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CONGRESS, LIKE ALL OTHER large bodies, moves slowly. The House has been considering the Fitz Porter case all day, and the Senate the Blair Bill. The people are getting a little impatient, waiting for these matters to get out of the way. No one complains that Congress is in too much of a hurry.

BOYCOTTING IS GROWING. It begins to get a foot-hold down South. The "Knights of Labor" are using it both North and South. They are trying to practice it some little in North Carolina. From a purely economical standpoint the principle involved is radically faulty, and it is one of the many evil results of so-called socialism.

THE REV. ROBERT S. ROWE, of Baltimore, has stirred up some excitement by pronouncing charity balls "godless boys given in the name of sweet Charity." It seems to us that the phrase is graphic and truthful. That they are given in the name of sweet Charity is true; that they are hops is true; the only question that can be raised is as to whether they are godless. Can any one who has any use for the word "godly" have any doubt on this point?—N. Y. Christian Advocate.

THE BLAIR BILL IS NOW before Congress and is being vigorously discussed. If proper safeguards are thrown around it, we hope it will pass both houses. It is understood that the President will not veto it. Full discussion will guarantee more safe-guards, and tend to make it a greater blessing to the many, who greatly need the opportunities for an education, which the passage of this bill will afford. We understand our North Carolina Congressmen are in favor of it. It is a wise suggestion that some of the fund shall be used to establish industrial schools for both white and colored people.

EX-GOV. ST. JOHN has recently made an extensive Southern tour, and was astonished to find the sentiment in favor of prohibition so much stronger in the South than it is in the North. He found more stringent anti-liquor laws in Kentucky than in any Northern State. In Alabama and Georgia he found the sentiment astonishingly strong. The sentiment is growing in favor of prohibition all over the United States. A number of places in North Carolina are going to try to carry "local option" this year. The politicians are frightened. That is the best sign we observe. It indicates a strong prohibition sentiment of which they are afraid.

For the Advocate.

Burning of Front St. Church.

MR. EDITOR: I write with a heavy heart. Old Front St. Church is in ashes. The bare walls and columns stand like specter watchmen over departed greatness, and I sit and mourn like the ancient Scottish bard over the ruins of Glenelg. I think of the souls that have been born there into a new life, of the happy bride and groom at her altar, of the sweet strains of music and songs of praise that have filled her high arches, of the mothers and fathers who have worshipped there and have crossed over the river, and of the eloquent tongues of many who have departed to a better life, and others who still remain, that have discoursed there of the high themes of immortality, and there comes the troping voices that wake the soul to sadness and start the tear of mourning. Many, many were the eyes that were red with weeping on that fatal Sunday afternoon as they beheld the high places of Zion made a desolation by the devouring flames.

The storm of fire that swept over the Church started at the wharf of one of the Steamers that ply between Fayetteville and Wilmington. The Steamer was in flames when it struck the wharf—this communicated to the buildings adjacent, and the wind blowing a gale from S. S. W., the storm of fire mounted the wind and rode flaming and flashing upon its prey. The sparks and burning pieces of shingle flew through the dark smoke like meteors that heralded death, while the red flames licked their long tongues on high, and kindled from building, until eight or ten squares were wrapped in the devouring element. Very few persons in a life-time are permitted to look upon such a sight. The speed of the wind beggared all effort to stay the tide of fire in its front. Our splendid firemen, together with citizens, fought the enemy upon its flanks and saved much that would otherwise have been destroyed. The broad belt of flame and smoke and burning cinders swept everything on the line of North water and Front streets in the direction of the Church, but the wind shifting a little, it was thought the Church would be saved. But alas, the howling demon reached out his fiery fingers and grappled the spire. Then the wail of women and children and the tears of men, who saw the doom of their spiritual home, was piteous. When the great bell started to fall its tongue was loosened, and its knell mournful peal sounded the funeral knell of itself and all about it.

If the infidel doubts the hold which the religion of Jesus has upon his followers, let him witness the scene around that old Church and parsonage on that fatal Sunday evening and next day, and he will never be undecided.

