

have to share accidents, and every heart knows its own sorrow, but blessed be God, he knows them all.—*Christian Commonwealth.*

HE LOVES YOU!—What intense words these must be to the homeless cast-off heart of the sinner. "Loves me," in all my wrong-doing, in my wasted talents, my broken life, my hateful example, loves me? Yes, brother, loves you still, follows you still, with noiseless feet which leave a blood print, entreats you still with hand nail pierced for you, begs you to return and find in his bosom forgiveness and rest.—*Ec.*

Original Contributions.

BIBLE TALKS.

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NUMBER XIX.

All inspired Scripture is profitable for teaching, for instruction in righteousness, to completely fit the man of God for all good works, not the least of which is to educate or "nurture their children in the admonition of the Lord."

The Bible enjoins the bringing up children *in the way they should go*; gives some instructions as to how it should be done, and examples of parental failure, and parental success, with results; all of which should be carefully studied by those who take upon themselves the responsibility of parents.

The man, together with the wife, who is part of himself, is the divinely constituted head of his family, of household, invested with supreme authority over his realm. This gift from God, involves great responsibilities on the part of those who accept it—parents—who are not only to feel and clothe their offspring, but to educate and govern. To impress this lesson two cases will be adduced: first, one of parental failure, exhibited in Eli; the next of parental success, exhibited in Abraham.

Eli judged Israel forty years, and was also a priest. He also became a father. From the few brief biographical sketches we have of him we conclude that he was a very good man, as priest, and as judge, a man of faith in God, pious and faithful in his official duties—nothing being said to his charge. But his weakness as a father can hardly be too severely censured. Being of the lineage of Aaron, Eli was a priest, and his sons would

become such at the prescribed age. So he should have taken special pains in instructing, to teach them the knowledge and fear of the Lord, and to keep his precepts, walk in his commandments, do justice, walk humbly, and then prepare them to fill with honor the high position they were destined to fill. But he did nothing of the kind; instead thereof he permitted them to grow up to manhood, ignorant and vicious; so ignorant that it is said of them that they "knew not the Lord," and so full of vice, so full of wickedness, that evil reports of them filled the land. Eli was an affectionate father, but very indulgent; he lacked moral courage—lacked backbone. He believed in moral suasion, not in compulsion. He could not chastise his boys; could not be contending with them. He would expostulate; afterward they might do as they pleased. So they grew to manhood, ignorant of parental or self-restraint. The law, of which Eli was teacher, required parents to govern their children—to chastise them when they were rebellious; then if chastisement did not subdue them they were to take the incorrigible to the elders of their city, and have them stoned to death—made an example of, and thus put away the evil of disobedience and crime. But Eli was too timid—too cowardly—to take any effective measures to control his boys. Two of them, Phinehas and Hophni, entered the priesthood, but never having been law-abiding, never having regarded the rights of others, practiced justice, nor self-restraint, gave themselves over to self-gratification—sensualities the most debasing, and not content with their wages for official labors, their extortions became unbearable, the people cried out, religion was brought into disrepute, and men abhorred the offerings of the Lord. Reports of their evil doings reached the ears of their father from every direction; many complained to him. But Eli only expostulated, saying, "Nay, my sons, for it is no good report that I hear." But they hearkened not to the voice of their father. Then there came a man of God to Eli, and rebuked him sharply—told him that the Lord had decided on vengeance—that both his sons, Phinehas and Hophni should die in one day—that there should never be an old man in his house—that all his posterity should die in the flower of their age—adding, the

Lord says, "For I have told Eli that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile and he restrained them not. Therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." This sentence was terrific! the sin was unpardonable! could be purged with neither sacrifice nor offerings! Eli knew of the iniquity of his sons, and restrained them not. The Lord held him responsible for the evil deeds of his sons, for he had given him authority over them, and Eli had failed to exercise this authority. This crime was too great to be forgiven.

Is there not a lesson taught in this that Christian parents should heed? If Eli committed an unpardonable sin by failing to govern his boys, and was made an example of for our sake and then a record was made of it for our instruction and admonition, can we do the same and hope to escape the vengeance poured out upon him? I speak as to wise men, judge ye what I say. The Savior teaches the principle, that where much is given much is required, or that the recipient of anything entrusted is responsible for the proper use of it. Parents are entrusted with authority to govern their children, subdue their evil propensities, mould and train them to walk in virtue's paths, teach them the knowledge and fear of the Lord; cultivate their minds and hearts so as to qualify them for honor and usefulness—for two worlds, earth and heaven—for two lives, temporal and eternal. Will you, dear parents, be faithful in this? If so, you will hear it said, well done good and faithful servant, enter thou into the joy of thy Lord. My next shall be a brighter picture, one of success.

Hebron, O., Aug. 10, 1883.

A Bond of Union.

If the Church of Christ is ever to regain that visible unity for which Christ in the closing hours of his life prayed as a sign and witness of Christianity to mankind, it must go back from its later creeds to its earliest creed, which bears the name because it possesses the spirit of the Apostles whose simple faith it embodies, though it was not the product of their hands. For it is remarkable that this earliest creed, formed in the infancy of Chris-

tianity, the most simple and child-like of all, is the only one held in common by all Christians. It may be said to be the only creed that ever served the purpose of unity. All others have been divisive, and the reason is obvious. The Apostles' Creed is an avowal of belief in simple facts, and makes not the slightest effort to philosophize or refine. The Nicene Creed varied slightly, but in the direction of philosophizing. The creed of Chalcedon, and in pre-eminence the Athanasian Creed undertook to give a philosophy of facts, and from the date of that creed the creeds of Christendom have been divisive, warlike, and despotic—partly by the genius and method of them, and partly by the arrogant conduct of ecclesiastical organizations. Every step of departure from the Apostles' Creed has been made in unconscious ignorance of certain great truths of human nature.

1. A book like the Bible, which is a record not only of outward facts but especially of mental states, of the operation of the reason, of moral sense, of the emotions—love, grief, hope, joy and imagination—and expressed by narrative, by poetry, by dramatic representation, can never be reduced to the language of pure ideas. Even if it were possible to convert emotions into intellectual states, the men of the ages who produced creeds were not the men to do it. The contents of Sacred Scripture, in its vital and essential parts, turned into scholastic forms, resemble the Bible as the anatomy of a man in the medical museum resembles the living man of the household or of the street.

2. Even more fatal is the attempt to lead all men to see and feel alike in the presence of facts, and of truths of emotion, and of truths of intellect. The constitution of the human mind is such that men are united in generics but divided by specifics. The strength of intellect; the atmosphere of imagination in which the intellect acts; the scope, depth, and force of emotion; the consequent knowledge of ignorance—makes it impossible that men should see truths or feel alike; though the variations may not be so wide as to prevent a general concurrence. In proportion then, as creeds have been exact and minutely specific they have more differences in belief in the presence of the same reasonings or dogmas.

3. The creeds of the church have

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