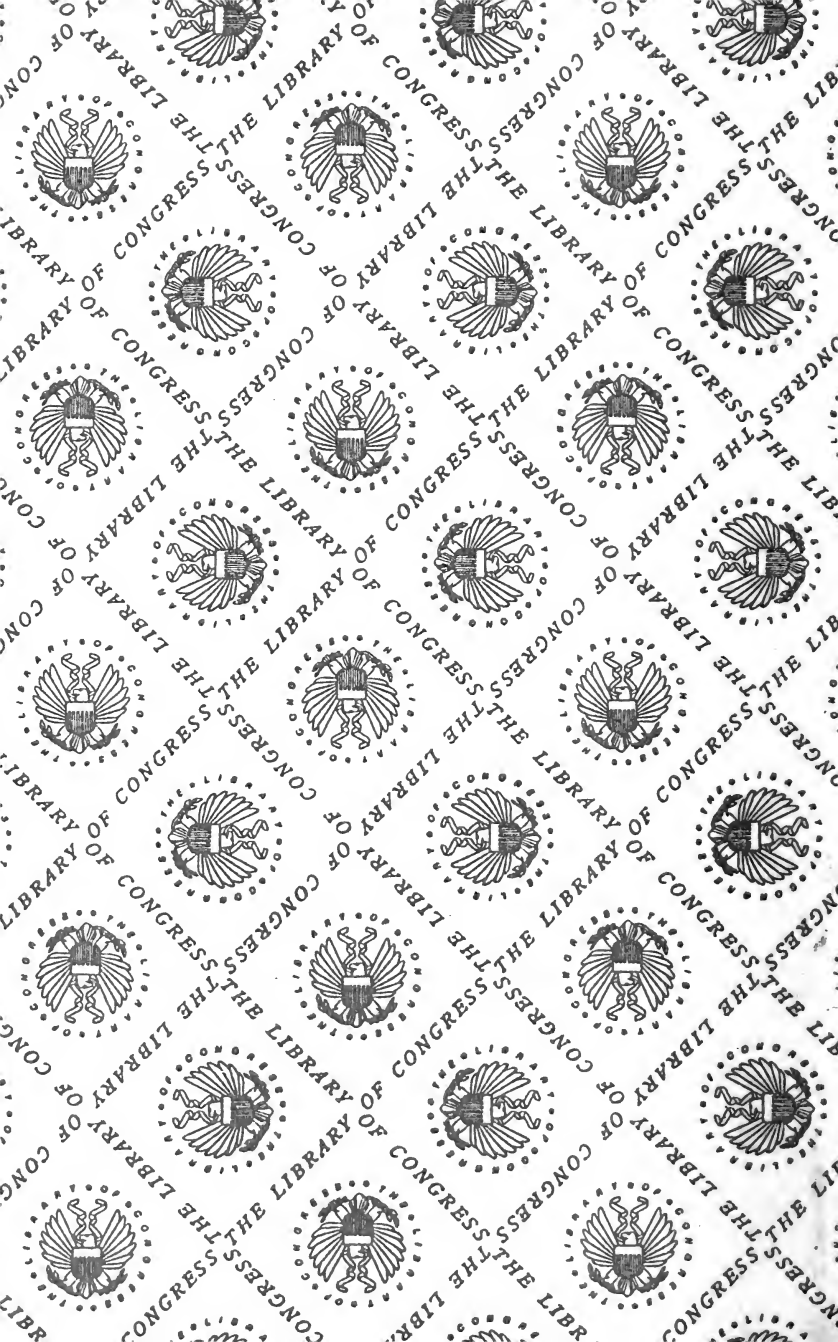
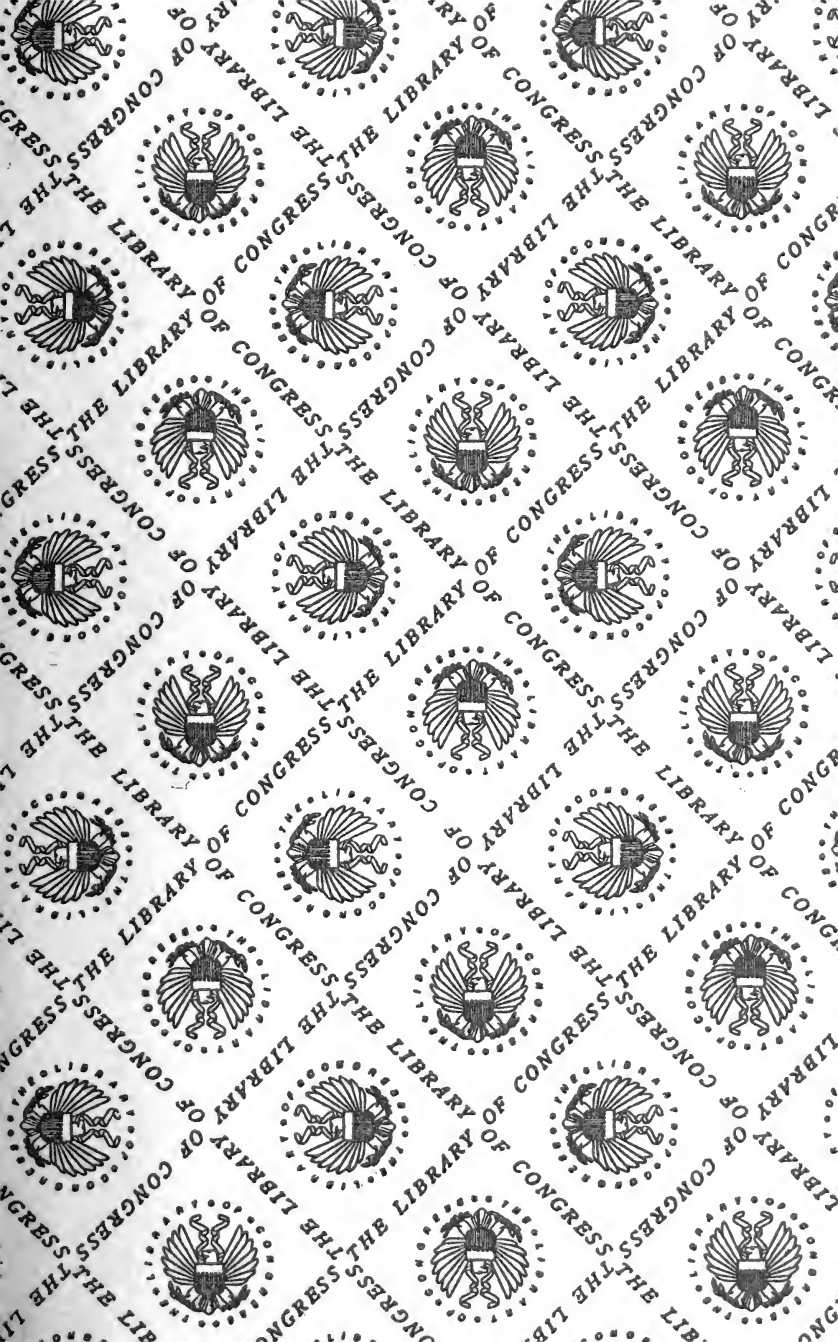


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THE LITERATURE OF THE DISCIPLES

A STUDY

BY

John
J. W. MONSER
St. Louis

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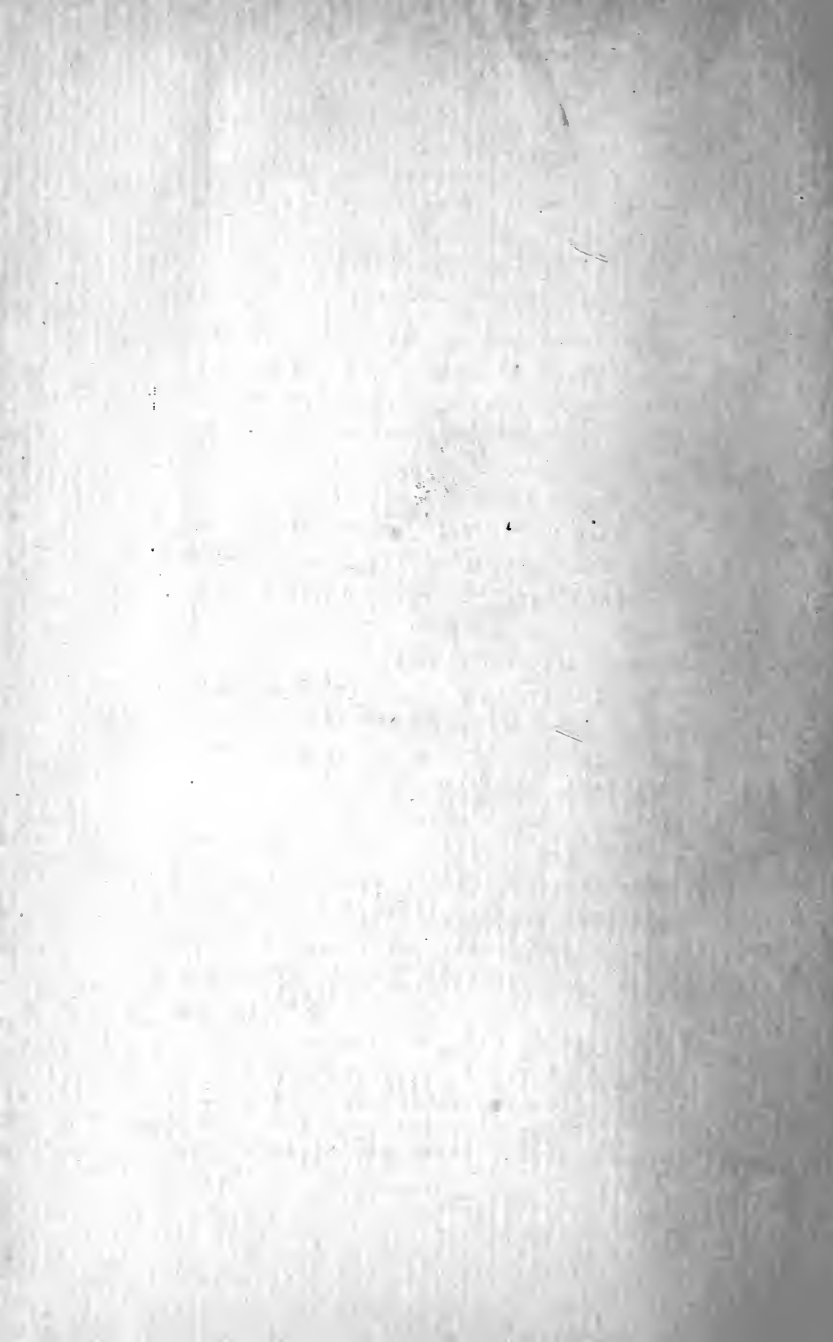
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TO
GEORGE HAMILTON COMBS,
GIFTED AS
PREACHER, LECTURER AND WRITER,
BUT
MOST ILLUSTRIOUS IN HIS FRIENDSHIP
I DEDICATE THIS LITTLE BOOK.

CHRISTMAS EVE, 1905.



INTRODUCTION.

THE secret of a valuable book is the adaptation of its author to his theme. The author of this little volume is thoroughly *en rapport* with his subject. My earliest remembrance of him, which dates back a third of a century, is associated with his fondness for books. He has read widely and discriminatingly, not only our own literature, but the literature of other peoples. He has therefore a large familiarity with our writers and writings, and has the ability to detect and appreciate good points where he cannot approve of the whole.

The author, in addition to the above qualifications, is the master of an incisive, racy style which moves rapidly from point to point without wearying the reader with prolix comments. In his enumeration of the literary works which have appeared in the course of our history the reader may find some of which, perhaps, he knew nothing, and many which he had almost forgotten. It is a merit of the work that while recognizing the limitations which mark our literary efforts, it by no means depreciates its value and its special adaptation to the times and circumstances. This has not always been done by

INTRODUCTION

writers on this subject. The literature of one period is, as a rule, ill adapted to the needs of a different period. Our past literature, while serving fairly well the times in which it was produced, cannot, except to a limited degree, meet the demands of the present and of the future.

In dealing with the "Defects of Our Literature," the author renders most valuable service to the cause of vital Christianity, in pointing out the nature and perils of formalism. No writer among us, in our knowledge, has dealt with this subject more incisively and discriminatingly than does the author of this volume.

Among the valuable features of the work are the suggestions to future writers as to fields of literature to be occupied, and certain wants that need to be met. On the whole, it is an entirely sane, readable, and timely book, that will itself find and hold its own place in our literature.

J. H. GARRISON.

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I.

INITIATION OF THE LITERATURE.

We are about to begin the study of a peculiar literary product, with its informing life and its moral radiations. In order that it may be distinctive there must be something distinctive in the life of our people. For it is this which gives freshness to ideas and acts. The one is governed by the other as sure as the night follows the day. This being so, I can better hope to treat this subject thoroughly by an inspection of that life as it has developed from period to period. Nor must I overlook our relation to other lives and literatures. For life or literature is only of force as it deals with the world and translates itself into action. We fatten or starve by what we feed upon. Much of this, therefore, must be touched upon if I can hope to present a correct transcript. I know what I want to say and where I want to go, but the question is, can

I carry the reader along with me? I must beg his indulgence while I attempt it.

How was it, then, in the beginning of our existence? Curiously enough, a new thing happened. Though our brotherhood came from different folds they all brought, practically, the same ideas. So that he who was gifted in the truth was generally acceptable. Thus we became initiated. While Owen's Socialism and the Brook Farm fancy were playing above the heads of the people as innocently as summer fireflies, we were busy below building our basis. It did not take these schemers long to discover that they were up in the air with no visible mode of descent. One blow from the brawny fist of Campbell laid low the one, and the other, of its own motion, beat an inglorious retreat into the cockloft of impractical theories. Except these there were no noticeable novelties. But there was the opposition which came from within the denominational lines. This we met as it presented itself.

Fortunately for us, we were launched at a favorable period. Not to speak of the religious agitation in the early part of the nineteenth century, or of the tendency of

the better religious people to examine their standing, New Testament in hand, we are to be congratulated in the fact that our literature was in process of formation prior to the setting in of that period of modern science which has so shaken the faith of the multitude. May I add that the same is true in respect to historical criticism, as it would have affected the American mind. In the first quarter of that century there were no new scientific ideas, whether applying to Nature or the Bible, to draw aside earnest minds. Biology and geology as now taught were yet in embryo, and the battle of Moses and the myths had not yet reached the western ear.