The tender sympathy and offers of help by other Churches have been very touching to Front Street congregation. We have accepted, however, the splendid offer from our Jewish friends of their "Temple of Israel," on the corner of Market and 4th Street. The sentiment

is almost universal with our people and the community, for us to build upon a more eligible site farther up the city. But the money! Well, we shall make a heroic effort, and, with the blessing of God, will succeed.

E. A. YATES.

Consideration of a Few Homely Facts.

I often wonder if attention enough is given to the "evening hour." By this I mean the time when the days' cares are all laid aside, the little ones all asleep above stairs, and when the mother of the home is free for the first time since early morning to enjoy the quiet comfort of her own particular chair by the library fire. That time having come she does not sink into the luxurious depths of the big chair, book in hand, to forget the days' cares in the pages of the latest novel. Her work basket is close at hand, and from it she takes some little garment, belonging to one of the babies who gave her too many steps through the day to admit of much sewing, so there she sits until bed-time comes stitching away, her brain as busy as her needle, planning work for the coming days and weeks.

But you ask is this mother alone in her home. Not at all! One the other side of the table sits her husband, deep in some book, for his evening paper has been faithfully read from beginning to end. Of course he has ventured three or four pleasant remarks from time to time, and perhaps read a few locals, but where was the "evening hour?"

Now, while I would not have this husband any less fond of his reading, I would have him a little less selfish. I ask all husbands to consider a few homely facts with me now.

From early morning your wife has been alone with her children and the servants, she settled more than one little difference between them, has kissed and soothed away a good many bumps and heartaches, planned—and made it may be—your favorite dessert and done much beside. The day comes to an end as all days must, tired little ones put away the playthings, and when the last prayer is said, and each one is safely tucked away in bed, the mother feels her days' work done. Tea over what comes then. Surely your wife who has seen that everything about the house is bright and pleasant for your return deserves a little of your time now.

Let this be the "evening hour," sit down with her, hand in hand it may be, and let her talk to you about the children, about her work, about the thousand and one little things which are her life. Tell her the flowers which she has placed on the mantel are pretty, oh! you can tell her so many things which will make her so happy. If the day has been unusually hard and long, take her for a little walk, it will work off the tired nervous strain, and insure a good night's sleep. Let your paper and books wait, you will always have them, but you may not always have this wife of yours.

Don't settle down with the feeling that your wife ought to be satisfied if you are at home evenings, instead of being outside seeking other attractions. This is true to a certain extent, but so long as your wife is a faithful mother to your children, a good housekeeper, looking after your interests in all the little details, and above all a devoted true wife, then this is only her due, and at best you can never half pay her.

Now, I do not mean to be too severe on the sterner sex, but I see so much in some homes that I must speak. If men would only remember that there is nothing in this world more worthy of admiration than a tender loving husband, they would be less afraid of showing their love. What if you do think it foolish to keep assuring your wife that you love her, it makes her happier. She, knowing her own faults and shortcomings and realizing too well that the beauty of face and figure of which you were once so proud, is rather lessening, is so happy and settles down in such perfect content knowing "he loves me just the same." There can be nothing more sad than the way in which some truly loving husbands and wives treat each other. There are never any quarrels, better perhaps if there were, for the sweetness of making up is worth something. The wife tired of doing all the loving and caressing makes up her mind she can live without it, and so vows within herself to do so, and "he who wooed her with his caresses," sees no change and feels no difference while the poor little wife nearly heart-broken longs to cry out in his arms, but forced with much pride she puts down the sentimentality and goes on keeping down the loving impulses which are as natural to her as the singing of the birds. At last the work is done, and her husband without knowing it and without an unkind thought in his heart, has done a cruel, wicked thing.

I hold that a man has no moral right to take unto himself a woman, whom he cannot love and cherish to the very end. I use the word cherish in its fullest sense as it is used in the marriage ceremony. Is not the woman who is the mother of your children, the bearer of your burdens and cares, dearer to you now than she was in the old days of your courtship? Of course she is, you will say, then why not treat her the same, why not the same loving tenderness, it will give her just as much pleasure now. Yes, more, and fill her heart with a deep abiding peace, which no amount of trouble or care can move.

home and brightened it with their dear presence, but they are all gone now, some into homes of their own, while others were called back to the dear father who gave them.—Mrs. M. H. Vaughan, in Good Housekeeping.

For the Advocate. In The Pulpit.

