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at that time the Lord will heal his servants, and they will arise and will see great peace and will cast out their enemies; and the just shall see it and be thankful and rejoice in joy to all eternity, and shall see judgment and curses upon all their enemies. 30. And their bones shall rest in the earth, but their spirits shall increase in joy, and they shall know that the Lord is the doer of judgment, and gives mercy to the hundreds and thousands and to all that love him. 31. And thou, Moses, write down all these words, for thus are they written, and they have raised them upon the tablets of heaven to the generation of eternity.¹⁸

ARTICLE V.

THE FAMILY AND THE CHURCH.

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THIS theme might be treated as applying to the life and habits of the single home and the work and services of its local church in their power to help or hinder one another, to co-operate for the same great ends, or to counteract each the other's good influence.

But, in order to arrive most intelligently at this special view of their actual, practical relations, we shall first consider the nature and fundamental conception of these two institutions of God, as his thought is revealed to us in them—the ideal family state and the church spiritual and entire, the body of Christ developing on earth and perfected in heaven. This view, if properly taken, will serve to explain and emphasize more clearly the motives and methods for the best life of the individual home and single,

¹⁸ These somewhat crass messianic views this book has in common with other and similar works of the same period. Cf. Enoch c. 5 et passim.

visible church, while setting before us the ends for their mutual attainment.

A few obvious points may be fixed upon as signal stations in this wide region of thought from which to construct its survey.

The family is the first institution of God on earth. It has in it the germ and something of the development of the church. It has in it the germ and something of the development of the state. It is for a long time all the visible church there is, and is as truly such, as those early churches in the separate households of the New Testament saints. It is for a long time all the civil state there is—the patriarchal. A congeries of families from one patriarch becomes a tribal state, and several tribes a nation or united state. A congeries of household churches becomes an organic body of common religious life, a community of faith and fellowship in the Old Testament dispensation; even as the churches of the new dispensation are the organic society of Christ.

The family, as such, is first in the order of nature, and not of the supernatural strictly. It bounds the conception, for a time, of both natural and supernatural society on earth. The Old Testament church begins with the first true worship or sacrifice in the household. The visible church of many families begins with the tabernacle in the wilderness. The church of many families and nations begins with the Christian dispensation. Its perfecting is not yet, but will embrace all the Ecclesia of those who are redeemed from humanity by its second Adam. This is the kingdom of God in man.

When that is come, and his will is done on earth as in heaven, we may expect either a pure theocracy—God dwelling in men and walking in them, they his people and he their God, without forms of government—or that the methods of national existence will be in harmony, though not identical, with the methods of spiritual or church life universal; and they both in harmony, though

not identical, with the perfect family life. So that, as in the beginning, when the three were not visibly separable, in the end also their interests and moral structure shall not be separable in the millennial world.

But, as related to the final, heavenly kingdom of God, the family and the nation are temporary, while the church perfected in the resurrection is eternal. Its realization, as the organ of God's pleasure and glory in a humanity incorruptible, is the last and consummate offspring of probation.

Its original conception, therefore, as we must think and speak, was first and supreme in the mind of God. The family is for the sake of the final church,—the kingdom of God,—and not the church for the family; saving and except as God has made nothing for itself alone, but, especially in the case of two such great creations of his wisdom, every thing to act and react upon each other, with mutually augmenting and reduplicated blessings. The conception of the church from eternity, as we are permitted to speak of the divine thought, must have been primary, as its realization is more lasting. That is last in developing which is chief and central in conception; as the full corn to the blade, as the doctrine of God's love in Christ to the dispensations of force, of fear, and of law.

In heaven "they neither marry, nor are given in marriage; but are as the angels" of God. Nevertheless, it is true that, with great emphasis, elaboration, and consistency of thought, the relation of divinity to humanity in the redeemed society—of Christ to his sanctified church—is set forth in revelation under the forms and terms of the connubial or family relation here.

