

Scraps of History.

In the former numbers of this series, it is abundantly apparent that the issue between the Protestants and Catholics was, whether the word of God or the word of man should prevail. For the former, stood the Protestants; for the latter, the Catholics; or, the case may be stated thus, viz.: whether the traditions and commands of men are authoritative or not; or whether there is any authority outside of the word of God; and whether anything is necessary to salvation that is not in the word of God. The same issue has always been made. Those who would have purity of worship have always adhered to the word of God alone, and denied the authority and fundamentality of humanisms in the divine worship. And it is a fact worth noting with an iron pen, that the divisions among Christians have been, not about what is in the word of God, but about what is not in it at all; not about the meaning of the word of God so much, if at all, as about matters no one would ever be led to think of by reading God's word—that is by the words, and ordinances, and commands of men. Thus, no one can pretend that the word of God authorizes a Pope, or a purgatory, or the mass, or the confessional, or any thing else peculiar to the Catholic church as compared with Protestants.

Protestants, in the days of Luther, Zwingle, Knox, and their co-laborers were divided, not about what the Bible says, or means, but about what it does not say, and, of course, cannot mean. Hence the peculiar emphasis given to the declaration of Chillingworth: "The Bible; I say, the Bible alone, is the religion of Protestants." Hence, too, the leading Protestant creeds declared that "whatever was not plainly stated in the Bible, or clearly proved by the Bible, was not to be taught, or required." All Protestants got that one step beyond the Bible, and the wide door was opened for any and all humanisms. If one might come in, another might; and there would be no end to humanisms and divisions.

To-day, we who are clammering for the Bible alone, are dividing and contending, not as to the meaning of the Bible, but as to what is not in the Bible at all. And if ever we are formerly divided, or became a sect, it will be, because it must be, on and about something outside of the Bible.

As long as we allow each one to hold his own opinion of matters outside of the Bible, providing only that he shall not disturb the church with his opinions, we cannot divide. If we allow one single disturbing element that is not in the Bible, we are not safe. And we all hold that union, peace and love are more important than all the opinions and ordinances of men.

To give these truths emphasis, I will make a few other quotations: "The word of God is sufficient! That was their foundation principle. They proclaimed it with unyielding boldness. 'The knowledge of Christ and his word,' said they, 'is the universal theology—the only life giving system.'"—*Ref. in France*, p. 205 and 206.

"Meaux was chiefly peopled by artisans, and other persons engaged in the wool trade, whose minds had never been poisoned by school divinity. They received the precious gift with joy and thankfulness. The New Testament became the constant companion of many an industrious mechanic. The furniture of the workshop was not complete without it. In the intervals of labor its pages were eagerly read. On Lord's days and saint's days, hour after hour was employed in searching the Scriptures, comparing one part with another, that they might know the whole counsel of God. The bishop greatly encouraged the faithful preachers of the Gospel. Sometimes he himself as-

ended the pulpit, proclaimed the truth, and warned his flock not to forsake the good way, even if he should apostatize; a warning which some of them had reason afterwards to remember. 'Not only was the word of God preached,' says an old chronicle of the times, 'but it was practiced; all works of charity were performed; the morals of the people were improved, and superstition declined.'

In times of persecution and suffering—p. 207. "Those who had believed through grace, resolved to stand by one another. They met in secret to read the word of God and pray. Such as were able exhorted the brethren. Among them, John Le Clerk, a wool carder, was distinguished for piety and zeal. He went from house to house, confirming the souls of the disciples, and exhorting them that through much tribulation we must enter the kingdom of God." Page 209. Le Clerk "Still pursued his occupation as a wool carder, employing all the time he could spare from manual labor in making known the Gospel among the artisans of the city."

Of Farel it is said, p. 211, 12: "When he was compelled to quit Meaux he returned to his native place, and commenced a course of indefatigable labor, making known the Gospel in all directions, and turning many from dumb idols to serve the living God. Driven by persecution from the towns, he withdrew to the rural districts, and went from house to house; as he could find access, enduring great hardships, living on coarse fare, and often sleeping in the woods. His efforts were not unblest."

Page 219. In all the severe persecutions they endured, "The only crime alleged against the unoffending people was their conscientious adherence to Scripture in opposition to Rome."

They were not only for the word of God, but they would have nothing else. They demanded Scripture for everything, and would give no heed to anything else.

In Poland, A. D. 1515, they "maintained that the Gospel only was to be believed, and that human ordinances may be dispensed with."

In England, about 1536, p. 268, it is said: "Among the articles complained of are the following: That all church ceremonies not expressly warranted in Scripture are human inventions, and for that reason to be laid aside; that properly speaking, the church consists only of good people; that all monastic distinctions are a plain contradiction to the Christian religion; that no reverence ought to be paid to the images of the saints; that auricular confession, absolution and penance are neither necessary nor beneficial; that the saints are not to be honored with invocations, and that they understand nothing of our prayers, nor are in a condition to intercede between us and God; and that there is no third place, distinct from heaven and hell, for the punishment of departed spirits."—*Collier's Ecc. Hist.* 11, 119-121.