BY THOS. S. CAMPBELL.

We suppose when our Savior went into the Synagogue at Nazareth, and stood up to read, that he occupied the reading desk; and that Paul as his manner was on the Sabbath day, also occupied the place of reading in the Synagogues when he worshipped. The pulpit had special sanctity, but was a convenience situated at a point, where the minister could be seen and heard. The three memorable discourses delivered by Christ, were preached while he was sitting; one in the mountain, one from a ship, one in the Synagogue at Nazareth. A Church house, or a pulpit, is not a necessity to Gospel and effectual preaching. Paul was evidently a great preacher. He did more preaching than any other Apostle, or preacher of his day. So far as human qualifications are concerned he was, by learning and culture, better prepared to preach than Peter or Barnabas. None were more consecrated in all regards than Paul. To give full proof of his ministry, not even counting his life dear unto him, was his high aim. Of all the five Apostles who wrote epistles on the doctrines, duties and privileges of the Gospel, Paul wrote more than any or all of them together. He only has given instructions and laid down rules for the special guidance of preachers. He had first of all a full conviction of duty to preach. He believed himself to be a preacher by the will of God; appointed and ordained to be a preacher and Apostle, especially to the Gentiles. Whatever may have been his "thorn in the flesh," his weak "bodily presence" or his "contemptible" speech, or his many "infirmities," he certainly understood what was meant by preaching, and how it should be done. He only has left on record rules inspired, God-given rules, to govern men in preaching. I Tim. iii: 15. He tells Timothy that he gave him these things that he might know how he ought to behave himself in the house of God. Again, II Tim. ii: 15. "Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of Truth. The Pauline rules of preaching clearly imply careful preparation by study and prayer. We have now many books of instruction on the preparation and delivery of sermons, with essays and lectures on composition and rhetoric, etc. I fear that some preachers now-a-days are in danger of forgetting the Pauline in their anxiety to conform to what we call the modern. No man should venture into the sacred office of a minister without a clear conviction of a divine call to this work; being moved thereunto by the Holy Ghost. "I have set thee a watchman unto the house of Israel," rings in the ears of the "inner man," and creates a sense of high responsibility. Being thus commissioned for the pulpit, how shall I fill it? Paul's preaching embraced exposition, application and exhortation. He did not aim at entertainment; but the instruction and salvation of men. Witness his discourse at Athens when he stood in the midst of Mars Hill, Acts, chapter 17th. Was ever anything grander, more calculated to expose idolatry, reprove sin—being good to man and glory to God? How delicate, how appropriate and powerful the application, as in conclusion he says: "Now God commandeth all men everywhere to repent, because he has appointed a day in which he will judge the world in righteousness."

Paul was a man of refinement and taste. There was nothing slovenly, or boorish about him. He was doubtless neat in person and dress, courteous in manner, easy and graceful in poise. I imagine that when he rose to preach he looked straight at the people, not over their heads; and not sternly, but pleasantly. It was not long till he caught the eye of every one with his loving gaze, and the ear with his natural voice pitched so that the most distant hearer could understand that he was considered an auditor. He did not scream, nor rant, nor foam, nor gesticulate wildly, as one beating the air. In all his history we only have one account of his making an outcry. That was in a hubbub of his enemies. "He cried out—spoke earnestly, loudly; for in the noisy crowd he wished to be heard. This was not an occasion for preaching. We cannot use that circumstance, to justify, screaming, ranting and vociferating in the pulpit. I am God's ambassador. I am in a place of dignity as well as responsibility. I am Christ's representative. Like him I should be meek and lowly; especially full of love and good will to men. We must preach not ourselves; but Christ. Preach the preaching that I bid thee. Bad habits in the pulpit! If habits should be good anywhere they should be in the pulpit. They may be such as to make almost every hearer a critic, even an uncharitable critic. Satan is not slow to help criticize anything awkward, uncouth, or a violation of good taste in the pulpit. "Workman that needeth not to be ashamed." The work of many a minister needs improvement as also his manner of doing it. In long years that are past, say fifty or sixty years ago, the correct rules of preaching were not so well understood and observed as at this age. It was then no uncommon thing for some preachers to speak in artificial tones, very loud and incoherently. Why should a man, because he is in the pulpit, assume a tone that is unnatural? He is God's spokesman. "Thou shalt hear the word at my mouth and give them warning from me." How shall I do this? Must I vociferate, and scream so that I make a noise, only a noise, without lodging a thought in the mind of the hearers; or shall I speak so low or indistinctly that I can not be heard or understood? A preacher should never enter the pulpit with the thought in his mind that he is a spectacle. Self should never be carried in his thought. The capital pronoun, I, should, with all of the ego, be left where he wrestled with God in his last prayer while preparing for the duties of the hour.