God's government is that of a father. Sin is the rebellion of a child. Salvation is by the only begotten Son of God and Elder Brother of man. The children are heirs. The spouse of Christ is the Eve of the last Adam, the mother of all the spiritually living. He is the Bridegroom, and she, the Bride, the true Church in all ages. While her

counterfeit, the false, disloyal, treacherous wife, is the adulterous Israel in the Old Testament, and the last consummation of organized and ripening sin before the judgment, in Babylon the Great Whore. Then, "blessed are they which are called unto the marriage supper of the Lamb." "The marriage of the Lamb is come, and his wife hath made herself ready." And across the centuries the eyes of prophets are captivated with the perpetually recurring imagery of all revelation as they break forth in behalf of the Spirit of their Lord. "The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needle-work: the virgins, her companions, [i. e., the angels whose nature Christ did not assume] shall love her." "Hearken, O daughter, and consider, . . . forget also thine own people and thy father's house. So shall the king greatly desire thy beauty."

But more soberly and meaningly still, with explicit philosophical intent, Paul says to the Ephesians, "For this cause shall a man leave his father and mother and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." As if, indeed, he were using the structure of the family not so much to detail thereby the duties and give the theory of it, as to convey the most fundamental and correct conception of the church and Christ in their mutual relation. "Thy Maker is thine husband," as the woman "was taken out of man." "For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it shall be holy and without blemish. . . . He that loveth his wife loveth himself. For no man ever yet hated his own

flesh; but nourisheth and cherisheth it even as the Lord the church. For we are members of his body, of his flesh, and of his bones." "This is a great mystery; but I speak concerning Christ and the church." The apostle seems to say—as elsewhere, in interpreting Scripture, "Doth God take care for oxen? or saith he it altogether for our sakes?"—Doth God care for the family chiefly, or saith he it altogether for our sakes as members of his spiritual, mystical body? For our sakes, no doubt, this is written, that we might grasp, under the form of our most important earthly relation, the mystery of our participation in the once incarnated, divine humanity of Christ.

If, as we must suppose, all nature is but the materializing of God's thought before creation, the revelation in form and method of his substantial force or will,—then is the family, though itself mysterious and beautiful with the complex riches of God's loving intent, but the hieroglyphic of his holiest thought concerning the sanctuary which he will make for himself in the bosom of humanity redeemed by his Son. Then the home, the centre and pivot though it be of all organized community of well-being here, is but the humbler and temporary tabernacle in the wilderness, made according to the pattern in the mount of eternity of the heavenly things themselves to come. Its shape is a clay model of the house of many mansions, not made with hands. Its moral threads spun of human affection are made to answer over against the very warp and woof of his divine relations with man and even with himself as triune. The impression of the creating fingers is found in the lower clay of material evolution as in the higher; and this central organism of paradise completed is so plastic to the permanent divine idea of God's society with man, that it is not merely illustrative of it in a loosely metaphorical sense, but devised to be, in its principles and motives, its feelings and methods of thought and action, the very alphabet by which we shall most clearly and constantly spell out the structure of spiritual

things. For, justly paraphrasing Scripture again, we may say, If God has told us earthly things so nearly and incessantly touching our earthly happiness and perennial life in the home and we are unbelieving and dull in understanding them, how shall we believe and understand if He tells us the heavenly things themselves which are purified so far above these? And conversely, if we will by the help of those better things seek to redeem the family and perfect our knowledge and enjoyment of it, it shall then more and more interpret the divine relations to us in their increasing preciousness and identity in spirit with the human.

To be convinced that these things are so, we have but to look into the depths of our best knowledge of the structure of the kingdom of God as usually set forth in plain doctrinal statements, and we shall find the motives and methods of the moral life of the family anticipated there as in archetype, and they again the antitype of the kingdom demonstrating the necessity and wisdom of its realization in the future. We shall find that the two revelations in thought reflect, repeat, and rehearse each other in principle and in spirit.

