

come short of nor go beyond it, but whatever they believed we must believe.

(2) Or does he intend it to mean that we were baptized in the confidence our parents had in regard to our future life that it would be according to their desires, because we would really "put on Christ," as the doctor explains it, because of our baptism or their faith?

(3) Or is it intended to mean that when "we were baptized" it was on the ground of our parents' faith? Then it would be that one believes, and on the ground as a reason for it, another is baptized.

So what does the expression mean?

H. J. H.

Jesus the "Author" of Faith.

THAT is a good point Dr. Clelland made concerning the passage in Heb. xii: 2 in September HOMILETIC, page 281. Let me add a word. The word rendered "author" (*ἀρχηγός*) occurs only four times in the New Testament—twice in Acts (iii: 15 and v: 31), and twice in Hebrews (ii: 10 and xii: 2). In the Acts it is rendered "Prince," while in this epistle it is "Captain" and "Author." The Canterbury revision retains "Prince" in the Acts, with the margin "Author" in the first passage. It gives us "Author" in both of the passages in the Hebrews, with the margin "Captain" in each place. The thought of "beginning" or "first" inheres in the word (from *ἀρχή*), hence "Chief" or "Captain." An allied word (*ἀρχων*) is generally rendered "Ruler" or "Prince," while the verb (*ἀρχω*) is to "rule" or "reign over." Before the eye of the writer to the Hebrews passes the "great cloud of witnesses," the grand army of ancient believers, the heroes of faith, Jesus the glorious prince-captain marching at their head. So prophecy (Isaiah lv: 4) forsook Him as the "leader and commander to the peoples." To Him

we may look as the first among the faithful, whose human experience thoroughly tested the power of faith. Of all the examples illustrative of faith, Jesus easily is chief. This seems to be the meaning of the passage. Certainly the design was not to present Jesus as the "Beginner" of faith in the hearts of the regenerate.

C. E. W. DOBBS.

COLUMBUS, MISS.

A Pastoral Difficulty.

THERE is no doubt but that many pastors have experienced difficulty in the matter of so conducting themselves while among the members of their church, as well as in general society, that they shall not be justly chargeable with being either too stiff and reserved, or too easy and talkative. An earnest pastor, who longs to adapt himself to all classes of society in such a manner as to do the most good, realizes that he must be friendly to everybody. But he also knows, by unfortunate experience sometimes, that, in his efforts to be friendly to everybody, he is very liable to be too free with the greater part at least of the people with whom he comes in direct contact. This is especially the case, if the pastor be a fluent conversationalist. And the question, with such an one, is, "How am I to avoid being so free in my conversation with others, and especially the people of the world, that I shall not be justly censurable with compromising the dignity of my office, and with forfeiting the respect due me as a minister of Christ?" It is substantially such a thought as this which often weighs with heavy pressure upon a conscientious pastor's heart; and it has led many pastors to seriously think of mingling much less with their people through the days of the week. They are afraid that they will say some things which will neutralize their efforts