In theory, at least, the preacher leads the devotions of the congregation. The Methodists worship kneeling. When the preacher kneels, let him kneel; kneel up right; not crouch, squat behind the desk; kneel so that his head will be above the desk and speak so as to be audible to the congregation. What are called routine prayers should be avoided. In public prayer the preacher should think before hand of the service of prayer which he is expected to perform. Let the approach to the Throne, be direct, simple, earnest, humble. How quickly does the Lord's Prayer get us into the Divine Presence! "Long prayers" were not sanctioned either by our Savior or his Apostles; nor do we imagine they are so acceptable, if acceptable at all, when they are eloquent, wordy and grandiloquent; poured into the ears of men while professedly addressed to Our Father in Heaven. For the present I close.

Leavington, Feb. 19th, 1886.

For the Advocate.

A Chronic Grumbler.

Harder times than usual, had been Josiah Beedle's portion for several years. Crops had been rather short, and it just appeared to him as if trouble would swallow him up. He had a quick passionate temper, was easily thrown off his guard and unmanly words often fell from his lips. He excused himself in his own heart for being cross and impatient because he thought his affairs were in a bad way. His wife was not very robust; children were numerous; money scarce and the future looked unpromising enough. So he helped out matters wouldfully, didn't he, by being as cross as a bear at home! He ate his meals in glum silence, and it threw him in quite a rage for his wife to get up a little cheerful converse, or for his children to appear playful. "If you all can see anything to get fun out of, it's more than I can," he would say with a growl. He grew gaunt and thin, his shoulders began to stoop, threads of grey multiplied rapidly in his beard and he looked older than he ought at his time of life. Had he none of the comforts of religion to help him bear up under his trials? He professed to have, but surely his faith must have been very weak. He would read in his Bible: "Sufficient unto the day is the evil thereof;" and then go to fretting the very next moment and borrowing trouble. It did no good to remind him that there were thousands of persons poorer than himself—thousands of families worse off than his own. He persisted in always looking on the dark side and never saw anything in his own situation to cause a throb of thankfulness. Really, there was nothing apparently very distressing in the circumstances of the family. They had a plenty to eat and wear, and were blessed with not a few comforts. I've observed that oftener than otherwise discontent with one's lot is not produced by actual want, but by comparison with the more fortunate. Somebody has a finer house, dresses finer, has more money to spend than ourselves and is able to take pleasure trips while we are not. We look at that gay, brilliant picture of life and go to comparing it with our more homely existence, which appears so unsatisfactory; while if we but glanced down at those, who not only do not enjoy any comforts or luxuries, but are positively in want, we might well hang our heads for very shame at a complaining spirit. Josiah Beedle thought that things were already at their very worst for him, because untimely seasons had shortened his crops; but he hadn't calculated on some things, sickness for instance; therefore, when he was laid up one wet spring with a painful attack of rheumatism brought on by reckless exposure, he became utterly cast down and discouraged. He had not had a day's suffering since he had the toothache when a boy and knew not how to bear it. He chafed terribly under the confinement, and said a dozen times a day: "Everything will go to rack and ruin while I'm er laying here—my sickness is a terrible drawback." "Oh," said his wife trying to comfort him, "it is bad, to be sure, your being sick and not able to do anything; but you don't know how smart the boys have been since you've been laid up. They seem to think they must exert themselves, because 'father' is unable to do anything." "Oh! they can't take my place," moaned Mr. Beedle. "Boys is only boys. Oh! that I was able to get about once more! I thought things was bad enough before." Poor Mrs. Beedle had her hands full waiting on Mr. Beedle, for he was as irritable and impatient as he could be. While he was down, one of his neighbors died suddenly, leaving a large helpless family behind; and yet, he, ungrateful man, was spared. But he did not consider that. After several

weeks of suffering, Mr. Beedle was permitted by a kind Providence to get about again; but his first act was not one of gratitude, for when reminded by his wife of holding family prayers, he said his back was so stiff with rheumatism that he couldn't well kneel down, accordingly, prayer was neglected. The first day he was able to ride over his farm, he expressed dissatisfaction with everything the boys had done, and scolded so much that their temper gave way. "Well," they murmured among themselves, "it's a hard case to be found fault with when one has been trying to do one's best." They very naturally became discouraged and felt inclined to rebel.