The family is the natural and organic basis of the *material* of the church at large. Upon its beginning and continuance depends, under God, the extent, in number of membership, of his society in man. His first direction was that they be many, as many as would most perfectly subdue the earth and earthly forces to his behests. This involves the necessity of great numbers, and yet some limitation certainly, with mightiest, broadest culture and self-mastery.

The family being made free in its choice of co-operation with God for the enumeration of the possible constituency of his human society, its moral and intelligent basis is *freedom*. This brings us at once to the supernatural and organic basis of God's society, as the family in its physical aspect is the natural basis of the same. These will act and react upon each other through time, until the super-

natural has perfected the natural, and the latter has done all its work for the other in begetting and beautifying the children of men.

We have, first, natural instinct impelling to moral unity of two wills. We have moral purpose of agreement, that is, love impelling to its expression. Freedom is the pivotal element in a moral system, and freedom for the sake of the widest community of greatest good, is the law of that system—the law of love or benevolence. The first knowledge of strongest love that comes to man is by the family state. The first notion of sovereignty of will over will, that is government, of power by love or, without love, by coercion, comes here also. Hence also the first complete theory of sin, of rebellion, of moral disorder, of hatred, of misery by separation and self-destruction or mutual destruction. The relation of moral choices, of love and hate, to their expression and material effects comes most vividly and constantly in this same circle of the family. Here the matter of punishment and possible atonement for sin will enact itself again and again, with the keenest incentives, from tender, yearning love, to a true theory of their adjustment. The power of direct benevolence—or purely moral, spiritual love—to nourish, cherish, give life to, the bodies even of those beloved, will receive repeated demonstration; as will the opposite feeling show its power to deplete, to pinch and pale the life of its objects. Thus the giving or refusing of love, which is the fundamental act in a moral system and the supreme province of free wills, is especially set forth in all its cardinal relations and consequences in the family.

And just about this same pivot of action hinges the scheme for spiritual redemption, which constitutes the church the organ of redemption. Sin comes by withdrawal of the heart from God. This perverts the method of the natural and ordained life. Then suffering, loss, and death will come. In order to life again, love must come out of the heart of God again to give life, notwithstanding the

suffering and the loss. This is redemption. Redemption is completed in the new creation of a spiritual embodiment for the new love.

Let us examine now a little more fully, at their common axis in the chief concrete embodiment of earthly love, the principles of moral and affectional choices which determine the features of both these kingdoms, the natural family and the supernatural church. As preliminary to the family state, the stronger will desires the acquiescence of the stranger will and first loves it. This must not be by coercion or the drawing of merely natural forces. Such is the way of the profligate with his victim, or of the unwise. God will not coerce the will of the sinner. He will exert the power of his natural good to lead the sinner to him. But the good has not reached its end, and God is not reached by the soul, except as it comes intelligently and freely, loving God not for a reward, but for his own sake.

In both cases the submitting will gives itself up to a certain exclusive method; so far limited only, that it excludes license and includes all best and consistent good. But it is a surrender to a certain way of life, manifold in its possibilities of diversified happiness, which cannot be tortured into anything better than what God has marked out in either case. Still it is a surrender. The woman is bound by the law of her husband so long as he liveth. If both are wise, she realizes and rejoices in what Miss Austen compares to the sameness of the moon's face toward the earth:—"The one-sided aspect of love." And the soul that surrenders to God gives up the false liberty of lawlessness, is at last convinced that there are no pastures of real pleasantness, no fascinating wildernesses even for the chase of real joy, which are not included in the preserves of God's royal estate.