What might have transpired had our life begun half a century later, no one knows. I have heard it said that Alexander Campbell in his last days was asked whether, in the light of new facts, he was still satisfied with his conception of creation. That conception can be best understood by noting one feature of it. He held that by a fiat of Jehovah the trees instantly sprang into maturity. His answer betrayed doubt of this position, but he was too near the end of his

earthly life to tackle the problems of modern science. We smile at so crude a thought. But he laughs best who laughs last. Had this prince in Israel attempted such a revision as the evolutionist of the '60s demanded, who knows but that even he might have been thrown out of balance, giving to the world merely an ambitious apology for a personal God, rather than his great demonstration of the Christ. Valuable as any true knowledge must be to the student of progressive life, does a person really need to know scientific truth to secure a correct understanding of the will of God? Is there not a clear and ample knowledge of God to be derived from his Word, and sufficient for a full salvation? If so, a leader such as Campbell would surely be on the safe side to adopt it, and thus steer clear of confusion. For this man had a purpose and he did not propose to mar it by devoting his energy to a field which did not belong to him, or by indulging in idiosyncrasies. Progress to him stood for naught unless it led one into the kingdom of heaven. Sciences might be true or false, that was not his question. If false, he would pro-

foundly regret it and pass them by. He never dabbled with them. The course of our modern Theists, Monists and Theosophists would have been abominable in his eyes. He would have spurned such samples of progressive thought. Far wiser is he, as a builder, who has the instinct to reject unsuitable material, chooses the choice stones for his arch, drives the key-stone home and thus clenches the whole. That was the way of this man of God.

It was an age of the grossest ignorance respecting the Word of God. In the cities, those who occupied the pulpits usually chose half a dozen words of Scripture, beating out a fine spun, ethical essay, till one wondered as to the principle of interpretation by which such a store of revelation could be educed. In country churches and at school houses where meetings were held no man was considered in good company who did not cry out loudly for the Holy Ghost. Thus the very virtue of Christianity was frustrated by those who professed to esteem it. Every expedient and pretext was resorted to to keep out an intelligent conception of the truth. Every

corruption of practice was devised to make the terms and names of the popular religion designate and sanction the will of God. Some of these teachers were honest, and thought they were doing God's service, but the pall of ignorance had spread, absolutely, over them. Ignorance had so become a fertile breeding ground that prejudice came forth as native offspring. This ignorance could not annihilate the principle of religion in the spirit of man, but in removing the exactions contained in the Savior's teaching, it left that spirit to take its own wayward course. The unenlightened mind threw a fictitious authority into its own phantasms, and into whatever elements of dogma and worship were preferred. Much was said about depravity in those days, but how could such gross souls know the essential nature of perfect goodness? Much as they might have resented the imputation, the fact is, there is no more riskful depravity than arises from the corruption of truth. Here, then, was the problem for our forefathers. All about them were people who had never learned to think. Beings, who had hardly ever in their whole lives made

a real effort to concentrate the action of their faculties on anything abstracted from the objects palpable to the senses. Whose entire attention had been engrossed with the fearful narrations and frenzied exclamations of backwoods preachers; or who were easily led astray by the wiles of pulpit demagogues. It took a keen eye to detect the perverse cast in the exposition of the Christian faith, distorting and cramping it, as a foot in a Chinese shoe, but our leaders were equal to the task, at all times, and the course they adopted was replete with wisdom. It was their duty to give the bewildered conscience a rational direction, and in order to achieve this they gave to the people the Scriptures in their purity.

One noteworthy feature of this initiation was the insistence made for the one Book. In Thomas Campbell's famous Declaration he deems it worthy of remark "That of whatever use other books may be to direct and lead us to the Bible, or to prepare and assist us to understand it, yet the Bible never directs us to any book but itself." This, of course, was aimed at the creeds, which in that day were so fulsome as to be

an incubus on Christian people. But it had also the effect of clearing away confusion and centering thought upon revelation. So it is he insists upon the Bible's pre-eminence, saying: "In the case before us, that is, examination for church membership, let the question no longer be, what does any human system say of the primitive or present state of man? Of the person, offices and relations of Christ, etc., etc.? Or of this, that and the other duty? But what says the Bible? Were this mode of procedure adopted, how much better acquainted with their Bibles would Christians be! What an important alteration would it also make in the education of youth! Would it not lay all candidates for admission into the church under the happy necessity of becoming particularly acquainted with the Holy Scriptures? Whereas, according to the present practice, thousands know little about them."

II.

FORMATION OF THE LITERATURE.

First of all, there is a word or two to be said concerning the antecedents of our literature. While such writers as George Campbell, McKnight, Haldane and Isaac Taylor had something to do in indicating the route to be taken, I am persuaded that we were indebted to John Locke more than to any one else. No one can read his two famous chapters in the *Essay*—the one on *Faith and Reason*, the other on *Enthusiasm*, without perceiving at once a most wondrous stimulus for us. But it was from his *Reasonableness in Christianity*, a book I chanced once to own, that the great blocks of truth came which entered without sound of hammer into the temple of the Lord. Locke had carefully studied the Gospels, noted the great commission, coupled the last of Luke's Gospel with the Acts of the Apostles, and cited every instance of con-

version therein precisely as we do. His affirmation that what was good enough then was good enough now, together with his bold denunciation of false feeling and false faith in the above chapters of the essay put him square up against our feet for the right stepping-stone. His philosophy has been criticised as too materialistic, and it was propositional rather than otherwise. Yet in that day of dreams and delusions there was no other argument that could clear the field. It was just the thing then and it took its place in the foundation of our religious thought. Be careful, therefore, not to kick out your underpinning.

Here, then, was a basis. About the great Campbell there were willing helpers. True, they were largely unacquainted with each other, and some were dead and gone, but they were workers in the same field, and all spoke ably through their writings. There was, therefore, every reason to press on and win the battle for the Lord.

So feeling and so believing tracts began to be issued, and periodicals laden with burning truths were snatched at and devoured. Pleadings for the Christ and for

the facts of the Gospel overflowed in pungent, irresistible editorials, until the trickery of the religious mountebank and the charlatanism of stiff-necked divines were buried out of sight. No fair-minded man cared to resist the invasion of a printed page whose purpose, manifestly, was the good of all. It might play havoc with his crude notions of salvation, but he soon found out *that* was the making of him.

The merit of our earliest literature was its passion. It throbbed like the heart of a living being. In this it contrasted with the musty books of that day. These were more like dried specimens, tabulated and exhibited in glass cases. Ours had motive and vitality. It possessed the springiness of buoyant youth. It was loosened from the shrunken roots of an effete theology and put abroad upon its individual power and right. What a mission it had! About it were myriads of numb souls, to be roused to the consciousness of a higher life. The work was rare and difficult. Many must be led, step by step, like babes. There would be shifting phases of hope and fear. The broadening influence of the Gospel, at

times, elated, and then, as theology seemed to escape, it alarmed. Next came the claim for union. Politically, this was welcome. But union in religious affairs was looked upon as a dangerous novelty, even if it were to be desired. Who had ever heard of such a thing? There might be compensations, but would they be equivalent to the losses? Where our writings first touched the mind the painfulness of the darkness asserted itself. But there was mystery and pain coming also with the excess of light. As the great principles of Gospel truth gained greater hold, much of this was assuaged. Truth brought with it its accompanying blessings. Chief of all was reality. The unseen was no longer filled with shadows. Instead, there was the sense of security; finding its home and center in a living and obedient faith.

To the people of that day it was a new ideal. They had grovelled long enough in the ignorance and the vanities of the misguided. It had been to them a sorry affair. What they had taken for an impulse of the Spirit had proved to be a delusion of the devil; and the light which so dazzled them

they found to be but an *ignis fatuus*, leading them constantly round in a circle. Faith and fanaticism were wedded to each other, producing a mongrel progeny.

The power of all this was to be broken. A new regime had set in and it was destined to win. Traces of the inevitable struggle were seen in every issue from the press. This week it was a sermon, the next a debate. There was too much onslaught for serenity. The Lord Christ had been minimized. His authority had been set at naught. His place in the hearts of men had been usurped by the sorcery of dreams and the severities of a hopeless theology. To our people this was unendurable. Such a condition of things decided the spirit of our literature. It was one of defiant and aggressive assertion, denial and argument. The Scriptures were arrayed like so much abatis about a fort. Whom they touched they pierced. It was fight first and fellowship afterward. Really, the time for the sanctifying of the Spirit had not yet come. Those who were not engaged in destroying false foundations were either examining their own or writing such doggerel, in de-

risation of our plea, as their constituents demanded.

It is a sad affair in any era, when literature is commanded or controlled by the prejudice of the people. When authors furnish that which ignorant or dogmatic readers demand the result is that the reader is lord of the writer. Writers should be the leaders of thought. The mind should work free and according to its inspirations. Its fruits should not be forced, but spontaneous. But as literature becomes more and more an article of commerce it is beset with temptations. For commerce is also lord and compels its subjects to yield to its imperious behests. The average author may struggle against these mighty powers; he may writhe under their tyranny; but if he retains his position in the field of letters his resistance will probably slacken, and so he becomes a slave. This is peculiarly objectionable when religious literature is the consideration. For then we are dealing with principles of truth, whose function is to expand the mind and glorify life. One must then, also, deal with the mandate of Jehovah, and a vigorous and impartial application of that

law, backed by its tremendous sanctions, to the conduct and temper of the reader, is liable to turn at once the whole tide of popularity, leaving the writer stranded and desolate. Only good and true men can resist such temptation to compromise. Our hope for edification rests in them.

To give, now, some little attention to the composition of our literature. Our early writers were usually in the front rank, for their work was new and original, and the impulse to execute it was to them an inspiration. Much of it would be an honor to any one. One can select passages from it as fair and as fine as anything extant. For several years its impulse preserved and propelled it onward. But gradually, by the law of reaction, it began to deteriorate. Occasionally there was a writer that kept up its spirit, but we speak of the mass. It must be that there shall come periods of rest. Alexander Procter said once to me: "We are in the trough of the sea, between two waves; one is past, the other to come." When one realizes how our literature, as a body, has improved during the last quarter of a century, his saying appears to be jus-

tified. Hamilton Mabie recognizes the fact that all literature has its period of decadence as well as its period of renewal. "After a rest the soul recovers its freshness of feeling and its faith in the promises of life." As a description of our medieval literature, I venture to quote him: "In ages of decadence literature discloses its intimate and necessary relation with the totality of life quite as distinctly as in ages of faith and progression. . . . It becomes derivative instead of original; reproducing faintly a greater past instead of fashioning new forms and interpreting new ideas. It loses variety and follows imitatively and timidly the lines marked out in more vigorous periods. It is conventional in thought, correct in form, cold, formal and barren of any real and contagious influence."

Again, we must remember while contemplating the growth and development of our writings that it is not with us as with the secular literary worker. The work is not the pre-eminent thing. Literature was never an art with us. The statement of the religious idea or fact was our chief concern. To embellish it was secondary, if at all.

Many of us still seem to care little for balance of sentences, perspective, climax and things like these. However, a neatly turned thought is surely a worthy attainment, for it looks toward immortality. May I remark, without offense, how strangely it has been overlooked? If the critic is right in asserting that literature consists in the very best thoughts of men and women, happily expressed, I shall venture to suggest, as an incidental remark, that some material known to us as *Our Literature*, is simply what the merchant tailor would call a misfit. Take some of our books of sermons, for example. To be sure, there are notable exceptions; but for the rest what better characterization can be had than that they are empty commonplaces abounding with echoes?

Why does a man publish when he has nothing to say? Why does he not read and digest, then reflect, think and mature something? Why does he not, if a beginner, write out his opinions for the culture of it, and then thrust them in the stove? Is it because he has an itch for print? Is it because he desires to behold his natural face

in a glass? Does he not know that the child of his brain is stillborn and that every one but himself is impatient for its burial? . . . But the farther I go the worse it appears; so I refrain.

Alas! All is not gold that glitters, and I suppose it comes natural for every one of us, sooner or later, to deceive ourselves. Is it not a matter to rejoice over that we have a few diamonds, which take a fine polish and still more in reserve? Perhaps I have spoken of our work too severely, and if so I ask the reader's pardon. I would not be unduly censorious, for this takes all the color and the joy out of life. It is only my desire to have the brotherhood realize its opportunity, and to do all in its power to place itself successfully before the world that urges me to this. . . . All the while it should be remembered that if we suffer somewhat in these comparisons, it is because critics have the best literature of the world in their mind's eye. To place ourselves side by side with the literary artist hurts. And yet, compared with denominational literature, we do not suffer so badly, but we still suffer somewhat. While we

have been spurred on by the attacks of our rivals, and, so far, have been helped, it is a joy to know that it is the broad, noble-spirited literature that has helped us most of all. We shall never be able to pay the debt we owe to such authors as Channing and Beecher, Denney and Dods, Smyth and Fairbairn.

This seems to be the place for commending our brainy young men for their effort to obtain the best collegiate advantages. If I venture to offer them any counsel it must have reference solely to their literary growth and prospective authorship. It goes without defense that the Bible is the textbook. Take that with you and utilize every appliance toward its mastery. Listen attentively to all interpretations of it. Do not dogmatize, for this is the highway to doubt and frequently to despair. Many a young man has been ruined by plunging into a class of ideas too broad for him. It was *his* creed or nothing, and the alternative came speeding along. Not every one can leap from the bottom to the top. Schools should be chosen with this in view. On the other hand, do not be in a hurry to take up

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the religious chatter of the school. Be yourself and be original. Train to that end. It is not collegiate knowledge, nor bias in dogma, any man needs so much as power to think and act. Power to dig into holy writ and extract its values. Power to set forth the eternal purpose of Jehovah. Agonize to enter into this gateway and a victory awaits you. If it makes your heart any warmer to hear it, be assured that our hope for an excellent literature rests largely in you.

III.

CLASSIFICATION OF THE LITERATURE.

In opening up this chapter our thought, first of all, fixes upon tendencies. Since the leadership of Isaac Errett and his associates into more spiritual paths of thought, two schools of literature have been developed among us, one of which has been marked for its penetration of vision and its fresh revelations of life; the other for its tenacious grasp upon well-worn truths and its insistence on dogmatic interpretations. To say there has been no friction between them would be incorrect. There has, and much of it has led to unhappiness. Yet there has come to both great benefit. Each has been spurred by the other to more accuracy; and, out of rivalry, to nobler deeds. To be sure, self has too often entered, marring the serenity of the brotherhood, for personality is ever dominant and assertive.

