

contemporary says: "We have heard far too much, in recent years, against 'creeds'; and their binding and limiting influence has been very foolishly exaggerated. Our minds demand a framework for the guidance of their operations. If the old form in which doctrine was expressed has ceased to convey adequately the truth to our minds, then let us seek to set it in new and fitter language; but do not let us throw away those definite expressions of the revealed truth which so materially aid clearness of conception, and firmness of grasp." Now we fail to see how human creeds can be of any service in the desirable end aimed at. These creeds are the productions of men and must, therefore, at their best be imperfect. They may assist certain minds in the "grasp" of certain truths, but other minds equally honest and earnest may be driven away from the Bible itself by statements which are wholly unsatisfactory. The Word of God, however, is inexhaustible, and while all are free to study it and act upon their conceptions of its teachings that Word will receive reverence. But the moment we set up other standards the Bible begins to lose its binding authority. We readily grant that it is possible for some who take the Bible as their only rule of faith and practice to misinterpret its meaning, but this does not indicate a fault in the Bible; the fault is with the persons who read it. But what we claim is, that none are more likely to misunderstand the Bible than they are to misunderstand the creeds which attempt to summarise the Bible's teaching. We feel quite sure that God is able to speak to our comprehension with more clearness than men can possibly speak. Now, what we would be glad to see is this—a hearty return to the Bible, and the Bible alone as a sufficient rule of faith and practice. It alone contains the doctrine which is adapted to every creature, and which will assuredly correct the rationalistic tendencies of the present age. We heartily agree with what Mr. Spurgeon says on the subject, and trust that his utterances may be repeated by his students wherever they may go to preach the gospel. But we prefer that the sound doctrine of the Divine Word shall not be weakened by transferring it to human creeds. Let it remain just where God has put it, for it is highly probable no one man or a thousand men will be

able to improve upon the statements of truth which the Holy Spirit has made. Hence we agree with our contemporary only so far as the opposition to human creeds is sometimes intended to cover the real point of attack, which is the Word of God itself. We have no doubt that this is often the intention of those who attack the various religious symbols, but it is far better to endure this evil than by letting down the authority of the Bible, to make these attacks partially successful. We go heart and soul for the old doctrine, but we want it older than it is found in any human creeds. The moment we come to these we find only what will satisfy a limited portion of mankind. But the truth which God has revealed in the Holy Spirit's own words is capable of supplying every heart with all the instruction that is needed in order to the fullest enjoyment of the salvation which is offered through Christ.

WHAT OF THE END?—In an editorial note in the *Old Path Guide* the writer is moved to say:

It is said that every minister elected in the church of Geneva since 1874 is either an avowed agnostic or a declared opponent of Christianity. After making all necessary allowances for exaggeration in that report, there will yet remain, no doubt, enough truth in the statement to make it alarming. At first thought one is puzzled to understand why any church should want a minister who is an agnostic or avowed opponent of Christianity. But when we reflect that doctrinal convictions are at a great discount in many churches ablaze with admiration for clerical cranks and scientific theorizers we are disposed to receive the statement concerning the church of Geneva as by no means incredible, barring probable exaggerations, of course. We are constrained to ask what shall the end be?

Our opinion is that unless those professing to be children of God soon learn and practice the difference between entertainment and the worship of God; and pomp, show, glitter and declamation in the pulpit be distinguished from plain practical preaching of Christ, the end will be anything but a good one.

It is the easiest thing in the world to be happy, if men and women could only think so. Happiness is only another name for love, for where love exists in a household there happiness must also exist, even though it has poverty for a companion.

Original Contributions.

MAN'S WORK IN THE TEMPLE.

BY M. R. LEMERT.

Beloved readers, I have thus far discoursed to you, principally from the Old Testament, trying, as best I could, to place some of its precious lessons before the mind, to strengthen faith in God, deepen and impress his fear, and thus aid in one effort to reach the heavenly country, having set our faces thitherward. I trust that my efforts have not been wholly fruitless. I shall make some change now, but earnestly entreat you to study the Old Testament much and carefully. Your Father has given it you for your benefit. It will greatly aid you in understanding the New, besides giving you a better knowledge of God, and of yourselves, than you could otherwise have.

As you see, I have changed my heading, and adopted a very comprehensive one. Sometimes the first in design is the last in execution. It may be so in this instance. Perhaps if I should here whisper that the "Hackneyed Theme" was in it, half my readers would turn away in disgust, and read no more from my pen. To prevent this, the above heading is selected, in a wily manner, instead of "Woman's Work in the Church." Will I not in this way secure a better hearing? I think at least that men will give it some more attention. This is earnestly desired—their criticisms. If wrong conclusions shall be reached, wrong positions taken, I respectfully and earnestly request our scholars, our teachers, our profound thinkers, to set me right. I desire to be right upon this, and all other subjects. I have long studied it, carefully, prayerfully. I claim to have as profound a reverence for God's word, as any one who may have come to a different conclusion. I claim also to have subjected my will to his. To say, as has been said, "No man can prevent a woman from speaking that wants to, and no man can make her speak if she don't want to," is doing my sisters great injustice. I think woman has as high an appreciation of the majesty of law, and as much reverence and tender regard for the authority of her King as man has. In the garden woman was deceived and sinned. Upon learning this

she made a frank, full confession, and returned to her allegiance, and maintained it to the end, *strong in faith*, while the man sinned against God, in courtesy to his wife, knowingly. We may be deceived and slow to learn the right; but having learned it, we will be as loyal as our lords.

The word Man, in our heading, includes woman, as it does very generally in the Scriptures. The two are but corresponding parts of humanity, in the image of God, and for whom Christ died. Neither is the man without the woman, nor the woman without the man in the Lord. At death sex is obliterated. In Christ there is neither male nor female, sex being ignored, in a sense. Not so under Moses; there none could be priests but men; in Christ all are priests. Both of these lawgivers prescribed the manner of ordaining, sanctifying, consecrating to this office. Moses manner typified that prescribed by Christ. He required that the applicant be first washed in water, then followed putting on priestly robes, and an application of oil and blood, a sprinkling of the blood of animals. After this formal sanctification, these priests went always or daily into the sanctuary, temple, holy place, to "accomplish the service," to "minister unto the Lord in the priests office." (Ex. 40, and Lev. 8). From this time forth, it was not only their privilege, but their duty, their life work. All were holy, all could approach his presence—draw nigh to God acceptably, offer sweet incense, etc.; none daring to say, Why do ye these things? or, It pertains not to you, thus to serve; nor could one priest prevent another from discharging the duties of his office; for, by *divine appointment*, it was his right and duty. Christ's manner of consecrating, sanctifying, ordaining to this office, and constituting us sons of God, are one and the same, including baptism, putting on robes of righteousness, reception of the Holy Spirit, and sprinkling of the blood of Jesus. Paul, writing to the Hebrews, tenth chapter, speaks of this formal sanctification to the priesthood as having taken place when they entered the new covenant, and received the remission of their sins; at which time their hearts were sprinkled from an evil conscience, and their bodies washed with pure water. He also speaks of duties growing out of this state of sancti-