God has prevailed upon the sinner to make this surrender by allowing him to take his own course; warning of real danger, showing wrathful jealousy enough to express

true love, and not lukewarmness; but relying chiefly and at last upon the simple, sun-clear protestation and evidence of love, prior love, self-surrendering love on his part, in Christ Jesus;—this, with all the accessory manifestations of his attributes of benevolence and power, which may go to fill the eye and soul of the saved with rest and satisfaction. And so in “true love,” one soul will lead another to itself by giving itself with the evidence of excellence and fidelity, for the sanction, not the compulsion, of the other’s choice. Christ lifted up will draw men unto him by the “attractions of the Cross,”—a different inducement than natural good, or gifts conferred, or power of the stronger will by mere superiority of magnetism. The holiness of God in his dealing with the soul is in this also, that he will not paralyze its freedom by mere power. The obedient are chosen of God, but this election of them is not consummated without their free choice, or, so to speak, election of him as their sovereign. So two human wills, choosing the supreme earthly state of united affection, mutually elect to a partnership in each other, in mutual good and service rendered, from the highest kind of expression in personal preference, to the most material and evanescent good.

The choice to love by the party of the first part is for the sake of reciprocal affection and appreciation; and also of excellence perceived, beauties admired, and fitness of mind (which is a deeper beauty) to draw out and contain the shared self given. So God has seen, in the work of his hands in his own image, a beauty and largeness, a symmetry of design for possible filling up by redemption, which led him to take not the nature of angels, but the seed of Abraham as a vehicle forever. The espoused humanity of his church, redeemed by the blood of Christ into identity with him who is the brightness of the Father’s glory and express image of his person, is so far a not-self, a non-ego, as to be loved unselfishly, by reason of its once possible capriciousness of freedom. There is a certain

audacity, but truth, in the lines of Julian Hawthorne:

"In man succeeds or fails the great creative plan.
His liberty to sin
Makes worth God's winning the love even God may not compel.
Shall I then murmur and repine at nature's peace?
I hold one link of the chain of his happiness in my hand."

These are the old problems of a metaphysical theology? Yes, but they nowhere make so clear a diagram of their relations, entire and succinct, as in this old domestic framework of the heart's casuistry, in the first intelligent human love known to be in any sense equal, and so free as to be open to the possibility of life-long disappointment. The Edwardean mystery of liberty and necessity is involved here. In the spirit of the Lord there is liberty; in sin there is self-caused necessity, bondage, servitude. In righteousness there is service, not servitude, and there is love, exulting that it is not its own, but bought, in a figure, like a slave, a willing slave—bought, not with corruptible things, but with the love of its Friend. So in the ideal union of hearts, which we must recognize as the family, with or without offspring. Each heart chooses to yield, or not to yield, to attractive excellences which it will allow to be the strongest motive, determining and final; so that, when that yielding is complete, the freedom of choosing over again is gone; the life-long rest of safety and approving experience, the strength of freely ruling, and the sweetness of being ruled in freedom, begins.

This position of the parties brings into view immediately the analogue of Christian prayer, and of fellowship in co-working with God by communion of understanding and community of interest. "Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." In the light and scope of this fellowship God desires to be inquired of by the house of Israel, by his people who have espoused his cause, to do for them and for himself

things which they are to help in doing and in prevailing upon him to undertake. He submits to be reasoned and pleaded with by Moses in the closet of the clouds of Sinai, as a diplomat in the audience room of Deity, dissuading him, as he would be dissuaded, from his first righteous purpose of vengeance, and persuading him to another kind of righteousness, even mercy by an Atoner, whom Moses himself typified, and whom God would set forth at last. And every truly praying Christian takes, by the violence of importunate faith, the King's part, in prevailing upon the King to work for his own pleasure in us to will and to do for our own salvation and the world's.

Can any other relation on earth so verify and explain these mysteries of sovereignty and of power by prayer with an unchangeable love, as that of queenly and regal devotion between those who walk in the light that beats about the throne of strongest and wisest earthly affection? which says, in effect, as in the old manner of true chivalry in every age, "Command me. Let me know your pleasure. It shall be mine to do it." It is an indication that the affectional life of society is somewhat shrunken and weak when there is much debating and demurring at that one word *obey* in the marriage service, and the theory of home life which it contemplates. Deepest, truest love is not even known to those who cannot understand the joyful empire of a love that obeys and is obeyed forevermore.