“No man can study life save from the point of view where he finds himself.” The question is where *does* he find himself? Is it in the midst of the spacious field of truth, with room for enlargement and correction, or is it at the end of his row? It seems that all writers are not capable of seeing and expressing the mighty, onrushing truths and facts which sweep before them. Their eyes are preoccupied, allowing generous opportunities to escape them. And yet such is the fertility of thought resulting from the opposition and harmony of truths that it would be strange indeed if new ideas did not sometimes come to light, leading one into broader scopes. The fact is that it is this which, more than all else, propels the world through the corridors of time. There are always great groups of facts gathering about a new idea which compel consideration. Refuse it and one loses his reckoning with the age and becomes bewildered or indifferent. Grant it and the gift to you is a greater measure of usefulness.

There is something, however, greater even than truth, and that is life. A true

view of this is the one essential thing. For in all free and outpushing life there are tendencies that rise and expand. There come to such spirits hints of movements which are yet to touch our intellectual lives with fresh impulse, and if it were not so human destiny, in so far as it is royal, would exhaust itself and die away. It is this which puts us in love with life, with its facts and its ideals, with its changes and its constancies, and with its perpetual unity of development. To put it in other words in his normal condition, there is a relationship between man and God which is potent in leading out the child into the infinitudes of the Father, and which refuses to be content with present attainments of truth.*

How essential it is that we preserve this normal condition, and yet how easy it is to vitiate it. Man always has his heart set on something—often he takes the means for the end. A noted instance would be the worship of truth rather than God. To pride oneself in Biblical knowledge—to be exacting in doctrine, even to the very letter, though it makes battle with truth itself,

*Suggested by H. W. Mabie.

with toleration, and with brotherly love—to insist on one's own rectitude though it casts a doubt on that of others—these characteristics are not only ugly, they really draw one's soul down from its loftiest aspirations and tend steadily to its dwarfing. The alarming features about it are that these evils are brought about by the abuse of an agency, the use of which is no less than divine; and that one may become so blind to its results as to persist in its justification. Happy is he who foresees and shuns this fault. He will be apt to be buoyant and joyous, for he will be in the right condition of mind to lay hold of the great things of God. Such a character will let nothing take away his heart from the truth, or from its love for his fellows, or from his devotion to the Christ.

In classifying our leading works I have decided not to discriminate. The above caution is deemed sufficient. Writers will be found representing the conservative and progressive element. As it were, motors to push the car of salvation onward, and brakes to check its too rapid speed. Let us all pray that there may be no mad dashes

round the curves of truth, and no setting fast the brakes while climbing the hill of holy enterprise.

In the work before me, then, my chief question is this: Is there ability enough in a pamphlet or book to justify its mention? If so, I shall mention it, allowing the reader of it to decide as to its value to him. True, I give a hint, here and there, but rarely, if ever, is it derogatory. Our Benjamin Franklin once said, "You do not have to gnaw into the bone of a ham to learn whether or not it is tainted." So say I, and, so, to business.

The prominent elements in religious literature are Life, Deeds, Stress, Biblical Thought, Instruction, Appeal, Narration and Meditation. Corresponding to these are Biography, History, Controversy, Exegesis, Didactics, Sermons and Addresses, Narrative and Fiction, Devotional. Under these heads we hope to embrace such literature as may present itself.

BIOGRAPHY. One of the most comprehensive styles of biography is that which unites life, deeds and dogma, for then one gets the whole thing, fused and unitized.

This is remarkably well done in Richardson's MEMOIRS OF ALEXANDER CAMPBELL. All important declarations, pleas and papers, describing preliminary steps, are woven into this work, so that one gets a clear idea of our movement, so far as it relates to the Campbells. J. S. Lamar's Life of Isaac Errett deals with a later period, taking up the educational and spiritual progress of the church, and, therefore, comes in next. Then for a spicy statement of the wiles and tricks of the adversary and his literal demolition, one must read John Augustus Williams' LIFE OF "RACCOON" JOHN SMITH. These three works have long been considered by us as classics. A. S. Hayden has given us a useful sketch of THE EARLY DISCIPLES OF THE WESTERN RESERVE OF OHIO; J. M. Mathes offers us the products of twenty-eight Indiana preachers; and T. P. Haley has given a voluminous sketch, embracing, I should say, every pioneer preacher in Missouri. The best of these three books is this—that their authors knew their characters personally, so that he who reads them gets the real stuff. THE LIFE AND TIMES OF BENJAMIN FRANKLIN, deals also with

his most famous associates, and opponents, also giving a concise history of that period of our reformation. F. M. Green and B. A. Hinsdale has each given us a life of James A. Garfield, unfolding his educational, political and religious career. John Shackelford has made us his debtor by *THE LIFE, LETTERS AND ADDRESSES* of that nobleman, L. L. Pinkerton. James M. Mathes is the author of *THE LIFE AND WORKS* of Barton W. Stone. John Rogers wrote the life of his fellow evangelist, John T. Johnson. F. D. Power deals with the *LIFE AND TIMES* of W. K. Pendleton in an unusually masterly way. William Baxter was a biographer, as well as a poet, having written the lives of Walter Scott and Knowles Shaw, the two famous evangelists. M. M. Davis is developing talent in describing Biblical heroes, such as Elijah and Joshua, and in writing oratorios, like *Queen Esther*. D. R. Dungan has also written on Moses, and J. B. Ellis, as fictional matter, on Adnah and Shem. Bible characters are worthy of the most profound study, and it is to be hoped that this field will obtain attention. George H. Combs has opened

up a new path for us in his CHRIST IN MODERN ENGLISH LITERATURE. This should also gain more workers. H. S. Lo-bingier, a man of classical attainment, has written THE MAN IN THE BOOK, being a life of Jesus from the high point of poetic and philosophical comprehension. B. A. Hinsdale, a professor of pedagogy in Michigan University for years, discusses JESUS, AS A TEACHER, in which he deals with his education; his insight into mind and character; his relation to tradition and legalism; his use of the Scriptures; his historical antecedents; his institutions, authority and use of accommodation, and his methods of teaching. H. C. Patterson, himself a useful evangelist, has given us OUR LIVING EVANGELISTS, being a sermon from each of the seventeen preachers he has selected, as also a brief sketch of each, with an excellent portrait. Mrs. Mary B. Clayton published reminiscences of Judge J. S. Black, an elder of the church at Somerset, Pa., one of the ablest jurists of America, and the annihilator of Ingersoll, in an article first published in the *North American Review*. P. Donan is responsible for the Autobiography

and Biography of the two Creaths.

HISTORICAL. While reference to much of our best history will be found in the Biographical Department, we place at the head of this list, Campbell's CHRISTIAN BAPTIST and the MILLENNIAL HARBINGER, as those works which develop our career, line upon line, in challenge, response, essay, letter, discussion—in short, in all that went into the makeup of our individuality. Then there are auxiliary works, such as Garrison's REFORMATION OF THE NINETEENTH CENTURY, being different periods treated by several writers; T. W. Grafton's LIFE AND TIMES OF CAMPBELL; Errett Gates' THE EARLY RELATION AND SEPARATION OF BAPTISTS AND DISCIPLES, and Charles A. Young's HISTORICAL DOCUMENTS ADVOCATING CHRISTIAN UNION. B. A. Hinsdale wrote an able book on THE ORIGIN AND EARLY GROWTH AND PLACE OF ECCLESIASTICAL TRADITION. Archibald McLean is our authority on the history of Christian missions. It is said that he is so full of this subject that he rarely repeats himself in his addresses. G. A. Hoffmann is our statistician. Anything he does not

know regarding our growth is not worth knowing. Of another sort is McGarvey's *LANDS OF THE BIBLE* and Dr. Barclay's *CITY OF THE GREAT KING*, but very valuable for reference. It is also to be noted of these last two books that they are among the few that get beyond our own ranks. I saw the last one cited by a great English authority in 1905. *MEN OF YESTERDAY*, by T. W. Grafton, deals largely with past times, and grouping facts of various kinds about these men, as all good biography must, we are carried over the line into the historic realm. *THE DISCIPLES OF CHRIST*, by Errett Gates, is replete with such thought as a scholarly man knows well how to use. B. A. Hinsdale wrote some masterly articles on ecclesiastical history in Moore's *Quarterly* (first series). W. K. Pendleton wrote a tract on *THE CONNECTION BETWEEN BAPTISM AND REMISSION OF SINS, HISTORICALLY CONSIDERED*. F. M. Green gave us a book on *THE HISTORY OF MISSIONS. FAMILIAR LECTURES ON THE PENTATEUCH*, by Alexander Campbell, edited by W. T. Moore, comes within the historic scope, as it considers the patriarchs and

Hebrews in their order. Quite recently W. T. Moore has written *THE PLEA OF THE DISCIPLES OF CHRIST*, newly stated and critically examined. This, though a small book, like small parcels, is packed with the best of things. Its historical feature consists in the growth of ideas, rather than the development of facts.

B. L. Smith has done a good thing in so abbreviating *THE MILLENNIAL HARBINGER* as to compress it into two volumes, without serious damage to its continuity and without the loss of its spirit. There are several states wherein some faithful writer should look up the record of his brethren and embalm the best quality in the pages of history. These men and women were worthy enough to labor for you. Why not deem their work worthy of a memorial? Take, for example, that fine, old, scholarly veteran, John A. Dearborn, formerly of Virginia. I doubt not, in his day, he was a tower of strength to his favorite state. Even now, verging on 80 years of age, very few writers can equal him. I recall that he read a paper not more than a year since which so took possession of us that for a while every voice

was dumb for joy. His ability and his pathos had taken speech from us. Who ever hears any more of W. A. Belding, of New York state? And yet, here was a man who once had the care of all the eastern churches on his heart and their histories on his tongue's end. Such reminiscences as his and Dearborn's would be a local history of our work. Nor should such a service be neglected. But I close by appending the names of two or three more of these worthies: Peter Russell, of Iowa; E. P. Belshe, of Illinois. These two, in their day, made sectarians tremble. Also George W. Minier, of Illinois, a man who always made me think of John the Apostle. Samuel K. Houshour, of Indiana, a writer, by the way, of great merit, must not be overlooked. These were the sort of men that made history.

CONTROVERSY. At the head of this list, by common consent, stands Campbell's masterly discussions with Owen, Purcell and Rice upon Infidelity, Catholicism and Pedo-Baptist questions. As a great comparative work, I next place Walter Scott's *THE MESSIAHSHIP*. Then, I think, that as

brilliant and exhaustive controversial writers we must mention Isaac Errett, Benjamin Franklin and L. B. Wilkes. For great ability of a negative order, Clark Braden's debate with Hughey and his *PROBLEM OF PROBLEMS* should be remembered. J. B. Briney has done valuable controversial work on the subject of Baptism. J. A. Lord is gifted in dogmatics, some of his editorials being fine specimens of the historic and theological in conjunction. As leaders of modern controversy in new directions, I mention J. H. Garrison and Herbert L. Willett. W. T. Moore has done a lot of good work in his books and quarterlies. His masterpiece is *MAN, IN PREPARATION FOR OTHER WORLDS*. I do not know whether I should include four first-class men, unless it be for the measure with which they fertilized the mind, for they wrote but little, and always well, but if so, I should certainly honor O. A. Burgess and John S. Sweeney as the prince of debaters among us (the latter has an able discussion with Manford on Universalism); and Alexander Procter and George W. Longan, as having had no equals in Missouri for expanding

the minds of the brotherhood by the insertion of new and broadening thought. Other men noted in their day for forensic ability were A. I. Hobbs, J. T. Walsh and the once celebrated Alexander Hall. This last wrote *UNIVERSALISM AGAINST ITSELF* and *THE PROBLEM OF HUMAN LIFE*. Perhaps the most thorough dissection ever given to the work of a bitter enemy was that of Moses E. Lard, when he handled J. B. Jeter's work on "Campbellism." George Plattenburg was one of the ablest writers in Missouri or—anywhere. His work is contained in *MISSOURI LECTURES*. George T. Carpenter proved a strong writer in his written debate with Hughes on *THE DESTINY OF THE WICKED*. Claiming James A. Garfield as ours, we match his addresses and writings with anything extant. Peter Vogel took part in an exhaustive discussion with Mr. Wagner on *THE SABBATH QUESTION*, but the book, I think, is out of print. If so, both Dungan and A. M. Weston have similar works. Jonas Hartzell was one of the leading writers in Iowa twoscore years ago, his chief works being on *THE BAPTISMAL CONTROVERSY*, *THE COVENANTS* and *THE*

DIVINITY OF JESUS. For subtle and spiritual work on a problem such as "Conscience" and "Intuitions" afford, A. B. Jones easily stands at the head. May I remark that there are many self-appointed disputants, who, somehow, get into papers and pulpits, much to the grief of their betters? Such persons should wait for endorsement.

Alfred Fairhurst has a scholarly discussion on ORGANIC EVOLUTION CONSIDERED. It was highly commended by H. W. Everest. G. W. Longan's book on THE ORIGIN OF THE DISCIPLES OF CHRIST is a review of Professor Whitsett's book bearing the same title. Whitsett is a Baptist, loaded down with prejudice, but he fell into capable hands for the right correction.

