

numberless ruined homes and broken hearts.

In such a state of things to generalize about "all sin" amounts, in fact, to avoiding close quarters with a very definite evil.

Like most errors, this failure to be specific arises from a perversion of the truth. It is true man shall not be saved by temperance alone. It is also true that he shall not be saved without temperance. It is true that merely to preach temperance is not to preach the Gospel; it is also true that not to preach temperance is not to preach the Gospel. It is true that no man will go to heaven merely by not drinking; it is emphatically true that no man will go to heaven by drinking, nor many with drinking. It is true that no man will be saved because he ceased to get drunk; but it is also true that no drunkard will be saved till he stops getting drunk. There is a grander, lovelier, holier life than is to be found merely in not doing any wrong, even the life hid with Christ in God. But multitudes are made blind to the beauty of this life, deaf to all calls to seek it, by some cherished sin. To all such the Gospel call must be, "Cease to do evil, learn to do well. So iniquity shall not be your ruin." With reference to all such the charge to the ministry is, "Cry aloud, spare not. Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

The Bible is specific. Idolatry was the one chief sin under the old economy, and the prophets relentlessly hunted it down *by name*, striking on the way at embezzlement, drunkenness, extortion, impurity, and other very definite vices and crimes, as we read in Ezekiel xviii. 5-9, "If a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, . . . and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, . . . and hath

covered the naked with a garment, . . . hath not given forth upon usury, neither hath taken any increase, hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments to deal truly; he is just, he shall surely live, saith the Lord God." This is as specific as the Ten Commandments. In fact, there is scarcely anything in the Old Testament about "all sin;" what there is must be gathered by a process of induction from its thundering against particular sins.

John the Baptist talked very squarely to the soldiers, publicans, and others about their special temptations; and when Herod was ready to give up "all sin" except one particular sin, the great reformer attacked him on that single point, and went to the dungeon and the block for it.

The Lord Jesus Himself attacked the special sins of the ruling respectable classes of His day. The special sins of Israel then were spiritual pride, formalism, and hypocrisy; and how the Son of man thundered against them! "Woe unto you, scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation" (Matt. xxiii. 14). His attack on these specific sins did more than any other human cause to bring Him to the cross. Once He found an evil traffic sustained by the leaders in Church and State, and He met it, not with generalities, but with a scourge of small cords and the words, "It is written, My house shall be called of all nations a house of prayer, but ye have made it a den of thieves."

Paul returned to the old prophetic message against idolatry, because that was the great confronting sin in the heathen cities where he preached. Therefore he preached everywhere "that they are no gods which are made with hands." For this he was politely snubbed in Athens and mobbed almost everywhere else; but he shook idolatry down. To the converts in his