Then, in this relation, as in that between the Head of humanity and the body, between Christ and his church of redeemed souls, there is one more thing besides the excellence of wisdom and the harmony of affectionate will; there is *power* to execute the wisdom and express the love by good conferred—to be by the receiving party rearranged, distributed for the profit of the whole family. The church is nourished and fed by the power of Christ's life, and sanctified, that is, perfected, in her unity with him, by his truth. She is to feed the sheep and the lambs.

She is to break unto the multitude the bread of life. This, by the strength of her love, and faith in his wisdom and truth. He gives life to his church by which the number of redeemed souls shall increase,—souls are born again, sanctified humanity increases, the personal forces of life and of good in the world are multiplied.

Now in the government of sons and daughters not on a plane of entire equality with the parent, first emerges another method of love necessarily accomplishing its will, with or without the consent of the object of it. The central and highest method of government in God's kingdom of society and in the home is with the consent of the governed, by love that casteth out fear and force. But in the development of history toward that final freedom and order of self-rule, we have all degrees of monarchy, partial and absolute. There are tyrannies and there are empires over an ignorant people for their greater good or lesser evil. And until that final or approximate perfection, in all forms of government, civil, domestic and divine, while any of the subjects are imperfect or undeveloped, the question of rule will constantly resolve itself into this—of the proper adjustment of freedom to coercion. It is this which plagues Bismarck: How can the iron hand co-operate with general suffrage? It is rending Russia with the problem: How shall the ferment of liberty, begun by the emancipation of the serfs and the well-meant reforms of Alexander II., be repressed by the bands of absolutism without bursting the nation? How much vent shall Gladstone give to "Home Rule" in Ireland? In our own country the question recurs: How shall democracy and license become legislative wisdom and executive thoroughness as well as republican clemency. So in the home, the strife in the parent's mind is often and often again between severity and goodness, love and laxity, freedom and legal restrictions, force and fear.

And God's policy of administration with his Israel, both ancient and modern, seems humanly to oscillate from

chastening to caressing, from promise to threatening. He doth not afflict willingly, yet he visits transgressions with the rod and iniquity with stripes. Again he lays his anger by. "He will not always chide." "Why should ye be stricken any more? ye will revolt more and more." This, as if in despair of their recovery by chastening. "Thou art full of wounds and bruises," from the rod. "Come now and let us reason together, saith the LORD; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still." How does the divine Parent thus condescend to our parental mood in the unveiling of his heart, quaking between wrath and tenderest yearning!

Either extreme of love or law, solely employed, makes a failure of any government. Those earthly parents who remember only the verses in the book of Proverbs which uphold "the rod," and those who settle down upon the principle of ruling always "by love," without law, make equally a mistake. The family will not be managed like a machine, from one centre of power and inexorable thought alone. Nor will it run itself without law, except it runs down hill. In the childhood of the family and of the race, in the childhood of the ancient Israel and of the spiritual Israel, there must be even taskmasters and schoolmasters compelling obedience by fear, a *vis a tergo*, up to a certain stage, beyond which the drawing forces of love and adoration, admiration of the excellent, will act powerfully and pleurably forever. A revered teacher of moral philosophy, still living, said once in a notable discourse in Chicago, "Fear never converted any man." Nothing but Christ's love can regenerate the soul and sway it perfectly. What the law could not do, in that it was weak through the flesh, God sent his Son to do, that the righteousness of the law of love might be fulfilled in us who walk not after the flesh, but after the Spirit. The

appeal to the flesh, either by pain or pleasure, is always a provisional stage of God's government until a better is reached. And so it is in the family. The united head of the family in its best state gives the type, as we have seen, of consummate rule by loving consent,—intelligent, happy co-operation; and between that and the most unavoidable bearing upon the arms of the youngest, weakest child, there are all degrees of wise and needful doing for, or compulsion of, the weak or ignorant or rebellious child. All the while, the state to be aimed at and dwelt in as much as possible is after the type of the "perfect love" between the parents, between the good citizen and his government, the righteous soul for whom "the law is not made" and God.