EXEGESIS. George W. Longan well says, "In questions of minute exegesis, where microscopical forms of truth—such as are many of the subtleties of the theologians—are involved, there is large space for honest difference. In addition to these things there is the natural aptitude, the mental equipoise, the impartiality, the critical acumen of the interpreter himself." The

things he refers to are questions of lexicography, syntax, literal passages and figurative passages, symbols of prophecy, tropes of Oriental poetry and the analogy of faith. All of these cut a figure in the correct interpretation of the Scriptures, and one would do well to obtain such aid as J. S. Lamar and Clinton Lockhart furnish in their books on that subject. Milligan's REASON AND REVELATION is also a safe and helpful work. Lard's Quarterly, though hard now to obtain, contains some of the best work of Grubbs, McGarvey, Longan, Wilkes, Christopher and the editor. Upon such questions as pertain to the Holy Spirit there is exhaustive discussion, whatever view one may take. Brethren having copies of this famous Quarterly should present them to thoughtful young preachers. Then come W. T. Moore's Quarterlies, in two series, and also a short series edited by J. H. Garrison. The style of these differs somewhat from Lard's. The analytical period was passing and the constructive was again setting in. Here you find the best work of Errett, Hinsdale, Pendleton, Graham, Loos, Munnell, Lamar, J. J. Haley, the editors

and others. Dr. Herndon and his associates published a quarterly of quite a conservative character. J. B. Briney published a monthly of the same stamp. Touching upon books, I begin with Christopher's REMEDIAL SYSTEM, a book remarkably neglected, when one thinks of its splendid thinking. B. A. Hinsdale published a little book entitled THE JEWISH CHRISTIAN CHURCH that set all the Acts-of-the-Apostles men agog. H. W. Everest, one of our strongest and sweetest men, put out a book on evidences, entitled THE DIVINE DEMONSTRATION, so fresh and so full, so every way adapted to inquiring youth, that it was adopted in the course of several colleges. N. W. Aylsworth's MORAL AND SPIRITUAL ASPECTS OF BAPTISM so delighted A. B. Jones that it became the occasion for one of his best spiritual serials. W. E. Garrison has produced in his THEOLOGY OF ALEXANDER CAMPBELL, a book that challenges the closest attention of the critics. Herbert L. Willett has vindicated himself splendidly from silly charges of heresy in his BASIC TRUTHS. To step back an age, Isaac Errett's EVENINGS WITH THE BIBLE, con-

sisting of biography, history, narrative and exegesis, therefore being difficult to classify, hold their own against any amount of odds. Why? Simply because the author was endowed with a large share of literary sense, and knew how to use it. Of course, he had magnificent themes, but he had no monopoly of them. B. C. Deweese has done some valuable original work for our periodicals in exegesis—outside of the question of Baptism—remember! There are other professors, had they more leisure from incessant toil, who might give us great insight into the Greek thought on many New Testament truths, let us say, after the order of Marvin Vincent's WORD STUDIES. The students of the colleges get plenty of this, but what about us poor fellows?

Now, a word about the commentaries. McGarvey gave us Matthew and Mark; Lamar, Luke; McGarvey, Acts; Lard, Romans; Milligan, Hebrews; J. L. Martin, J. G. Encell, J. S. Hughes and B. W. Johnson, Revelation. J. S. Hughes has also made a close study of John. Then, there is a commentary covering the whole of the New Testament by the scholarly B. W. Johnson.

Under this head we rank translations also. Alexander Campbell takes precedence with the *LIVING ORACLES*. It is amusing, or would be if not too serious, how our preachers got scared out of using this book by the howl of their opponents. The way they flew back to King James was a caution. Listen! With all our modern scholarship the *LIVING ORACLES* are not obsolete. Take them down off the top shelf; brush the dust off them, and indulge in a few feeds from them. It will make you fat in the Word. H. T. Anderson, one of the purest spirits that ever lived, innocent as a child, and a scholar that Tischendorf need not be ashamed of, devoted his life to the work of translating the New Testament.

DIDACTICS. F. D. Power has written *SKETCHES OF OUR PIONEERS* for the Bethany Reading Course. For the same course W. J. Lhamon prepared *HEROES OF FOREIGN MISSIONS*, and H. L. Willett, *THE LIFE AND TEACHINGS OF JESUS AND PROPHETS OF ISRAEL*. There are four volumes of *THE MISSOURI CHRISTIAN LECTURES* worth much to the investigator. In them will be found the work of men who often came

500 miles, and came to an untrammelled lectureship, to give us their profoundest thought. Here you will find Errett's two lectures on Inspiration; Charles L. Loos' lectures on Hebrew Poetry; B. C. Deweese, J. C. Reynolds and J. J. Haley on The Transient and Permanent Phases in Revelation; The Standard of Appeal in Religious Thought, by F. D. Power; Christian Unity, by H. W. Everest; The Gospel's Place in the Development of Humanity, by B. J. Radford; Materialistic Evolution, by Geo. Plattenburg; The Grounds of Christian Fellowship, by Isaac Errett; The Fourth Gospel, by G. W. Longan; Reason Why the Gospel Will Retain Its Hold on Thoughtful Minds, by A. Procter; The Two Revelations, by A. B. Jones, and many other thoughtful papers. J. H. Garrison has given us, besides his books mentioned elsewhere, HELPS TO FAITH, a book the like of which has not appeared among us in ten years; A MODERN PLEA FOR ANCIENT TRUTHS, CONGREGATIONALISTS AND DISCIPLES, OUR MOVEMENT, ITS ORIGIN AND AIM, and other valuable discussions.

To go back an age or two, we note, first,

Campbell's CHRISTIAN SYSTEM. This is the book so often cited by our denominational friends as our creed. It is in no sense a creed. I regret to say I find a copy in very few preacher's libraries. It is a book full of instruction, as is also his CHRISTIAN BAPTISM. In these two books are his seed thoughts. I next mention W. K. Pendleton, the succeeding editor of the MILLENNIAL HARBINGER, a man, metaphysical in his makeup, and gifted with felicitous phraseology, so that in a day of legalism, he helped much to maintain the balance of power in the thought of that time. Later on, L. B. Wilkes produced a splendid work on MORAL EVIL, dealing with predestination, restoration and the human will in salvation. S. R. Ezzell wrote THE GREAT LEGACY, an argument, cogent and clear, under the figure of a will.

In the Sunday-school line we have F. M. Green's SUNDAY-SCHOOL MANUAL, containing many seed-thoughts for teachers, and describing the geography, topography, etc., of Palestine. Then, we have Dowling's series, covering all the grades, from the kindergarten to the Bible class student.

W. W. Dowling is a veteran in this work. He believes in doing one thing, and doing it well. He does not soar or scrape the skies. His business is with the children and youth, who are now on the earth, and those he reaches in good, sterling English. Every year he produces a valuable commentary on the lessons, besides the work done for intermediate and primary pupils.

J. H. Hardin, a man who has served in the highest places of the Bible school work, both in office and on the field, has given us some of the results of his observations in *THE HELPER*. J. H. Bryan, of Iowa, is always busy formulating thought into lessons of life, and has placed them in some handbooks. David S. Burnett edited the first Sunday-school library in the brotherhood, and was also a busy man in his day as a leader in other literature. B. B. Tyler has done faithful service as a member of the International Lesson Committee. Marion Stevenson and Philip Pendleton do good work; the latter, in conjunction with J. W. McGarvey, has published an independent series of lessons.

D. R. Dungan has done a variety of work

and always does it accurately. His RUM AND ITS REMEDY is valuable as a temperance document. He has also written MODERN PHASES OF SKEPTICISM. George H. Combs has given us SOME LATTER-DAY RELIGIONS. B. B. Tyler has done veteran service in his briefs of our plea, his letters to inquirers and to the churches.

It occurs to me to say a word or two concerning our musical literature, for without song we should be indeed in a desert land. For many sweet verses we are indebted to James Challen, Love H. Jamieson, W. T. Moore and Jessie Brown Pounds. For music, as well as words, to that sweet spirit, A. D. Fillmore, also to his sons; to Knowles Shaw, J. H. Rosecrans, W. E. M. Hackleman, C. C. Cline and others. Nor shall I fail to mark the great advance in our church hymnology. There is every evidence of thoughtfulness in our authors, and the responsive readings in the hymn book are a great aid to a right worship.

What about suitable material for our Christian Endeavor people? To be sure, we are feeling our way nicely in our transient literature, but if we are to properly

educate, not to say interest our young people, some competent writers must give their personal attention to the formation of attractive libraries. Books should be written that will help to establish faith, and create noble ideals, and they must be written in no goody style, but rather in that sincere and manly way that will catch the eye and heart. Who is able for this? Whoever is, get at once to the work; for lean indeed is that society which has not a fruitful literature of its own.

SERMONIC. Here we have large choice. Let us begin with Campbell's famous SERMON ON THE LAW, to which I add his POPULAR LECTURES AND ADDRESSES. THE LIVING PULPIT, edited by W. T. Moore, divides the honors with THE OLD FAITH RESTATED, edited by J. H. Garrison. In the first we have fine literary sermons, fresh and full of good theologic meat; in the last, dissertations, blending history with metaphysics and theology—a charming compound for a devouring student—as witness some of the contents: "Grounds on Which We Receive the Bible as the Word of God," etc., by McGarvey; "Grounds on Which We Ac-

cept Jesus as Messiah," by Longan; "Grounds of Man's Need of Salvation," by Lamar; "The Progress of Revelation," by J. J. Haley. I have given the reader the first four sermons only. The others are up to the standard. The last, LESSONS FROM OUR PAST EXPERIENCE, by J. H. Garrison, should be overlooked by no one. It is full of nubs. F. G. Allen wrote an able lot of sermons, well deserving its title, THE APOSTOLIC GUIDE, whether it is precisely this or not. J. C. Reynolds, the ex-Nestor of our journalism, has a volume of twelve sermons, styled THE MOBERLY PULPIT. Here is a man who read his little Greek Testament as regularly as he ate his bread and butter. J. H. Painter edited a volume of Iowa sermons, containing a brief sketch of the lives of those whose sermons he used. B. K. Smith wrote SERIAL DISCOURSES, in which "a brief synopsis of the Scheme of Redemption" was found. John T. Walsh put eighteen sermons between lids. N. E. Cory published THE POLYMATHIST, a book containing essays on pastoral work, exegeses of Scripture, homiletics and briefs of sermons. Alexander Procter's best ser-

mons were edited by J. H. Garrison. Brents has a volume on *THE PLAN OF SALVATION*, and R. T. Mathews' *EVANGELISTIC SERMONS* are noted for their freshness and simplicity. Goodwin published *THE FAMILY COMPANION*, a book quite popular in its day, in which the old themes are treated in the old way. J. Z. Tyler issued a volume on *THE KINSHIP OF CHRIST AND OTHER SERMONS*. J. M. Tribble, for a short time only president of Bethany, where he died, produced sermons that were like all his work, labored and comprehensive. E. L. Powell has given to the brotherhood the product of good scholarship in a volume or two of sermons, his latest, *THE VICTORY OF FAITH*, and though somewhat out of this class, I will also commend his *SAVONAROLA* for ornate diction. I think we may call Isaac Errett's *WALKS ABOUT JERUSALEM* and *TALKS TO BEREANS*, and also Lamar's *FIRST PRINCIPLES AND PERFECTION*, short sermons, without doing violence to our formula. A curiosity in our sermon literature is T. W. CASKEY; *HIS BOOK*. How like Texas it is!

Several brethren have developed a high

grade of sermonizing for our journals, among whom I mention H. O. Breeden, Charles S. Medbury, the Philputts, F. D. Power, Z. T. Sweeney, J. B. Jones, W. J. Russell, M. M. Goode, E. L. Powell, W. F. Richardson, J. A. Lord, J. H. Garrison, Herbert L. Willett and the beloved George Darsie.

ADDRESSES. This paragraph I devote to the women of the church. "Women's work in the church is no novelty invented by this ingenious, innovating nineteenth century. It has been seen in various forms during all ages of Christendom, and it may be traced back to noble precedents in New Testament times. Nearly every woman among the early disciples mentioned in the Gospels, the Acts and the Epistles, is associated with some form of Christian service. The primitive churches were hives of industry, and the work carried on in them was largely of such a character that women could take a prominent place in it. For the most part this consisted in acts of charity done for the benefit of the poor."* This is the true spirit, whether in woman or man.

*W. F. Adeney.

It is this affection for the helpless that gives rise to such yearnings as are manifest in their convention addresses. Such women as Mrs. O. A. Burgess and Mrs. Atkinson went on their knees to God before they wrote their appeals. The glow of love gleamed on their faces as they gave us their high call to duty. Here in Missouri, the voices of Mrs. J. H. Garrison, Mrs. Virginia Hedges, Mrs. E. J. Lampton, Mrs. J. K. Rogers, Mrs. Peed and Mrs. Mary Wisdom Grant sounded with clarion ring for foreign missions. Their papers dealt with the facts, and their arguments were cogent. Their rhetoric was chaste, and their elocution was usually excellent. Beyond Missouri they found women to emulate in Mrs. Joseph King, Mrs. Atwater, Mrs. Prince, Mrs. Christian, Mrs. Helen E. Moses, Mrs. Luella St. Clair and Mrs. O. A. Carr. And while my chief business here is with their written addresses, I can not forbear felicitating them all on their other good work. The Scripture says, "A little child shall lead them"; but it also says, "A woman shall encompass a man" (Jer. 31:22), and that's what they have done for

us. Beyond doubt they are in the lead—that is, all except their voices. No woman should accept a position on a program unless she feels sure she can make herself heard. If there is any hope of this, take the work, and then compel victory by daily drill. *There is no short route to vocal success.*

NARRATION. Under this head I have decided to group two classes, that of narrative and romance. Let us begin with such writers as Durban, Willis, Power, Bagby and Tyler. Nor must we overlook Z. T. Sweeney's TRAVELS ROUND THE WORLD. He is interesting, even in a "Report on Fish." Here are men who delight themselves and others by furnishing us racy letters, touched by the finger of fancy, but always well ballasted with incident. Of this sort of literature W. E. Garrison is quite capable, as witness his WHEELING THROUGH EUROPE. Champ Clark has a gift for personalities—biting, but bracing. Willett has given us the benefit of his visions abroad. The Editor's Easy Chair never rocks one to sleep. F. M. Green's articles were always read with avidity—why

not now? W. F. Richardson, in his conversations, is full of good material for the pen. John S. Sweeney must be rich in reminiscence, if, at times, somewhat imaginative. It has occurred to me he might do well on a piece of fiction. But could he equal D. R. Dungan or D. R. Lucas? Just a word here as to our utility of fiction in reaching the undecided mind. Who will ever know all the good done by such works as *ON THE ROCK*, *CHANG FOO*, or *ROSA GRAY*? Or, take D. R. Lucas' *PAUL DARST*. J. H. Stark has gained quite a reputation with his *MARY ARDMORE* and *HUGH CARLIN*. One is written to describe the test of faith; the other the triumph of truth. John Augustus Williams has produced a story of the lodge, the church and the school in *ROSE EMERSON*. Many of the incidents in this fine work were real, and can be recalled by elderly people, who dwelt in that section of Kentucky. True, as I have said elsewhere, these books are not remarkable for artistic finish. But who cares? They are written in good, plain English, and—they have a nub to them. Judge Schofield, in his *ALTAR STAIRS*, shows an ability to mass

his thought and still delineate character. . . . But here come the ladies, in a troop, urging their claims. First, there is Mrs. Marie R. Butler, with her RIVERSIDE; then Margaret Frances, with ROSE CARLETON'S REWARD; Fannie Christopher, with DUKE CHRISTOPHER and BARTHOLET MILON. Mrs. M. M. B. Goodwin, who was busy year after year as a pioneer in this department, producing stories, sermons for children, poems, etc., etc. Then there was Helen A. Rains, of sainted memory, and last Mrs. Jessie Brown Pounds, hymnist, poet and story-teller. In the QUEEN'S GARDENS, a serial published in THE CHRISTIAN-EVANGELIST in November, 1902, Mrs. W. W. Wharton shows unusual strength, grace and outreach of thought. We should hear more from such writers. I have reserved for the last the children's popular writer, J. Breckenridge Ellis, who, to my thinking, is developing more wonderfully and inexhaustibly than any of our romance writers. There are good signs about. Many young writers are coming to the front, but who shall get there and stay? All can not hope even to be read. Frederick Harrison

well says, "To organize our knowledge, to systematize our reading, to save, out of the relentless cataract of ink, the immortal thoughts of the greatest—this is a necessity, unless the productive ingenuity of man is to lead us at last to a measureless and pathless chaos." I should counsel, then, not to write until you have something worth saying. Obtaining this point, say it—clearly, comprehensively, classically. Then rest and feed the mind. Don't hurry into a new venture. Fill the cask and you will have no trouble in emptying it through the bung-hole. This is so much wiser than beating on an empty barrel.

