality that made possible the planting of the church in all parts of the Roman empire. The example Wesley set by his own unstinted gifts, which were made possible by his tireless pen, has been both inspiring and contagious. His view of election was the true one, that it was "God's method of using the few to bless the many." God's chosen people of his day, like the Israel of old, were liable to rejection if in them all the families of the earth could not be blest. It was to bless all the churches and to help them to realize their apostolic mission that Methodism had its being; to bless the dear Church of England led Wesley to cling to it to the last. As Dean Stanley said at the unveiling of the Wesley Monumental Tablet in Westminster Abbey:

Wesley took his stand upon his father's tomb, on the venerable and ancestral traditions of the country and the church. That was the stand from which he ad-

dressed the world. It was not from the points of disagreement, but from the points of agreement with them in the Christian religion, that he produced those great effects which have never since died out of English Christendom, . . . and that he deserves to have his monument placed among those of the benefactors of England.

Such he became, who started a ritualistic priest and an ecclesiastical martinet, thanking God that he was not as other men. But he was doomed to narrowness and failure until there was born that broad, rich life which comes from the great tidal rivers sweeping far inland from the mighty ocean of love.

An able Andover professor was accustomed to say, "I teach that Congregationalism is a passing form of Puritanism; that Puritanism is a passing form of Protestantism: that Protestantism is a passing form of Christianity." Brave words these respecting a church that dates its origin from the sixteenth century, than which perhaps none of the churches of the Reformation can establish an older claim. Is Methodism, which dates only from the eighteenth century, a passing form of Protestantism, which is a passing form of Christianity? On what ground may we base our belief that Methodism is permanent? There is but one form of religion which is permanent, and that is Christianity itself. The one hope of Methodism, or of any other

faith, is that it be absolutely Christian. When Wesley wrote the Deed of Declaration, which gave Methodism its legal status, as well as its separate organization, he also wrote: .“It is designed for the whole body of Methodists, in order to fix them upon such a foundation as is likely to stand while the sun and moon endure. That is, if they continue to walk by faith and show their faith by their works; otherwise I pray that God may root out the memorial of them from the earth.”

The gravest perils which await Christianity are not from without, but from within, the confines of Christendom. More Christian blood has been shed by Christians than in all the persecutions and wars waged by pagan and Moslem foes. Such bitterness as marked the Thirty Years' War in Europe and the civil wars both in England and America, when Christians invoked the help of God in killing one another, was worthier of the worshipers of Moloch and of Mars than of the Prince of Peace. Of all wars religious wars have been the worst. The coming of Methodism with its spirit of catholicity has been like the coming of spring with its healing breath to some battlefield, when the scars disappear which cruel war had left. It is not her age, but her spirit, that has given Methodism her power. Greece was the smallest, as well as the shortest-lived

of the nations, having at best but two brief centuries of national life, but what she was, blessed all the nations of the earth with a new love of humanity, which breathes in her art, her science, her literature.

In these tumultuous times when Rome, having been shorn of her temporal dominion, sees some of the Latin nations on which she had leaned for centuries deprived of their wealth and their colonies and others marked by a stationary census and threatened with social revolution; when the Church of England is being shaken to its foundations; when widespread unrest and differences of opinion threaten to divide some of the noble churches of the Reformation—in such times as these, whether Methodism shall be able to still perform her mission of hope and of healing, or whether another great religious movement shall become necessary, will depend, not on the doctrinal integrity of Methodism, not on her gifted sons, not on her splendid organization, not on her “far-flung battle line” in the stronghold of paganism, but on the unfailing love of God, and hence of man, of which she has been from the beginning the steadfast and tireless evangel. Be it ever hers to teach the true and changeless nature of our holy religion: “In essentials unity; in nonessentials liberty: in all things charity.” Like the voices

of Hebrew prophets the voices of his Methodist ancestors speak to us through the uncrowned laureate of the Christian world:

The tumult and the shouting dies—  
The captains and the kings depart—  
Still stands Thine ancient sacrifice,  
A humble and a contrite heart.  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget!



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