But now we are brought to the problems which arise in all governments upon the act of disobedience. Men can and do disobey God. Children can and do disobey their parents. God's directions to his children are none too many nor unreasonable. Here is room for improvement in some domestic governments, which, beyond certain limits, are better the less they govern. They can lop off some methods of dictation and command with advantage. There is a limit here which it requires an exquisite balance of wisdom to determine.

When disobedience occurs, the loving parent will chastise, remind the child of the sin in some way, in order to recover him to the complacency of the parent displeased, to the child's proper complacency in himself and confidence in the parent, and so, to love again. This can only be by the repentance of the child upon the consciousness, somehow aroused, of the degree and nature of his sin, so that the parent's love, both of benevolence and complacency, may again flow into his heart to renew its loyalty and love. There must be punishment of the child, or demonstration of the evil, sufficient to induce repentance. With this will come the conviction of the wisdom of the command and the benevolence of the author of it. Now the

sinner against God cannot take all the consequences of his sin without destruction. If the law can be so executed in the person of one who suffers as the lover of the sinner, and suffers because of his sin; the sufferer being Almighty will not be destroyed, the keenest possible inducement to repentance will be given, with the strongest possible proof of the love of the lawgiver and sufferer in one and of the wisdom and inviolability of the law. The demonstration will be complete that the law is spiritual and hangs upon love. Righteousness and order and the ecstasy of co-working intelligent love will be restored to the universe.

Baptism, the symbol of the need and nature of repentance and regeneration, is the rite of separation of the church from the world in its espousal of Christ. And the Eucharist is the symbol of its nourishment and life by his death for love of man and of holiness. Those who do not accept the facts so set forth must deny the evil of sin and the way of restoration evidenced by the death of Christ, and they will continue in disobedience. So the incorrigible child is tending toward merited disowning and banishment from the parental support, help, home.

By the side of the problem of disobedience of children and its remedy or perpetuation, of which the doctrines of the church furnish a diagram in large and a solution, emerges also that other possibility of falsity within the connubial state, which revelation so constantly uses to typify the hypocrisy and worldliness of an unfaithful church. Her whoredoms and adulteries, her leaning on other lovers, Egypt, Assyria, the arm of flesh, the corrupting temporal power as the Romish Church, again and again, instead of resting on her Lord and his spiritual power,—the inspired description of these, her fornications, is the trying refrain for tingling ears all through sacred history and prophecy. "Mother of harlots and abominations of the earth" is the comprehensive title for the ripened wickedness of a wrong-headed religious life of mankind as a whole. The departures from the law of her

husband and from her own vows, of the rightful spouse of Christ, to wit, the spiritual side of humanity, make a chapter, a history, a library, which, if burned, would leave no sin to be mentioned, no abomination to be fathered.

So there is no sin against God or man, or our own flesh, which does not follow in so-called society (but soon to be anarchy) where the home becomes hollow or discordant with heartless selfishness, deceit, false and capricious choosings of alien affections, notwithstanding two have vowed to give themselves to each other. That mutual giving should be so entire and sincere that both wills shall be impotent to make another choice in life, or do an alien act.