DEVOTIONAL. We are now at our last and best division. For busy as we have been as a people in planting the truth of the Christ in the minds and hearts of men, women and children, as time rolled on, we felt our great need of communion with God, and learned to look up to him, like David of old, to meditate and to muse his praise. One readily recalls Richardson's COMMUNINGS IN THE SANCTUARY. Isaac Errett was a great help in establishing our devotional literature, for like our beloved Garrison, he

was constantly penning his sweetest thoughts. J. H. Smart's pen was busy for years in leading our hearts to the Eternal. He has grouped much in **GEMS OF THOUGHT**. Everything that Herbert L. Willett writes is subdued and tinged with a holy aspiration. Every thought offered by A. B. Jones breathes with devotion (but especially his **SPIRITUAL SIDE OF OUR PLEA**). In past times Robert Milligan and W. K. Pendleton were priests unto their brethren, swinging the censer of holiness. And behind and beyond them all was good Father Thomas Campbell, whose life was written by his son. Alexander Campbell always had an hour of family devotion, when all his relations and servants were gathered about the altar. Archibald McLean, by his consecrated life, has won a national reputation. His **CHRISTIAN MISSIONS** is devotion aflame. What was in these men came out in their books. Thus it is that whatever the nature of their work the spirit is that of Christ. I have already cited Errett's **EVENINGS WITH THE BIBLE**, and I mention it again here because, with all else, it is also devotional. The tone of a

journal goes for much in the way of devotion. There are weeklies which, if one reads steadily, will carry him up to God; and there are others—. Aylesworth's *WORK ON BAPTISM* and Garrison on *THE HOLY SPIRIT*, together with Richardson on *THE HOLY SPIRIT*, have a good devotional effect on me. *ALONE WITH GOD*, *THE HEAVENWARD WAY* and *HALF-HOUR STUDIES AT THE CROSS*—all three by J. H. Garrison—are invaluable for lifting the soul upward. J. B. Briney, during a spell of illness, wrote a devotional and practical book on *THE TEMPTATION OF JESUS*. N. M. Ragland's *LEAVES FROM MISSION FIELDS* is not a mere compilation of dates and facts, but a living story of noble lives. It is a book of deep spiritual insight.

Miss Lou Payne and Miss Graybiel have left memories behind them fragrant as summer roses. Selina Huntingdon Campbell, who wrote the *REMINISCENCES* of her husband, thrilled every one she met by her humility. Such were the men and women who gave tone to our movement. Some of them poured out their gratitude in books and correspondence; others silently, or in

useful contact with their fellows. Some, like J. K. Rogers, W. J. Lhamon and J. B. Jones, impressed their religious life upon their pupils, and some, like the good sisters of the St. Louis Home for Orphans, live and labor for the helpless little ones. Some, at the call of God, take wives and children and hie away to foreign fields, to toil and endure while teaching savages the Gospel of Christ; and many a good girl has married a missionary who had nothing to promise her but loyalty to herself and hardships for the sake of dying souls. These are the spirits, and these the conditions, out of which arises a holy literature. May God permit us to abound in them more and more.

It is time to close this chapter. How imperfectly the work is done, no one knows better than I. But enough is before you to see that we are not entirely destitute of literature. In this section we entered upon a difficult task. To organize our knowledge when there is no path before one, and to make a working selection of books for general study, especially when one absolutely confines himself to one's own writers, has been, as you must know, a great temptation.

Again and again, fine scholars would pop up as I passed over lines of thought, seeming to say, "Take me! Take me!" But no, for my work was resolutely within our own ranks. For to us, as to others, there is a sound literary core, about which our individuality is building, and I foster that. It is said that the idea of a purposeful force at the heart of the world is the center of evolutionary thought. Changing that expression somewhat, is it not true that a purposeful force at the heart of Christian literature is the center for great expectations? Writing of any kind is precious, dependent upon the spirit it enshrines. This is peculiarly true of religious writings, for they have a supreme end, and their work consists in keeping that end constantly in view. As the restless river flows on and on, discontented until it fulfills its purposes by emptying itself into the vast ocean, so the literature of a godly people moves forward fixedly, steadily, to its distant goal. Religious literature is in no peril while the dominant Christian mind maintains its growth and integrity. For this mind has an instinct for the best quality of life. It unerringly

clings to this quality. It conserves it and lets all else drop away into oblivion. So it is that the very best ideas and purposes are wrought into our thought, helping to shape that thought, and finding their embodiment in permanent utterances. Every stroke of the spiritual pen enlarges and enriches our heritage. "It helps to convey the title deeds of a real possession to strangers and aliens, and it perpetuates our life to future generations." Thus we live, first of all, in trustful service and ever after in our history.

IV.

CONTRAST BETWEEN PRESENT
AND PAST LITERATURE.

All literature is governed, more or less, by what it is facing, and I, for one, feel grateful that ours was born before the era of new and exacting ideas. It gave us leisure to plant the embryo of our literature firmly in its native soil—The New Testament teaching, where it is destined to stay forever. For I hold that whatever contingencies may arise we shall never consent to so degenerate, or to become so disloyal to the Christ as to be lured from the truths, and facts, and life of this Teacher by the catchy charms of any twentieth century siren.

As we sometimes learn best by contrasting different periods of development, I shall now digress for a few pages and then resume the early narration. Vagueness seems to be the delusion of the day, and

what is vague is of little value. Like a black frost, vagueness is spreading everywhere, until science, belles-lettres, theology and all, are in danger of its influence. While one can hardly say that such a result is comforting, the cause seems to be necessary and therefore innocent. Interests have multiplied and with this comes an excess of ideas. The depths of every subject and of every sub-subject are being searched and recorded. Then multiply this by one hundred and you find yourself landing in the A, B, Cs. I was conversing with a leading physician recently on this matter, and he confirms me in my opinion. "Forty years ago," said he, "we had a few simple, vital principles, contained usually in three or four books, to which we referred with confidence and usually got good results. Now, one has to refer to great libraries, wading through a thousand theories concerning antitoxin, cures for consumption, and the like, each writer seeming to possess a retaining fee for some school of surgery."

(Of course, in making the following strictures, I do not include any well organized body of Christians whose work speaks

for it. I have my eye, rather, upon loose masses of people where *our* work lies.)

Lord Bacon says that truth is more readily derived from error than from confusion. To a less philosophic mind than his this looks like sailing away from Scylla to strike Charybdis. But if that be so, proud as one may feel of the world's progress, there must be aspects of life which can not be great improvements on the past. The world seems to have gotten beyond the concrete age, when literature, like life, was simple and lucid; and when science consisted in a few plain principles. Where are we now? If my vision is not distorted, before me rolls a sea of hypotheses, and myriads of adventurers afloat on it, many of them fighting their way through the foam, bewildered, and hopelessly seeking a harbor. What is so unpleasant about it is that this seems as true of theology as of everything else. Look at the work going on. How rarely is the nail struck on the head! Blow after blow descends, but how many of them lack force and direction! Instead of so writing as to give us the benefits of some great truth, the author

seems to advance in a zigzag, and, by that much, misses an entrance. Or he adopts a circular movement, but just before closing in, is apt to fly off at a tangent. Again, how many schemes are being perpetrated! Religious fancy, like a lady's jacket, is cut into scores of shapes. When in all the course of time have so many half-hatched notions ever been sprung on the world? More than ever before leaders resort to the Bible not to line up for Christ, but for some possible ephod and mitre, or at least for some startling phenomenon. There is no staying them. Any Biblical episode that will catch the eye and serve as a talisman of power is at once adopted, given a high-sounding title, and organized for action.

And why not this? It is but a matter of demand regulating supply. For men and women, like blind beetles, are throwing out their prehensiles right and left, feeling after something, they know not what. And this is what the advanced leaders of the religious world are pleased to dub freedom of thought. Yes! in the face of this confusion they still dare to denounce every standard of religious action as insufferable bondage.

This, then, is what we confront in the literary field. Can it be overcome? The path is slippery. How can we get our guns to play on this indefinite mass? Or shall we relegate this duty to the dwellers in the tents of the crazy? The Gospel is as much for the moral vagrant as for others. But the applying of it—this sane and wholesome Word of the Lord—ay, there's the rub! Evidently there must be more adaptability than has yet been shown by us. A little learning is usually a dangerous thing, but here it will work all right if compounded with sound judgment.

Let us look within for a moment or two. Like other religious people, we have had a few able writers of a capricious character. They seem to have possessed a consciousness of two or more conflicting conceptions which manifested itself now and then. They can not really be called unstable. It was a part of their peculiar personality, and they thought it wrong to suppress it. It would have been, to them, to falsify life. And yet, such persons are rarely safe as instructors. There is something unique and of profound interest in what they say.

They charm their readers, for they are nothing if not inspirational. Their impulses and ideas, by their very friction, are productive of a fervent outcome. Although they are not usually understood, such is their frankness they are beloved. Their idiosyncrasies are charged up to genius, and so they pass muster. They are useful in arousing discussion. The literalists lie crouched to pounce upon them. As the *chef* would say, they keep the pot boiling. When the humor seizes them they soar to transcendental heights, causing callow minds to follow their flight with wistful eye. Then, again, they are down among the logicians, poisoning a syllogism and puzzling the critics.

Literature, like men, should be trustworthy, for it has a service nothing else can render. If it fulfills its mission for the Lord it will not broaden doctrine to satisfy vicious demand; nor, on the other hand, will it thunder imaginary terrors into shrinking ears. It should know no bias, for it is set for the amelioration of the world. How unfortunate, then, if it tamely crouches to secular power! In nothing should it be subsidized. To present Chris-

tianity in its purity and in its completeness is glory enough for any art. Take, for instance, the history of the Gospels. It rests with literature to determine whether the most fruitful, moral and spiritual impulse in the world's history proceeded from a fact or a dream; from a great and unique personality or from a phantom. There were pithy, aphoristic sayings of Jesus, to be sure, floating on the flood of tradition. But it remained for literature to attempt the precarious task of taking these, together with other oral matter, and forming from all the portrait of the Christ. Critical as has been the sifting of these Gospels, the kernel of truth is still ours. We are indebted to an honest literature for this indestructible gift.

Christianity to do the world any great good must be presented as the beneficent truth of God. It must go straight to Christ and draw its inspiration from him. It is not the wisdom of man, and it is not the power of man. It is not a torrent of human thought poured forth as from a hydrant. It is that thought, Christianized, and resolving itself into noble deeds. That is, it

is the power and wisdom of God operating through humanity. It invites comparison, but it brooks no rival. It is not to be tested by civilization, but civilization is to be tested by it. Other systems may propagate ideas, this propagates life. Other systems may attain a high level, the home of this is heaven. It comes by revelation and is mastered by obedience. The power of it is best utilized by the study and digestion of it. The writer, like the preacher, should be imbued with it. It must vibrate in his sentences and lodge in his heart. How else can one hope to teach his fellows the will of God?

To bring a complete Gospel to man is our commission. Let it win on its merits. Give it a fair chance. Take it fresh from the Word of God. Do not content yourself with what remains for public use after it has been dragged into the field of controversy. It may have been garbled by unprincipled disputants. It may have been emasculated by the critical tools of some pert rationalist. In either case it is not your message to man. Are not the testimonies of the Lord sure, making wise the

simple? These are the things for us to think about, for with the testimonies must come the facts, and it is these individual facts which need pressing on the attention. People are now endeavoring to satisfy themselves with generalizations in doctrine. It soothes them to think of the incarnation in man. It frets them to urge as a fact that God was manifest in the body of Jesus. They can see a beauty in the bursting into life of the spring flora; it irks them to talk of the physical resurrection of Lazarus. Strauss says: "A theological system which in its doctrine of Christ stands by him as an individual is no system, but a sermon." Very good. Let the system go, say I, and give us the sermon. Thousands of pages are written annually in the defense of such artifices, nor is the Scripture spared in their confirmation. So gross has become the insinuating influence of evolutionary thought that with many religious writers the words of Christ have lost most of their distinctness.

And now comes the contrast. The glory of our early literature was its Biblical content and its honest handling. Our fore-

fathers found a sufficient field in the Word of God for their high powers. Every chapter of Holy Writ pointed them to the Christ. Every line of theirs gave grace and beauty to that Christ. For this splendid unselfish career we owe them a debt we can never repay. They were good and great men, who knew what was due to Jesus; men who had no axes to grind; no petty personal kingdoms to set up; no fortunes to grind out of silly devotees. Living or dying, they were the Lord's. They could not be led astray by worldly interests or be bought by the devil. They were set for the defense of the truth, at all hazards. The emphasis they placed upon our literature is clear to everyone. It was obedience to the Gospel. The keen eye of these leaders detected the arrest of Biblical development and this, to them, was the one tragedy of human life. Like Cæsar, they came, they saw, they conquered. But it was no child's job. They readily saw that a fight for firm-footed faith was on, and that there was nothing before them but struggle and storm. There was no rest and no peace. The only thing they would ever consent to

was surrender to the will of God. If there was any question as to what that will was, the "Acts of the Apostles" was thrown wide open for perusal.