And another thing, they seemed to regard religion with supreme indifference, due no doubt to their father's inconsistent example. The fact is, Mr. Beedle enjoyed Sunday, go to meeting religion; but didn't practice every-day religion. He disconnected the two. The last news I heard of Mr. Beedle he was still grumbling and fretting at home, yet it was reported he had recently said in a revival meeting that he'd been "enjoying religion for thirty odd years."

Uniformity in Public Worship.

BY GEORGE T. SIMMONS.

An article by Bro. Jas. E. Gay, in ADVOCATE of 10th inst., under the above caption, suggests the propriety of saying a few words on the subject: "The Discipline (Par. 97, Ans. 1.) says: The service shall be conducted in the following order:

1. Singing—the congregation standing.
2. Prayer—the congregation kneeling.
3. (Lessons, etc.)
4. Singing—the congregation sitting.
5. Preaching.
6. Singing—the congregation standing.
7. Prayer—the congregation kneeling.

There is philosophy in this arrangement. The service opens with a hymn, the congregation standing. This puts them on their feet ready to kneel when called to the next division of the order of service—that of prayer, and they should kneel to the back of the pew in front of them, instead of turning their backs on the preacher who is leading them in prayer. (The proper authorities should have eye to this, and arrange the pews at a proper distance, so as to make the kneeling comfortable—not make them too close together. Perhaps it would be well to have them so far apart that they couldn't sit on one and reach their heads over to the other, so as to produce a little more knee service. They should also see that the floors are clean of tobacco juice, and other things injurious to fine clothes.)

The 4th division is singing—the congregation sitting. This leaves them in position for the sermon. Now suppose the next were prayer: Why, the whole congregation would have to get up in order to kneel down. But it is not, the wisdom of our forefathers put singing the next thing in order—the congregation standing. This rests them from the posture of sitting to hear the sermon. (And at the end of some they need rest.) and places them on their feet ready for the following prayer. After which they rise and sing the doxology, and are on their feet ready for the benediction; which is too often one of the preacher's own manufacture instead of that prescribed in answer 4. Although this is the form of service laid down in the Discipline and its use enjoined by the word shall, yet I have seen congregations properly drilled thrown into confusion by some minister who, either had not learned this order of service, or had but little regard for the disciplinary injunction. Especially is it the case that those who usually lead the singing are sometimes thrown into such confusion that this important part of the worship loses a part, if not all, of its spirit.

The 4th answer enjoins the use of the Lord's Prayer in closing the first morning prayer. That this is not done in a large number of cases is a fact. The "why" I will leave for those who fail to answer. It may be that some of them have never put themselves to the trouble to memorize the prayer. Others may have a dieregard for the Discipline (Can this be possible?) and others may fail through carelessness, while there may be others still, who think they have already tired their congregations with an abundance of speech (?) Do any of this last class presume to think they can possibly use language, or express sentiment that would be a fitting substitute for the Lord's Prayer? It seems to me it would be well to chop off about enough of their own, at the end, to put in the Lord's.

There is also an injunction in this answer, on the congregation—to repeat the Lord's Prayer after the leader. Observation teaches me that a great number of people don't read the Discipline. Some can't. Brethren how often have you instructed and urged your congregations to repeat the Lord's Prayer after you? These thoughts lead my mind to another subject, which might be reckoned as a part of the same. For what purpose do ministers read the hymns in public worship? Par. 98, Ans. 4., suggests that it is for the edification of the congregation. (Get your Discipline brother and read that answer) but I am constrained to believe that most congregations, or at least a large number of nearly every congregation, think it is done to give them time to find the hymn. Sometimes the organist and vocal leader get through whispering over the tunes and find the right one just in time to straighten up and catch

the cue from a nod of the minister's heard that its time to begin.