So closely has God knit together, as one incarnation of the same truths in two spheres, the body of the Christian home with his own body, the church, that in the nature of their central motive, love (and all its outworking of fellowship, obedience, atonement, and knowledge of fearful alternatives) there is a plain and constant reflection of the one in the other, a repetition of the image of the one in the eye of the other. The church sanctions and illustrates the philosophy and power of the family. The home sanctions and illustrates the doctrine and life of the church. Nowhere else, not even in the State, do the principles of God's government find their complete analogue. His moral macrocosm, its microcosm. Let the holiness wherewith Christ loves his church, and gave himself for it, let the strength and the beauty of his sanctuary in her, be the inspiration of the characters and the forms of life that shall be the mutual joy of all home affections. Let the wisdom of God's patient and long-suffering culture of his children of men and of his church, in their crudeness, childhood, quarrels, cross purposes, doubtful loyalty even, be the pattern for human jealousy, domestic justice of administration, clemency of teaching and ultimate peace that passeth understanding. Find a home where the rule of love is fundamental, pure and

perennial for a lifetime, and you will find one that is not far from the kingdom of God, a church in itself. So true is it that the ideal, natural happiness of the family is a

"bliss of paradise
That has survived the fall,"

and springs from the supernatural as well. For not without the shedding abroad there of the divine love of the human Christ can the natural love in its various relations be kept intelligent and faithful. So will it be clarified and translated into the higher church-wide and world-wide motives for which it exists. All those affections, philanthropy, patriotism, the love of the kingdom and of home, are pivoted in the same natures upon the diamond verge of God's system of government and redemption in its cardinal principles, its radiating doctrines and duties.

Or, to change the figure, their anchorage there is trebly quadrupled, in the Church, the State, the Family, the World—of these four ramifications of power, love and knowledge. Therefore it is that, with all the divorces and loose theories of modern times, so many homes where unknown convulsions have come and passed still retain their integrity in a deepening unity of life. And therefore it is that, when the fabric of life's tapestry on every stage of action has been worn threadbare of its brilliant patterns, and faded out of its deepest colors down to the warp and woof of the old home feeling only, then mother-love almost challenges to comparison the divine redemptive patience.

Now, because this physical home and centre of material interests, and of ideal interests to be made actual, is so monopolizing and centripetal in its sway, it needs all the more, and can afford to allow the balancing against it of other claims, the centrifugal movements of social, Christian, civil, commercial, wider ecclesiastical and cosmopolitan life. The family needs for its own perfecting the offsetting diversion of its energies and its love appropriate

to those general spheres. It will be in some sense the touchstone of their quality, the visible fountain-head of their legitimate streams. The effort of society and of individuals, even the most consecrated and affectionate, to balance justly these forces has not always been a success. There are homes here and there which are wrung dry of much sweetness and robbed of much light, that public walks, however useful, may be moistened and irradiated with that costly offering. And there are alleys and avenues for social, human, Christian intercourse, which are unvisited because of pride, reserve, selfishness, or the grinding monopoly of treadmill cares, for which last, in their excess, some one within or without the home is to be blamed.

Now, the local church, by the side of the individual family, in its scheme of work and worship, of social and intellectual improvement in the community, is to be the point of attachment and base of regulation for certain forces otherwise pent up, and tiresome, self-consuming in the domestic circle only. There is evidence to show that with some most prominent churches and their pastors in several denominations in New England and elsewhere, social life churchwise, and distinctly Christian, is in great measure neglected, as it is too much so in all our churches. "Society," so called, i. e., more or less fashionable, and by elective affinity, is upon a worldly basis, primarily selfish, and not distinctively Christian. In it men and women "love those who love them," even as the publicans do. If they speak of the things most vital to religious life they may be esteemed canting or morbid. If the minister speaks of them there, he is "talking shop."

But shall there be no circle for the informal flow of Christian affection toward those not in "society," so called? If some city pastors do no pastoral work, partly perhaps because of some awful example of its alleged abuse, and some others dare not have a picture taken for indiscriminating admirers, it may be that these are times of ignorance and hardness of heart at which God winks. But

the time will certainly come for repentance from such irresolution and confusion of thought.

“Though foul things put on the brows of grace,
Yet grace must still look so.”