DEFECTS OF THE LITERATURE.

Something else must now engage our attention. As respects the causes leading to the death of Christ I make bold to say our literature has degenerated. There is very little being published among us which is as strong and true as our thought of fifty years ago. We seem to have been struck with a moral palsy. The divine love has been misconstrued. What did this? Surely not the New Testament teaching. No! Here it is: A false interpretation of the cross was in vogue. God was represented as wrathful because of sin. Nothing could appease him but the slaughter of His Son. This was revolting to modern thought. Then, as usual, the human pendulum swung to the other extreme. The corrective was nothing but Love; a very Lethe of Love, swathed about with a sentimental compassion. The books were full of it, and they

caught us. So into this Lethe we sank, insensible, much of the Bible fact dropping out of our minds. Nothing can be more important than clear work here. Come, let us reason together. Is it not irrational to say that the death of Christ is a proof of his love to the sinner, unless there is shown, at the same time a rational connection between that death and the responsibility which sin involves? If we do not see the truth now we shall some day. For the reaction has already set in. We are still to learn that love must be just, and that mercy is not at its true work except as it is seasoned with justice. At present we have such a high conception of man's need and so slight a conception of the rupture made by sin throughout the universe—so little do we reflect upon the risk God took in postponing the result of the curse until the erection of the cross, and so deeply are we concerned lest we present too formidable a fact to critical man, that we have allowed some essential features of the sacrifice to escape our thought. We read over the writings of Paul and others, but they seem to make little or no impression upon us.

Such terms as Justification and Propitiation have all but lost their gist for us. We quote them and use them, but it is in so weak a way that they are all but perfunctory. If a few of our preachers do not stop skipping and stripping the apostles there will be nothing left for them soon but dry bones. Let it ring out—*God is the justifier of him who believes in Jesus*. Justice, here, stands out clear. It is as important in its place as Mercy. Without either God would be finite. God's righteousness is involved in this matter. There are relations between the death of Jesus and our sins, and we can not put law and necessity out of these relations. The sin of the world made a difference to God. It was a sin against his righteousness, and his righteousness had to be sustained. It was this sustaining that brought to light the righteousness of faith. After declaring that the soul that sinned should die, either the whole human family must have perished or something must occur that would justify God in sparing it. This something was the substitution of Jesus for the guilty sinner.

There can be no greater achievement for

us than to be able to show how Justice and Mercy met and kissed in the death of Jesus. This is the fact that will move mankind to tears. Get men to see that it was either them or Jesus, and that their Savior took the deathstroke for them. It is for us to show how, in dying, Jesus made our sin his own. "He took it on himself as the reality which it is in God's law against sin, and therefore in God's sight." He became sin for us. He became a curse for us. "It is this which gives his death a propitiatory character and power," and this alone does so. But here I must call a halt.

The stern demands of history now compel me to pen unwelcome words. Step back with me through thirty years or more, pause a moment, and inspect some of our issues from the press. What do you find? An arbitrary, mechanical treatment of Gospel truth, correct enough, as for that, but as cold and lifeless as correct. What had occurred, thus to overshadow us? What grub was gnawing at the root of our thrifty vine? The subtlest and deadliest of all destroyers—Formalism. The saddest aspect of all was that this formalism lay

within the domain of revealed truth. It had also crept into the writings of the church. The tendency of those times was to domicile ourselves in the externals of the New Testament order. Anything and everything having to do with apostolical churches looked good to us. So enamored of them were we, that, overlooking their most heinous faults, we accepted them as model congregations. That age, to us, was a golden one, and we turned our backs on the future as we gazed upon it. That the circumstances and customs of that day, like those of all other days, were local and transitory, did not seem to occur to many of us. To others, it did so occur, and was felt to be worth an emphasis. Journals took cognizance of the condition of affairs and shaped themselves accordingly. Spiritual men and women came to their support. Nor was it any too soon, for fossilization had already begun. The contention for some time was over the veriest details. A large wing of the church persisted in putting its strength into things visible. Its leaders were men of energy—men who never let the ink dry on their pens. What

they could not reason out they refused to touch. No one could set up the kingdom better than they. No one wrote or preached less about the kingdom of heaven as a personal growth. That the kingdom was within us was then looked upon as mysticism, and some of the sharpest pens in the brotherhood were devoted to its denial. And thus the conservatism of the outer was eating the heart of faith out of the inner.

The trouble seems to have lain here. We were dealing with the Gospel, but it was as a mechanism, not as something germinal. We had the measures of meal all right, but we failed to put in the leaven. Our favorite phraseology was suspicious. One while it was "The Plan of Salvation," again, "The Remedial System." Properly qualified, this language might pass. Unquestionably God had a plan. The danger came when the phraseology was pressed beyond its bounds. The religion of Christ is a system, but it is also a growth in the heart. We had almost lost sight of the fact that salvation is life, and that heaven, to be of any value to a sinner, must begin down here in a human being. So our teaching became inflexible

in tone and manner as a bar of iron, rather than tender and flexible as the love that begot it. I know how this affected me when a young preacher. I could not read the story of the prodigal son without being touched by a sympathy coming as a fresh breath from heaven.

Meantime we insisted on belief and baptism, and kept quoting the commission for our authority. But we placed but slight emphasis on the fact that God commended his love to us in that Jesus died for our redemption. The truth is we had the form of godliness but our attitude was such that we were losing the power. Our faith was honest, and often intense, but it spent its strength in grappling with propositions

A great writer has said it is just as if our knowledge of man were confined to his stature, and to the shape and color of his coat; so that when his name is mentioned in our presence, we immediately think of his size and dress, and nothing more. It is the very essence of formalism to set the outward institutions above the inward truths, to be punctilious in going the round of observances while neglectful of those

spiritual sacrifices without which no person can please God.

But the glory of the matter, after all, was in our own wise detection of it. And how came this about? Frankly, by our experience of the lack of spiritual life within ourselves. The body was fair to look upon but the blood was getting bad. Our churches were dwindling away. Our mission work was coming to a standstill. Our house was tumbling down over our heads. We were aging before our time, and all through mismanagement. Faith, Repentance and Baptism were right, but we gave them, at times, the wrong emphasis. Obedience to truth was right, but it was to all truth. We were zealous about the sinner, but frequently overlooked the needs of the saint. The Holy Spirit had come, but because of worldly-mindedness there was a lack of possession.

The Gospel is not so much for so much. However dominant the idea, the Gospel was never a system of commercialism, for this was never the idea of the benevolent Father. A man is in the wrong who stakes his personal salvation on being at a balance

with God. He will always find himself short in weight. He is also placing the credit on the wrong side of the ledger. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." This is the only key that unlocks the gate of heaven.

Now I come again to an inspiring fact, and I do so with great joy. I refer to our ability to detect and arrest any possible crystallization of a select set of truths. Here our spiritual periodicals find their work. Let us use a symbol. Suppose a scow. We have the good sense to keep this scow of truth going back and forth through the mind of the brotherhood, thus keeping open the spiritual channel. In this matter I shall say that we have surpassed every religious movement known to me. A people who succeed in doing this may perhaps venture to say that they have the New Testament Faith and that Christ is their Master. Let be more and more, move over the whole field of truth, with the same firm tread, and with unabating joy. This pleases the Father, makes men of God, and all the rest follows. Thus our missions have sprung forward

with a bound ; our men of wealth recognize our earnestness and give of their means spontaneously ; and we are building ten church houses where before we built one, and are baptizing hundreds every week of the year.

I do not know how better to close these reflections than to ask your attention to Phillips Brooks' *Principle of The Cross*. And I do this the more readily because in unearthing Formalism I conceive that I lay my finger on our most vulnerable spot. He says : "There are two kinds of hindrance or obstacles which may settle around any object and prevent a power on the outside from reaching it. One of them is a purely external obstacle, built round it like a wall, of stuff and nature different from the object itself. The other is simply its own substance, hardened upon the surface, and shutting up the body of the object, as it were, behind and within itself. The river freezes and it is the river's self, grown hard and stiff, which shuts the river's water out from the sunshine and the rain. The ground is trodden hard and it is the very substance of the ground that lies rigid and impenetra-

ble, and catches the seed and will not let it enter and claim the soil. . . . Not until the crust is broken, and the ice melts, and the ground is crumbled into the general system of the soil again can power and influence find their way and permeate the whole."

I think one can readily see what Phillips Brooks is aiming at. This is, as he says, a parable of man, as he exists in the world. It is out of the very stuff of what he is and does that the hindrance comes. His habits, customs, standards of action, all, will contribute to this result. It will be thus in his life and literature. There is no escape from it that I can see except to keep the plow of truth astir, tearing up bodily the quick-rooting growth of formalism. Thus will be brought about a true conservation of energy. That which was uppermost will go under to enrich the soil of the heart.

A word or two further concerning forms themselves. As respects divine forms, we must see that they are perpetually replenished by the spirit. "This is best done by letting the food of belief, which is new truth, pour constantly into them." There

is no reason why a thoughtful soul, like that of a Garrison or an Aylesworth, should not experience new values in the ordinances of Jesus. Any soul can enter into this joy if it has the spiritual eye to discern the sacredness of the embodiment. Both form and spirit are essential to Christian life. They are also essential to each other's well-being, for they are to each other as body and soul. The one should be pliant to the other, and they should be mutually protective. One can not be parted from the other, through any human cause, without damage to the life of man. A spiritless form is a husk, fit for nothing but coffin-packing for a dead soul. A formless spirit is an anomaly with which I want nothing to do. Forms are modes of expression for God and man. Without forms everything would be void. We should instantly land in chaos. But human forms, such as styles of song or postures in prayer, and the like, should be kept variant, for here is the hot-bed where formalism sprouts. A man, or a church, or a literature, is not otherwise safe from this rigid result, and when it comes it is the knell of doom.

In a word, let our lives and our literature be vital, under constant revision and ever wooing the Holy Spirit. Let them be and remain a power for good; all-pervasive and effectual in implanting righteousness in the hearts of the people. Let it be our aspiration to serve in ushering in the new heavens and the new earth. Not otherwise can there be any permanent advancement for the kingdom of God.

VI.

READJUSTMENT OF LITERATURE.

Turning now for a while in a new direction, let us inquire as to any needed literary adjustments. It is said we are living in a new and different age than that of our fathers—an age when new thought has developed, and when old customs are dying out. To take up the Tennysonian refrain—

“There’s a new foot on the floor, my friend,
A new foot on the floor.”

All right. Let us inquire as to that new foot. Let us take its dimensions, and do it soon, else it may get itself booted and spurred and invade our private chamber. It may be it will be for us a good foot—a valuable foot—one that will give us a surer understanding, and if so we shall surely welcome it. Still, it may prove to be on a wooden leg, and the foot itself as wooden as the leg—who knows? He who uttered these poetic words seemed to deprecate

them in his "Locksley Hall Sixty Years After"!

Is it the purpose of this new foot to introduce to us "the historic Christ"? That is a fascinating phrase. But what is meant by it? Certainly Christ himself is the center of all history. The highest truths of Christianity are embedded in historic ground. To be candid, is not this phrase, as now used, intended to emphasize the authority of historic criticism? It occurs to me that it is. Jesus of Nazareth has stood the modern test, and in so doing has distanced his apostles, who are falling before the sweep of the critic's scythe. No! No! This can not be the meaning of the new foot. Well, then, is it methods we are thinking about—a better way to get at the people with the gospel? If so, adopt whatever is best, and do not scruple about it. Hesitate not to appropriate every truth that can help you to a promising conclusion. Avoid all others. Why should you overload yourself until you stick fast? Don't get top-heavy. So doing, knowledge will not be power. . . . But you say you crave a wider vision. All right. Bound upon the shoulders of capable predecessors.

There is even no harm in an expert pulling you up still higher, that is, if there is a foothold for two. You realize, of course, that you can not grow an oak tree in a flower pot. What you need, *then*, is an ample supply of good ground. Garfield was right in going to Williams College rather than to Bethany, because he had thoroughly digested, while at Hiram, O., what the Sage of Bethany furnished. Here was a level-headed man. He had stocked himself thoroughly in the facts of the past, and now he was to look about for the ideas of the morrow. There is always the past which is secure, and the future which is full of promise. He who rests in the past is already dead. He who sneers at the past, turning his back upon it, is up in the air without remedy. To obtain the ultimate and best result history must be welded to prophecy. The trouble comes when one chooses either and rejects the other. Neither can be gainsaid. Parties may organize in defense of each, but that means war. For each party has equally profound convictions, and is prepared to maintain them. It is largely a matter of temperament, and

hence the influence steals on one with the subtlety of a serpent. How glorious, therefore, to find a leader in a man who can content himself only with the total result! For this, and this alone, is the making of a free and capable man. No harm can come to such wise spirits. On, and still on, they journey, with their feet on the facts and their eyes on the Star of Bethlehem. But, alas! all are not Garfields. For us, then, let us keep watch. We live in a different day—a day of enticing proposals. The most honest thinkers may lead you astray from the fact that they never knew the true road. At their best many of them are but theorists. They mean well. Some of them have slipped through the bars of the creed on to an unfenced field. Having exploited somewhat they hope to make Christianity easier to take. Some felicitate themselves that they are successfully removing the obstructions from the Bible. Others think that by plowing with the heifer of philosophy they will be able to guess the riddle of the universe. While, with many, theology is nothing more than the science of inferences, deducible from

revelation, and of these inferences you can always get an abundant supply. . . . As far as seems safe to you, go with them, if you care to. You will at least see the sights. But above everything else please do not recommend the route to others until you have proven it to be correct. Why should you add one more to the blunderers?

Rather! Ask yourself what it all means. Why all this pother? What is behind it all? And if some good-natured fellow whispers—Germany—smile and go on.

There are two schools of thought bearing upon our religious life. One is philosophical, the other revelatory. Philosophy is speculation; Christianity is truth. "The realm of speculation is in the philosophic sense, illimitable, because the realm of truth is without bounds. Speculation concerns itself with truth, not as knowing it, but as seeking it." It can assume nothing, for it must prove as it goes along. Revelation, on the other hand, deals with knowledge. It descends from Him who knows all. Its basis rests back on the existence, veracity and Fatherhood of God. Being his children, it is rational to believe he has spoken

to us. The philosophic spirit is an enquiring and reflecting spirit, and in so far it is right. But it refuses to accept anything upon authority and thereby antagonizes Christianity. It demands evidence, but refuses to listen to the witnesses of Christ. That is, it requires a thing to be reasoned out, not believed. It would be an excellent force for opening up the way of thought if it did not bar the mental journey by conflicting opinions. Its success in purifying the old world religions has made it ambitious to naturalize Christianity. And yet the world would be much poorer were philosophy to become extinct. Like everything else, it has its mission. It gives the deathblow to absurdities, although it fosters intuitions as against facts. Where it possesses the religious spirit and shows obedience to God it may be accepted as a virtue.