Sometimes I have heard the second hymn in the morning service announced and then, while the congregation and organist were finding said hymn and the proper tune the minister would read the lesson from the Bible. What do you think of that?

Mr. Editor, when I commenced I expected to write about a page of this legal cap paper, but you see I have written four. Commit it all to the waste basket if you think best.

For the Advocate. Our Sunday School Periodicals.

BY REV. W. B. NORTH.

Let no one entertain for a moment the idea that I do not appreciate in the highest degree our Sunday-school quarterlies and lesson papers for the East is no farther from the West than this writer would be from saying a word, through any medium, that would discount any of their intrinsic value. They are replete with valuable instruction for the young and old, learned and illiterate, and gotten up in a style very much to be admired. Still it seems to many with whom we have conversed on this subject and to us that as a Church, we are losing a large number of our young people, as members of the Church, because of the fact that our distinctive doctrines are not being made a specialty, and have not been made in several years, in our Sabbath-school instruction. The teachers would like to spend some time at each recitation in indoctrinating the members of their classes, but after the conclusion of the regular lesson all of the time allotted for the recitation has expired, and thus in many instances one of most vital interests of Sunday-school work, and one upon which so much of the growth and prosperity of the Church depends, is being sadly neglected.

If the child is thoroughly indoctrinated in our Sunday-school, I have not the least fear that he will ever be anything else than a genuine Methodist. Early impressions upon the minds and hearts of the young, are like the inscriptions chiseled in the marble slab, which defy for ages, the tooth of time.

The most prominent book in the Baptist Sunday-school programme is the Catechism, and the Episcopalians, Presbyterians and Catholics make their Catechisms most prominent in their Sunday-schools.

They emphasize their peculiar doctrines more than anything else in their Catechisms, and never cease studying them as long as they attend their schools. Their object is to indoctrinate their scholars, so as to permanently secure them to their peculiar denomination, and this reveals the secret why they succeed so admirably in making Church members of their Sunday-school attendants. We might as well speak and let the worst be known, if speaking on the subject will cause us to secure and use the remedy.

The parents of many of the members of our Sunday-school classes are not members of our Church, are not familiar with our doctrines, and do not feel sufficiently interested, as far as this question is concerned, to teach them the doctrines of any Church; hence the performance of this important task falls wholly upon the Sunday-school teachers, for they only have the opportunity of accomplishing it. Would it not be acting the part of wisdom, for every scholar in our Sabbath-schools to recite a short lesson in our Church Catechism every Sabbath, and in order to make the doctrines of our Church the most prominent feature in the recitations, let these lessons be recited and commented on the first thing when the classes meet for recitation. If this plan were adopted it would not be long before our young people would be familiar with the doctrines of the Methodist Church, the passages of Scripture in which they are clearly taught, and the places where they can be found. You can indoctrinate older people from the pulpit; but the child must have the lessons where he can see or hear them often, and commit them to memory in order for him to derive much benefit from them.

Some years ago, we used the Wesleyan Catechism to great advantage; but when the lesson papers and quarterlies were added many of our schools laid aside the Catechism entirely.

Rev. H. T. Hudson, D. D., has recently prepared a standard Catechism, called "The Children's Lamp," on the leading truths of Christianity, as believed and taught by the Methodist Episcopal Church, South, with a brief outline of her ecclesiastical government, for Sunday-schools and families.

This is undoubtedly the best book for Sunday-school use that I ever saw, excepting the binding. All of the lessons are short, the questions and answers are as clear as crystal and elegantly illustrated, just the book for the times and the one we need.

To secure it will cost but little, and to prepare and recite one of its short chapters each Sabbath will require but little time and study, and the wonderful result of so doing, in favor of the salvation of the souls of the young and the prosperity of our Church, would only be told by eternity.

Why not use the Sabbath-school to the greatest advantage? Why not make every teacher in our schools a special preacher of the peculiar doctrines of our Church? Why not put the "Children's Lamp" in the hand of every attendant of our Sunday-school classes, and show him the doctrines of the Bible as taught by us, the door into the Church, the way to the mercy seat, the Cross, and the crown?