The persecution demanded that they must "believe in transubstantiation and purgatory, confess their sins to the priests, honor images, pray to saints, and buy masses for the dead."

Thus the war was then, as it is now, about what is not in the word of God at all.

When we have learned the lessons here presented, there will be some chance for union and harmony of action. There is none, and can be none, while humanisms are forced into the churches to their disruption and ruin. It may be readily allowed that some humanisms are innocent; but no humanism is either necessary or innocent when it becomes a disturbing element. We can well strive for the divine ordinance; but no man can be innocent and strive for humanisms to the ruin of peace and prosperity.

I have some other scraps to offer as

I can copy them, bearing on the power of the clergy, the organization and discipline of the churches, etc.

C. K.

"He is Not Crowned Except he Strive Lawfully."

BY S. H. REDDIX.

That great principles of truth underlie and are the basis of all efforts that attain success is recognized by all who reflect upon the duties and objects of life; and all failures may be attributed to a disregard of the laws that direct and regulate man's efforts in life. We are not to suppose everything accomplished is success, or that it will form the basis or means by which we may succeed in the end. Men may for a time succeed in stealing and other crimes, but these form no foundation by which real success will be obtained. Only the man who attains the highest possible results under any given circumstances can claim to be successful, and he who does this must necessarily observe strictly to obey the law that reigns and rules with an inflexible sway over all efforts that can possibly win the crown of success.

1. *Materially*.—No man can be successful in material things who will not strictly follow the laws of industrious toil, of energetic effort, and of economy. Whatever he obtains otherwise is by fraud or theft on the one hand, or charity on the other, and in either case he is not entitled to any credit for the things he possesses. Men make so many mistakes and failures in the sad but effectual school of experience, that what they attain legitimately is gained in the "niche of time," and is only the success of a day preceded by years of failure, and therefore material life and gain, as a whole, is a failure indeed, if there was nothing beyond more noble and sublime, and more useful and enduring. Therefore material gain is not an end but only means to be lawfully used, by which to obtain that mental and moral development for a useful life in this world, as a means to the eternal joys in that which is to come.

2. *Mental*.—Though a rich father may purchase for his child the cottage home by the country road side, or the grandest mansion by the city park, he can not buy for it mental development. Money can only purchase books, apparatus, and pay tuition and board bills, and thereby provide the means or open up the way for honest toil, energetic, faithful efforts. And here again, whosoever does not strive lawfully wins no crown. It is this fact, willingly or unwillingly, learned and recognized by the teachers and men and women of age and experience, that causes them to frown upon the indolence or reckless unlawful efforts in the young. They would ostracise the philosopher who would knowingly teach that true success could possibly be obtained in the illegitimate use of legitimate means. Doubtless many such lessons are ignorantly taught and received, but even here the receiver in time sorrowfully learns its fallacy, and finds that honesty—that excellent characteristic—can not make good the counterfeit theory he learned and has been endeavoring to practice.

3. *Moral*.—The principles so prominent in material and mental development can not be less so in the moral. Without any doubt God, the creator of the material universe, —the master workman—framed the human body, and endowed man with gifts susceptible of mental and moral development; we also believe that he has among those laws established to govern and direct in the material and mental, ordained the gospel of Jesus Christ, as revealed in the New Testament, as "the perfect law of liberty," and that it is essentially necessary, in order to the development of man (and the attainment of the results, in this and the life to come, which may be, with any degree of consistency, called success. The Gospel comes to us as a

perfect law, and we need such direction as it gives. Our failures in temporal life are but an index to our failure in the future, without divine lessons, precepts and examples to govern and control us. Our past indifference and recklessness has already thrown us into a panic of moral bankruptcy

wherein we have come down to want; our souls perish with hunger, and no man can suggest a remedy till we hear our Savior calling, in the sweet invitation, "Come unto me all you that are weary and heavily laden, and I will give you rest." He lays before us his perfect law, and demands, "Take my yoke upon you and learn of me," &c. He teaches us the first principles of his divine law; starts us upon the road by faith in him; a lawful faith. He claims our warmest affections; leads us away from evil habits, and demands a lawful obedience in all that his law enjoines. Yes, from the first step we must "strive lawfully." We must obey him as well as love him. The evidence that we love him is manifest when we keep his commandments, and they are not grievous. Like the people of Jerusalem and Samaria, Saul and the Eunuch, we should humbly seek him as the Gospel directs, and he will teach us of his ways; he will forgive our past sins, strengthen our present weakness, and ever attend us in striving to enter in at the strait gate; he attends the weakest while they continue in the narrow way, fighting as valiant soldiers the good fight; keeping the faith, earnestly contending for it; holding unto eternal life; running with patience the race, ever looking to him, and he will not forsake them. They will come off more than conquerors through him. He has prepared them a home that is incorruptible, undefiled, and that fades not away; and he also will give a crown of life to them who obey him.