From this estimate of philosophy and revelation there is a deduction. In the world of religious letters two other schools are found. One proceeds upon the assumption that things are at loose ends respecting the Bible, and hence its work is to canvass all fields that can afford any light what-

soever in support of truth. It is easy to be seen that when one gets on a ramble of this sort he soon leaves revelation far in the rear. The other school proceeds upon the assumption that the Bible is full of the best sort of stuff, and needs only the comprehensive mind to make a splendid presentation. This school values the New Testament utterances as keys to the door of necessary conclusions. Its revelations concerning divine helpfulness, society, a right life and a hundred other important matters, are looked upon as sagacious, practical and final. With writers of this school there is no uncertain stepping. Their text-book is sufficient for all ends. They center there, and work out their problems in the light of heaven's disclosures. It does not require much shrewdness to classify writers in these two particulars. All one has to do is to mark, as he reads from page to page, whether he bears toward or shifts from the Book of Heavenly Wisdom.

Much error resulting from the adoption of certain ideas could be avoided if writers would only trace out the occasion of their origin. It might then be discovered that

what was adapted to certain mental developments has no particular value to us. Otherwise, one may innocently take into his repertoire of ideas logical conclusions which will dash his faith into pieces. A notable instance is that of the teaching of Ritschl. The ideas of this leader were put forth as a substitute for what was known as dogmatic theology. To those who recognized Christ as The Logos, the revelation of God involved all those supernatural facts that are taught in the Gospels. But this was offensive to many rationalistic minds, so much so, indeed, that revelation as a fact was in jeopardy with them. To save it, and with the hope of saving them, the moral character of Christ was held to be that in which revelation centered. This line of thought parted company with philosophy and with what was called church dogma. The Incarnation, Atonement and Resurrection were set aside as obtrusive, and in their place came conscience and the moral convictions as taught by Kant. Thus the ethical movement once more came to the front. The famous Harnack is the historian of this school of thought, and with his in-

fluence to push it on it is certainly a force in the theological world which must be reckoned with. It has some very noteworthy features for those in need of them. "It would keep theology independent of philosophy, and free from all contamination by metaphysics. It rests its claim entirely on the revelation of God in Christ." With this school moral life is the core of history. It sets ethical thought up as its ideal; but the result is the dethronement of all that which gives official character to the Christ. To those, therefore, who are afflicted with the ailments of modern culture some good may come from this teaching. It has a religious tone, and may also call a pause to reckless thought. But to speak of it as a defense of historical Christianity borders a little on the humorous.

A wise man is for anything that gives us a completer mastery of the Scriptures. There is nothing to lose in an impartial, critical study of the Old or New Testaments. The nearer we get to those old priests and prophets the more shall we be able to "feel their problems and trace their motives." It is when their personality is

assaulted that one flinches. For myself, I find a message of some serviceable sort coming from every one of them. It attests itself, and it attests its author. It leads one to believe in the continuity of intelligent beings. I appropriate it and appreciate it, but I do not argue over it till its life escapes. Each message comes to man laden with the righteousness of God, and the promise of a high and holy human destiny. Step by step, as one comes down through the Hebrew ages the individuality of Jehovah looms up the more distinctly. And as it does so one's own individuality as his son is the better realized. The thing is to be real in what we hold. We must not dispose of a personal God, slipping in his place a provisional one—that is, an admitted God if it conduces to our welfare. God is not a mere argument to help us over some tough place in our speculations. Our wisdom is in this: to know this world as God's world; this Bible as God's Book, and God as our living Father. If we take this position we can hold to our identity. But suppose we settle down in the notion that we can not know God as a Person, or Jesus of Naz-

areth, He coming from God as His Manifestation. What hope is there for us that we can ever know anything of permanence? Is it not to sap life at its fountain head?

On the whole, our literature will be safest in correspondence with conservative British criticism. This is constructive rather than destructive. Some of its authors are exceedingly helpful. They have a freedom of thought which may, at times, surprise the reader, but in many particulars it is wholesome. If one may suggest a leader, I should select Principal Fairbairn. Here is a sturdy, hard-sensed man, who has his eyes constantly on the German rationalists, and has already driven several to the wall. Bold and square, this critic hesitates at no problem. He has the faculty of seeing the best side of an idea. Then he is always hopeful. His forecast for the final truth rings out like a joy-bell. In making up his conclusion concerning New Testament criticism, he says: "The modern return is to Christ, and to him as the Person who created alike the evangelists and the apostles, by whom he is described and interpreted. He has become the center from and through

which all are studied, and is not simply looked at through the eyes of Paul or John. This is not an individual or incidental thing, but represents the tide and passion of the time. Is, as it were, the sum and essence of the living historical, philosophical and religious spirit."

Yet, in this transitional age, it will be well for you in taking up *their* lines of discussion to recall the fact that you are pledged to apostolical Christianity. This gives you very little, if any, chain for drifting. Keep, then, a few questions like these before you. Does this critical work mean the paring down of the Incarnation, or of the Atonement, or of the Resurrection? Does it mean the succumbing of the primary teaching of Christ to the efforts of any experimental ecclesiasticism? Will it involve the classification of the ordinances of Jesus with the things which are to be shaken? Will it put the religion of Jesus on a par with those of heathendom? Satisfy yourself about this before you enter into endorsement. Again (as a caution to some enthusiastic young parsons), does this readjustment mean the conversion of the temple of God into a club-

house, and the metamorphosis of the parson into a fighting Sam, of the Jones family; or into one of Ralph Connor's sky-pilots, full of a heroism which is estimated by his capacity to endure the odor of blood, and to hark forward to the boys, out on a midnight lark—to act as a sort of war chaplain on occasion—binding up their wounds and burying their tragical dead—if it means this, or anything like it, then, however, glorious a piece of fiction it may be, or however nervy a life, you would do well to prefer the methods and manners of the Nazarene. For this certainly savors more of that gentleness of God, which has for its glory, that it makes us great.

Again, if the new methods mean the subverting of Biblical history—to melt it into shapelessness through the cunning process of some mythical solvent—to extract, with great labor, a few grains of gold from a volume of gravel—if it means to play hocus-pocus with Biblical chronology until one is mortified at the maiming of Moses and the displacement of Daniel—if it means to strike down with the terror of death that grand galaxy of patriarchs and

Hebrews reaching down into the days of Solomon, giving us in their place a few anomalous creations as unreal as the shades in the realm of Pluto—if it means all or any of this I must demur. For the difficulties are increased, not lessened. Their legends come upon us like waves of the sea. Instead of giving us a foothold upon dry land, such is their continuous prospecting that they trample into a marsh that which before was a solid support. And what of our writers meanwhile? Not every one is asleep, but some halt. More activity in the right direction is desirable. It seems that we differ as to plans of defense. Renouncing the task of nicely weighing and adjusting radical distinctions between able thinkers, it is enough to know that more strenuous effort is in demand. The exigency of the time calls for a disregard of every puny scruple and of all jealousy. This is no hour of leisure. Let us speak boldly or not at all. Nothing can avail the cause of truth but the courage which truth inspires. Neutral ground is for the frivolous and the infirm. The writer on "Biblical Criticism" in one of our journals may al-

ways be found on the firing line. His shots fly through the air both by night and day. Others prefer Robertson's method. Instead of direct attack or defense their plan is to fill the public mind with more wholesome thought than the rationalist can offer. This is the same as to sow a field with good seed to cut off the chance for the weeds. Several of our writers are quite happy in this endeavor. On the whole, this seems best, as it bestows three advantages. It ignores the doughty critic and so refuses to grant him honor; it avoids contention, and so preserves spirituality; and it implies implicit trust in the truth of Christianity. At any rate, in some form, let us place our literary protest against the work of these sappers and miners. We must not delay, for delay means the more thorough occupation of the field by the foe.

One more word with regard to proposed adjustments. For one, I can readily understand the value of ascertaining where we are at (especially if we are in the dark) before we push forward. I also set high value on any new angle of vision. I can frankly admit any mistake as respects in-

spiration, or in placing too much emphasis on some truths to the neglect of others. I can cheerfully grant that more light is breaking or that new interpretations must be insisted on. But all this has to do with the student, not with the Biblical content. It but stimulates one to make deeper research in the blessed Word.

Have the advocates of readjustment, for their purpose anything like this? Is it merely the clearance of errors from the human mind, so that the glories of the Christ may shine out the better? Do they believe that God knows his business, and that he wishes them to know it? Do they realize that the chief service to be rendered by them is not the pitting of Matthew against Luke, or of James against Paul; not the amending or the abating of the Scriptures; but to take up the Word and the work of God, intact, and so carry out the commands of Christ? Is this their idea? Are they merely examining and cross-examining witnesses with a view to enforce the revelation of our Lord? Do they put a just value upon each of these witnesses, or are they by their line of action putting them

out of court as unreliable? Whatever their motive, whether good or bad, they will be judged by results. Nor will it excuse them to aver that the discussion is still pending, and that it is too previous to meddle just yet. This is no new thing. For centuries there have been both rally and renewal of attack, while, as a sequence, the faith of mankind has been staggering under the onslaught. This, then, is our position. For investigators who love the Lord, and who pray for the fulfillment of his purpose in the salvation of the world, we have the most cordial sympathy, and court their co-operation. But for those who scandalize the Christ and his coadjutors, our pens can not be too busy, nor too sharp. Why should one wish religious affiliation with those who have no faith in the reality of the principles and motives upon which the mass of Christians, not to say the needful world, is resting its hope? With them our New Testament is nothing but a shrewd, human mechanism. For the sake of courtesy or convention they may smile and weep with us, but inwardly they jeer at our farce and pronounce us dupes. No one can

have fellowship with such spirits without forfeiting his consistency. He will find that the truths he holds precious will run about of a foreign element, and if they do not sink into abeyance, they will at least be crowded aside by the volume of insinuating notions that will be presented.

VII.

OUTLOOK FOR OUR LITERATURE.

Our literature appears at its best when segregated from others, and when it is seen that the light of the Scriptures enlightens it. Inferior though it may be in respect to artistic form, yet this luminousness is sufficient for its glory. A people who draw their daily nourishment from the Bread of Heaven, and who study the Christ as jealously as we; a people with whom in union alone there is life, whether that union resides in the Father, the Son and the Holy Spirit; or in the family over which Christ is the Head; or in the Scriptures which are vital throughout and therefore can not be broken; who never dreamed of picking and choosing among holy Men of God who spake as the Spirit gave them utterance; with whom the words of Jude are as important as those of Paul, since neither would have been enrolled in the college of

the apostles, or have been honored by a place in the canon, had he nothing better to offer than his opinion—such people, if industrious, must produce something for the enquiring mind worthy of attention, and therefore are not to be despised. If at times the cold shoulder is felt, the fault is probably our own. Some keen eye has detected a false emphasis in our writings. Nor is the condition improved at all by the fact that our critic has a sore spot on his theological personality, and that this emphasis has touched it. In such case let us gird up our loins and make a better attempt for truth. We are yet far, very far, from perfection. But the hopeful feature is that we have a mission. There is a teaching that is needful for others, and a work necessary for ourselves. The age is still beckoning us on. Modern demands place us at a new angle of vision, and this gives us an inspiring view. Without construing the Scriptures, after the fashion of Matthew Arnold, into a body of vague, poetic metaphors, we may still largely profit by the careful literary work done by such men as Moulton. Only let us be sure that prose is

prose and poetry is poetry, not blending one into the other. This will go far toward locating any historic background. Thus the new interpretation will give a new zest to the study of the boundaries of Biblical history. Add to this the late exact work done upon the Scriptures by our English and American revisers, so that there comes to our hand every facility and appliance for thorough work.

Here, then, are elements of stimulus. What is to be the advantage to us? We certainly live in a period of dominant criticism and can not escape its influence. I do not know that we should. When rightly applied to the Word of God it is of the greatest value. It was this which called out the powers of such men as Sanday, Bruce and Briggs. The latitude they take in interpretation is, at times, something more than some of us are used to, but what helpful workmen! Our concern is to get the best possible process for textual work. If I am not mistaken, to us an opportunity comes, as fresh and promising as came to the Campbells. Can we seize it? There is need of sympathy as a fundamental condi-

tion of all true criticism. One must not hastily condemn or reject investigation because it is new. It may be the gift of God to us. Why not accept what appears to be true and give it a trial? It may help us to bring into activity what of Holy Writ lies for the present dormant. It is perhaps not too boastful to say that we have aptitudes for this. Who has ever so thoroughly set forth the unity of our Lord's official life? Who has so clearly defined the conditions of salvation? Was there ever a writer who could parallel our Campbell and Scott in these features? And how did this happen? Because in handling the Scriptures they avoided current theology. As a result, our position remains to this day as much untrammelled by Arianism as by Trinitarianism. When one realizes that a hundred years is as nothing in furnishing time for the riddance of a false dogma, he will be ready to appreciate the good sense of our forefathers.

Instead, then, of spending our strength in philosophizing let us explore anew the Word. Let us submit to the scholarly world more of those clear-cut exegeses that

made our record for us. Let our best thinkers give us books of firm Biblical fibre. Let our journalists get still nearer to the Christ in the development of their articles. We do not need their speculations, for we have enough of our own. They need organize no systematic theology for us. Let them preserve, jealously, the analogy of faith, collating Scripture from both Old and New Testaments somewhat after the manner of Gilbert's *Revelation of Jesus*. Here the Biblical references are woven into a simple but continuous logical argument. The author gives us a panorama of texts moving along in an exegetical background toward the world's Messiahship.