We have seen that the doctrines of the church will find corroboration to Christian minds in the experiences of the family. On the other hand, parents and children will need the wider outlook and more transparent, cooler atmosphere of calm within the sanctuary in which to repent of any littleness, illiberality, wilfulness or sin at home. And then, too, in the latter, the frequent proof, by *argumentum ad hominem*, of certain difficulties in applying a merely abstract theory of government, will serve to correct and perfect ideas of church government, of doctrine, and of methods of religious zeal. The knowledge of real love at home will serve to mellow and make practical those things, while it tests and more clearly defines them.

The writer has seen a Romish family whose gentleness and truly Christian spirit made them a more Catholic church in the household than that which they espoused in public. Let the church local and general see to it, that it is not outdone by private sanctuaries of worship and of love, in the sincerity, the wisdom, the large-mindedness of its cardinal principles and motives. And let the domestic sanctuary bring to its altars ever new and holier fire from the public temple, from the larger shrine.

To this end, the Sabbath-school must be attractive to the little ones by the sweetness of Christ's name and attributes simply understood and diversely illustrated. It must be tenacious, but with no teasing, begging hold of capricious sons, wise beyond their years, and stately maidens. This chiefly by parental example and competition in Bible study, enlarging continually the interested apprehension of all minds in the word of God, both read and preached. Let music and social friendliness, the pleasure inseparable from the company of youth among

themselves, be translated into heart work in the worship of the benignant all-appreciating Divine Man. Our present forms and methods in this department are many of them fortunate as to externals, in their adaptation to the true end, which should be to cause the week in the home to climb up to the Sabbath as the last, best day of it; and again descend from the public sanctuary as the first fountain of a new dispensation of domestic life and world-wide thought of every kind.

We have seen that the home can render to the church a greatly needed service in interpreting its principal terms of love and law, salvation and upbuilding, by the ever witnessing sincerity and intensity of the legitimate passions and forces that are elemental and domestic. How often is it true that a stale, long unbottled enthusiasm, is our only, insipid and half-hearted reason for engaging in Christian or church work. When shall we *know* that we love dying men, our brethren in the humanity which Christ assumed, as consciously, if not as keenly, as we love our children and our wives? Do we know what the Christian love is with any constant vividness? If God would teach us anything by the family, it is to know love when we feel it; and that mere knowledge puffeth up, but charity buildeth up. Our Orthodox Christianity has been far more stiffly intellectual than warmly and rightly emotional. We shall not greatly improve the kernel of doctrine within the husk of its older theological forms. Certainly there will not be anywhere such a change of view as would constitute a signal epoch or new departure in belief. Neither can the methods of modern evangelists, steadily and periodically, as they have done occasionally, trouble the pool while impotent wills are lifted into the healing waters.

But, as it were, a subterranean heat of molecular vibration in the church, increased by steady heart-beats in the pulpit and in the pews, will give us a religious life as sincere as home love and best social love, but more unselfish and persuasive of men to "taste and see that the Lord is

good." Let there be a system of lay-pastoral work and visitation in all our fallow fields, and let ministers and people not be too proudly squeamish or cold to ask families to the sanctuary and to the Sabbath-school. Thus the chronic theme of conversation and public discussion; viz, non-attendance at church in the older settled communities, would be laid upon the shelf. For it is not without remedy; though discussing or preaching, alone, will not remedy it. Then let methods change refreshingly, rather than men in the pastorate frequently. For no method is best forever; but every proper method is best at some time. The tonic, genial air of the church and Sabbath-school can correct the too astringent spirit or the lack of spirit in the home. And anon the earnest love and enthusiasm of the latter may shame the lack of those things in the ceremony and conscience work of the church. So will the church local and universal become the very household of faith and love and every grace, as the ideal household is the very first church and state of man. These three divine institutions, with the other great systems of human employment and enjoyment, will be severally like the nervous, the circulatory, the muscular, and the other systems in the human anatomy which mutually interlace and define each other, while they fill out with shapely strength and gracious beauty "the human form divine." Then will humanity on earth be the partner of its Redeemer's love, the sanctuary for his indwelling, the very body for the manifestation of his mind, his will and pleasure.