Reader, when they enter that home and receive that crown, will it not be success indescribable? Can we hope for it without Jesus as a leader, a teacher and guide? Or if we shall neglect the lessons he teaches, the commandments and precepts he enjoins, to what purpose are we living, what hope, what object if we heed them not?

A law so perfect, so grand and sublime, yet simple and merciful, can not but lead us into a proper regions and qualify us for all the duties of this life. The King of all kingdoms can forgive the sins of his humble followers, and cheer them onward and upward for the final triumph over death and the grave, and ransom them home through the gates into the city. When all things are provided and Jesus calling to us, offering us the necessary help; if we fail to obtain the crown it will be because we did not "strive lawfully."

The Smoking Nuisance.

The smoker who is wedded to the habit cannot really understand why everybody else does not like the same odors. But the fact is patent that the scent of tobacco is not only disagreeable to some persons, but also absolutely poisonous. It does not mend the matter to say this is mere prejudice or weakness. You have no right to make others uncomfortable for your own satisfaction. No gentleman will trust himself in close proximity to ladies with his coat saturated with stale smoke. No gentleman will pass through a car carrying a lighted cigar in his hand, and leaving a trail of offensive smoke behind him. No gentleman will get in a stage carrying a smouldering stump in his hand, and keep it there until it smoulders out and emits a more hideous smell than before. No gentleman will puff out his costly smoke on the platform of the horse car, when the passengers inside cannot escape some portion of the perfumes. But you can find men doing all these things any day in the week.—*N. Y. Bulletin.*

The Boers of South Africa.

An English officer, who served in South Africa, mentions certain peculiarities of the Boers, as the Dutch farmers of the country are called. They are hospitable, and in places away from the towns, keep open house for all comers.

The officers of a regiment, while on a fox-hunting expedition, were entertained without charge, dogs, horses and horsemen, by the farmers. In return for their hospitality, the officers gave them a grand dinner. The excellence of the cooking, the variety of the dishes, the number of courses, and the display of silver plate, the property of the mess, amazed the Boers.

One of them whose plate had been changed again and again, exclaimed, as the waiter laid another before him,—

"What, another clean plate! Why, I've had six already! Is there another still?"

The officer who tells this anecdote had his slumbers much disturbed by the crowing of cocks and the cackling of hens while sleeping one night at a small dutch village. In the morning, he found each house surrounded with chickens. At first sight, he thought them a rare species each being lustrous with gaudy color.

An examination, however, showed that the heads had been painted. On expressing his surprise, his host informed him that as each household kept poultry, that method was used to mark its own chickens.

Truth telling, especially in buying and selling horses, is not a Boerish virtue. On one occasion an Episcopal clergyman preached a sermon on lying. It gave great offense—doubtless from the consciousness that its rebukes were deserved. The following anecdote may have suggested the sermon:

A storekeeper notified the Boers that he would pay the highest price for fresh eggs. They must however, stand his test. The eggs was shaken; if the inside seemed solid, the egg was fresh. If it shook loosely in the shell it was stale.

One morning a Boer brought in seventy-two dozen of "beautiful fresh eggs."

As custards and cake were popular the seventy-two dozen went off rapidly at sixpence a piece—the village being near the "Diamond Diggings."

The women cracked their eggs, but no white or yolk appeared. Then there was a howl of rage in that village.

The farmer to prevent the eggs shaking, had boiled them; and to make them look white and clean, he had washed every shell. The storekeeper had paid a high price for seventy-two dozen of hard-boiled eggs. The Boer was miles away when the trick was discovered.—*Ex.*

—The more a man sees of the world, and the more he mingles with others, the smaller space is to be inclined to claim for himself among his fellows. He sees that in the pushing struggle of life, other people's rights must be considered; and he must not take more ground than just enough to stand on. This is very marked in all crowds, and in all public places and conveyances. The man or woman who is best versed in society makes smallest demands, and occupies least space. The persons who take more room than belongs to them are those who have been least in company, least accustomed to adapt themselves to the needs of those about them. If you want to be thought well-bred, traveled, cosmopolitan, keep in your elbows in a crowd, and sit close in a street car. If you want to be thought boorish and uncultivated, and to be recognized as one who was never in good company, push both sides of you, as well as in front and rear, in a crowd, and spread yourself out in a car, or in a public hall. It is by such indications as these that we see that the demands of Christian regard for the rights and feelings of others secure the best results of good breeding. To be a well-rounded Christian man or woman includes the highest grace of true gentility.

—"Ye are the Light of the World. A City that is set on a hill cannot be hid."