How delightful it is to aid in deepening the faith of men and women, and to labor in restoring the good old Book to its position for credibility! Our knowledge of the natural divisions of the Bible will be at hand to help us. We shall not forget the covenant with Abraham in its application to the Christ. We shall not overlook the prophets and their Messianic utterances. We shall not be guilty of severing the gos-

pels from the epistles, and so weaken our structure. With us the voice of an apostle will be the voice of God. Each inspired word will be an added stone to strengthen the walls of the temple of faith. Thus equipped, we shall be ready for our investigation. For example, if we are to consider the validity of the Incarnation we shall begin with an analysis of John's gospel, followed possibly by a careful study of the Hebrews. These, together with the Pauline utterances, thoughtfully pondered, will do a great deal more good for us than to depend upon Renan and Harnack, and, as a consequence, fall into speculation over the Virgin Birth. Let us take Luke's statement of the Conception and be satisfied. If you are simply after God's Hows you would as well chase the rainbow. No man can "make square to a finite eye, the circle of infinity." The Whys should be sufficient for us, they involve the whole round of duty, and the Word of God is full of them.

Do not let us hanker after a certainty in religion which will save our walking by faith. There is no such thing. To quote Satterlee, "The only substitute that the

philosophical basis for Christianity has to offer for Christianity itself is a religion from which supernaturalism has been carefully eliminated; a religion in which a philosophical is substituted for an historical foundation; a religion in which ideas are to take the place of facts; a religion in which God in humanity takes the place of God in Christ; a religion in which man's meditation about God usurps the position of God's revelation to man; a religion in which an intangible essence of Christianity is regarded as firm and solid ground, while the plain and simple historic facts of the Gospel are dismissed as misty speculations."

I do not advocate controversy, especially when it makes war with the spirit of love. But I insist on aggressiveness. We have seen our mistakes, have practically conquered them, and a healthy, rapid growth has already set in. It is no time now to falter. Writers in other religious bodies are matching our remarkable progress with our unique literature. They know it was not always so. They are wondering what has happened. They no longer question our orthodoxy, but are beginning to ex-

amine their own. Let us boldly push forward into the very center of the citadel. Let us show all men the mettle of our pasture. Let them confess to the merit of an apostolic faith, in correcting errors, in inspiring Christly deeds, and in overcoming the world. Let our literature teem more and more with New Testament teaching. Let it reach out a hand of love unto all who serve the Christ in sincerity and truth.

Literature is the gangway between separate and otherwise unapproachable bodies. It is the medium between the known and the unknown; between what is sure and what is possible. Yes, it is more. Even as the great ships tremble under their vast cargoes, bearing them seaward, and at last placing them on the wharfs of the world's distant markets, so it is the province of literature to convey foreign ideas into the most remote and indifferent minds. Thoughts which were once unwelcome become, through this medium, the common property of man. Week by week, and day by day, these thoughts come, dropping upon us like flakes of snow, until they eventually melt and pass into the heart and life of

men. We have a noted instance of this in the plea for Federation. Nothing, at first, could have been more distasteful to us. Tutored as we were in our peculiar idea of Christian Union, it was difficult to see any place for provisional measures. With us it was all or nothing. We were too impatient for results and too jealous for the truth, as we saw it, to submit to any conciliation. It was difficult for us to see another group besides our own, equally anxious for unity, but puzzled as to how to accomplish it. Had they enjoyed such a training in union as we had it might have been easier for both to get together. But they did not. Such as they were, they were at work, and the impartial, generous eye could easily behold them across the chasm building this way. It could also be seen that they, like us, had chosen the spot where the least construction was necessary, and that, as in building a bridge, they had chosen the narrowest part of the chasm and were placing their buttresses solidly in the bank. So there were two groups, but one work. Each could hear the sound of the other's hammers. But both were labor-

ing against environments, rooted hereditaries and persistent educational influences. To close up the spans, therefore, while a noble ideal, seemed still impractical. And yet, if Farrar could entertain an eternal hope for the incorrigible, surely there must be some value in looking forward to the ultimate unity of the Church. A few earnest spirits so feeling and believing formed themselves into a pioneer corps and persisted. For a while it seemed as though this had stopped the work on the bridge. Nothing of the sort. It is simply the temporary taking up of an auxiliary labor. Both sides are at present engaged in removing obstacles and in smoothing the way. The tide of destiny seems setting in, for the forces are daily increasing in numbers and in interest. How is the new move affecting us? Is it making our love for Christian Union grow cold? Surely not. On the contrary, that love is steadily increasing. We are catching such glimpses of the future Kingdom of God as promise us great fruition. Only, let us not weary in well-doing; nor in the midst of prosperity become arrogant. God is at the helm and he will guide the good ship Zion

into the harbor. "It may not be my way, it may not be thy way, and yet in His own way, the Lord will provide."

Then there are other fields for literature to occupy, and ours must bear its share. We are in a world where extravagances need modification. To quote from Dr. Van Dyke, "There are at the present time three mischievous and perilous tendencies against which the spirit of Christianity, embodied in a literature that is sane and manly, can do much to guard us. The first is the growing idolatry of military glory and conquest. It is one thing to admit that there are certain causes for which a Christian may lawfully take the sword; it is another thing to claim, as some do, that war in itself is better for a nation than peace. . . . If all the territory of the globe were subject to one conquering emperor to-day, no matter though the cross were blazoned on the banner and throne, the kingdom of heaven would not be one whit nearer. . . . A literature that is Christian must exalt love, not only as the greatest, but as the strongest, thing in the world. It must check and reprove the lust of conquest and the con-

fidence of brute force.

“The second perilous tendency is the growing idolatry of wealth. Money is condensed power. But it is condensed in a form which renders it frightfully apt to canker and corrupt. A noble literature, truly in harmony with the spirit of Christ, will expose, with splendid scorn and ridicule, the falsehood of the standard by which the world, and too often the Church, measure what a man is worth by his wealth. It will praise and glorify simple manhood and womanhood. It will teach that true success is the triumph of character, and that true riches are of the heart.

“The third perilous tendency is the growing spirit of frivolity. A brilliant British essayist in writing a life of Browning lately took occasion to remark that the nineteenth century had already become incomprehensible to us because it took life so seriously. . . . An age that does not take life seriously will get little out of it. One of the greatest services that Christianity can render to current literature is to inspire it with a nobler ambition and lift it to a higher level.”

I have included these practical phases

just here because there is a possibility that they may be crowded out of the reader's mind by speculative thought, such as theories of inspiration, or conceptions of the supernatural. These are of little import to him who values truth chiefly for its service to man, and who finds its root in the helpfulness of the Healer.

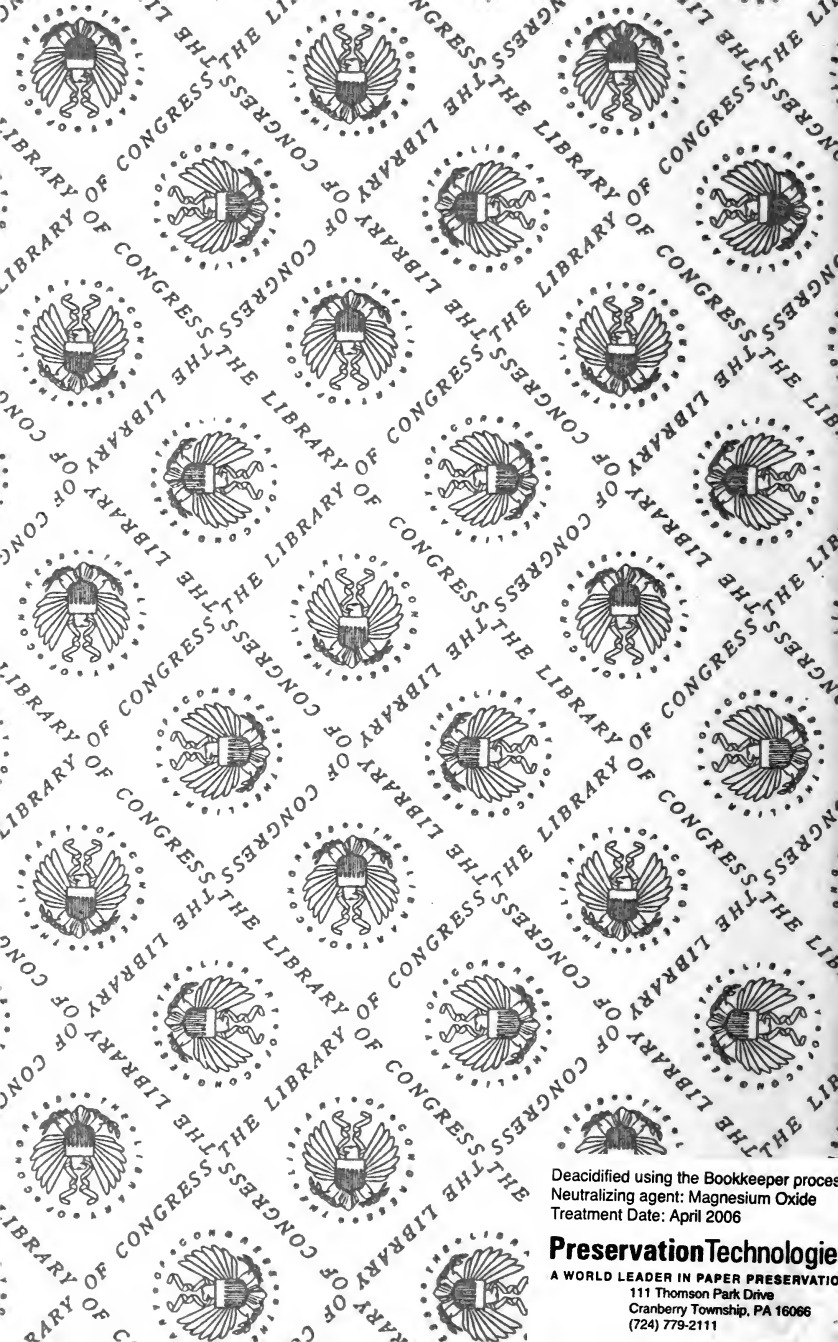
One must possess an honesty that sends its roots deep into Christian love and strict equity. He must learn to loathe all deception and tricks, all wrongs and injustice done to his fellows, all grasping which destroys fraternal feeling, and all hypocrisy. We can not conceive of Jesus as requiring less. What a person does as actuated by the motive of love he does nobly. He must be tolerant without officiousness; merciful without boastfulness; and gentle like Jesus. He is in the midst of men as needful, in many particulars, as himself, and therefore he should not plan to get something for nothing, whether it be wealth, or honor, or a good name. Nothing should be acquired which proves a detriment to others, and that person is a rascal who studiously trains his conscience into har-

mony with his own base ideas.

Here is a practical field for Christian literature to operate. Many people are novices, in a manner. They have never looked deeply into the matter. It seems curious, but they may not suspect themselves in the wrong. They have been going with the current, and that runs strongly. They probably do not mean to be dishonest. They conceive of themselves as merely seeking the main chance. Such people need instruction. They need an enlightenment of conscience, and our literature should be directed to that.

If only our literature could busy itself in dealing with everything in its place and in its relationship to the divine purpose, what a glorious work it might perform for mankind! For God intends well by us, if we will allow it. Goodness would not then be at a discount. The conduct of life, in as far as it is for right, and joy, and peace, would be uppermost. Virtue would not perish in the streets, for "God would cause righteousness and praise to spring forth before all the nations."

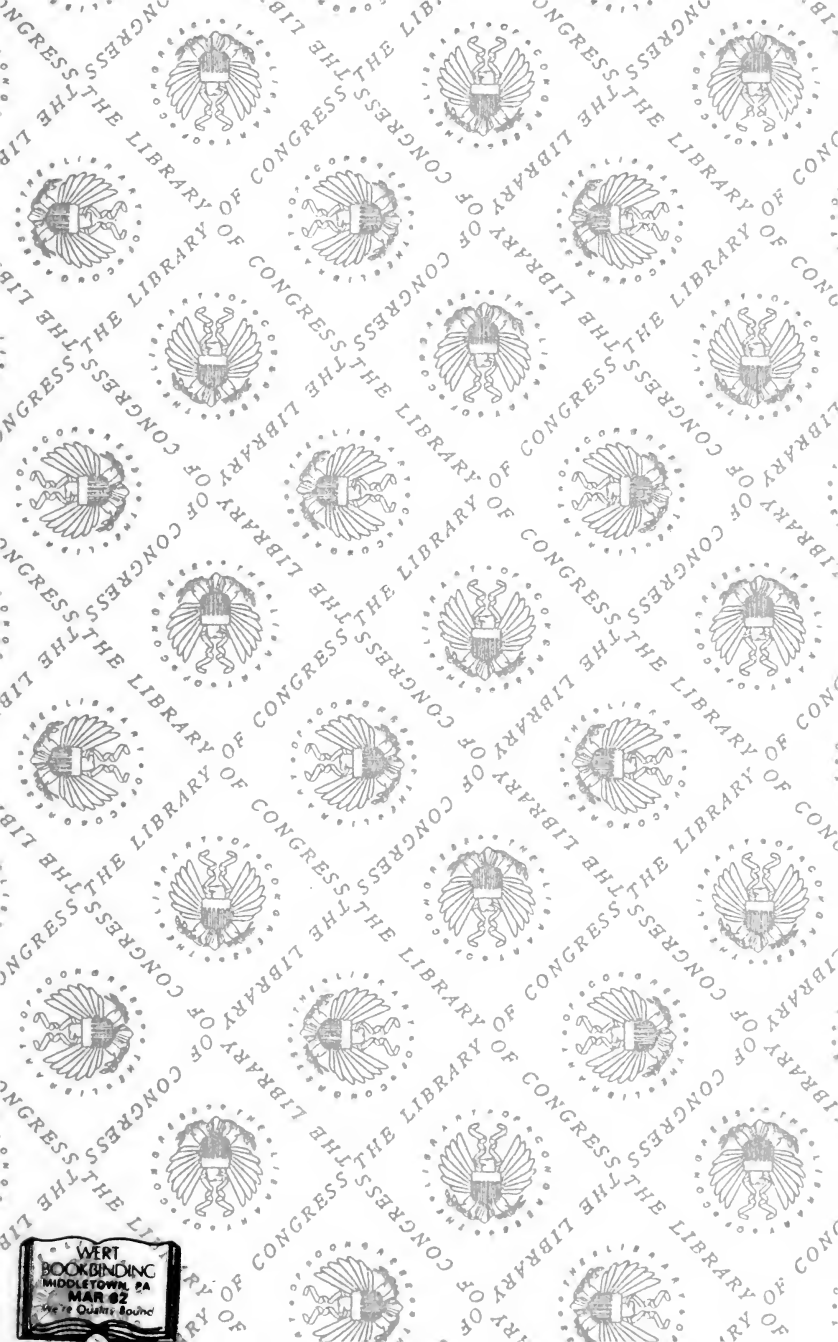
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